錢鍾書手稿集

MANUSCRIPTS OF QIANZHONGSHU

容安馆札记

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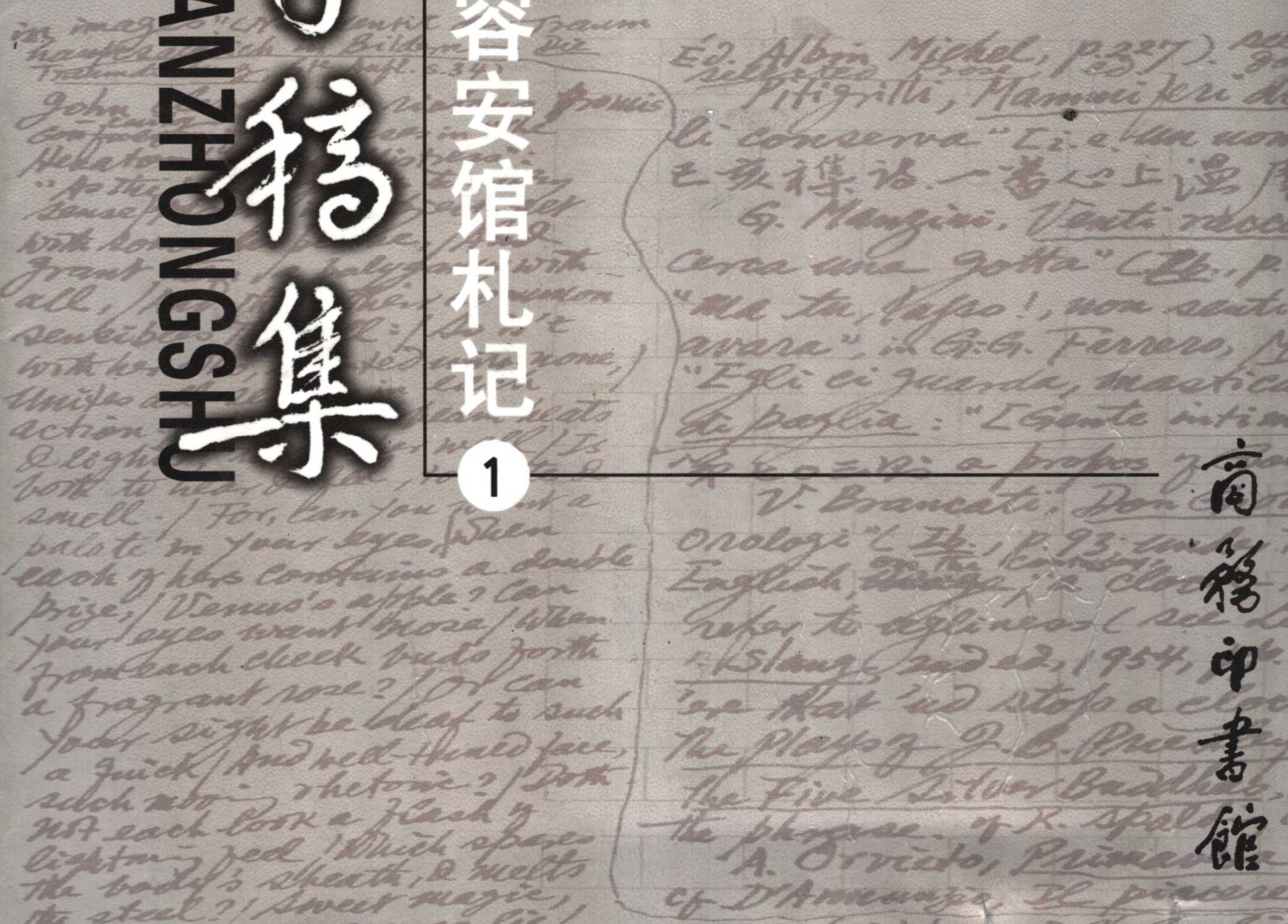

商務印書館

錢鍾書手稿集

容安馆札记 ①

钱锺书 著

商務印書館

二〇〇三年·北京

图书在版编目 (CIP) 数据

钱锺书手稿集. 容安馆札记 / 钱锺书著.
北京:商务印书馆,2003

ISBN 7-100-03315-2
Ⅰ.钱… Ⅱ.钱… Ⅲ.钱锺书-手稿 Ⅳ.C52

中国版本图书馆 CIP 数据核字(2001)第 030725 号

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封面设计 郝永祺
印前处理 商务印书馆技术部

QIÁN ZHŌNG SHŪ SHǑU GǍO JÍ
钱 锺 书 手 稿 集
容安馆札记
钱锺书著

商务印书馆出版
(北京王府井大街 36 号 邮政编码 100710)
商务印书馆发行
北京新华印刷厂印刷
ISBN 7-100-03315-2/C·70

2003 年 7 月第 1 版 开本 787×1092 1/16
2003 年 7 月北京第 1 次印刷 印张 161 3/8 插页 2
定价: 388.00 元

创作《围城》时的钱锺书。 1938 年

1952 年于中关园的
“容安馆”

八十年代于三里河南沙沟寓所（南沙沟的“容安馆”）

《钱锺书手稿集》出版说明

钱锺书（一九一〇——一九九八），字默存，江苏无锡人，中国当代著名的学者和作家。著有《管锥编》、《谈艺录》、《七缀集》等学术著作，小说《围城》、散文集《人·兽·鬼》等文学作品。

钱先生酷爱读书，一生用于读书的时间远多于写作，且每读一书必作笔记。完全可以说，业已出版的钱先生的著述只显露了他的学问之冰山一角，更丰富的宝藏是在尚未付梓的读书笔记里。这些笔记的手稿由钱先生的夫人杨绛女士妥善保存至今，其书写时间从上世纪三十年代至九十年代，数量十分惊人，内容也极其丰富。大致可分为三个部分：一，《容安馆札记》以读书时的感想和思考为主要内容；二，中文笔记，为阅读中国典籍所做的笔记，原稿多达一万五千页左右，涉猎极广，所读所记包括经史子集、小说院本、乡谣俚语野史等；三，外文笔记，数量最大，共二一一个大小笔记本，涉及英、法、德、意、西、拉丁、希腊七种语言的书籍，题材包括哲学、语言学、文学、文学批评、文艺理论、心理学、人类学各个领域乃至通俗小说、笑话、百科全书等。钱先生的读书笔记既反映了一个伟大学者的阅读和研究历程，也是一个精华荟萃的思想宝库，宛如一座体现了钱先生个性的特别的图书馆。

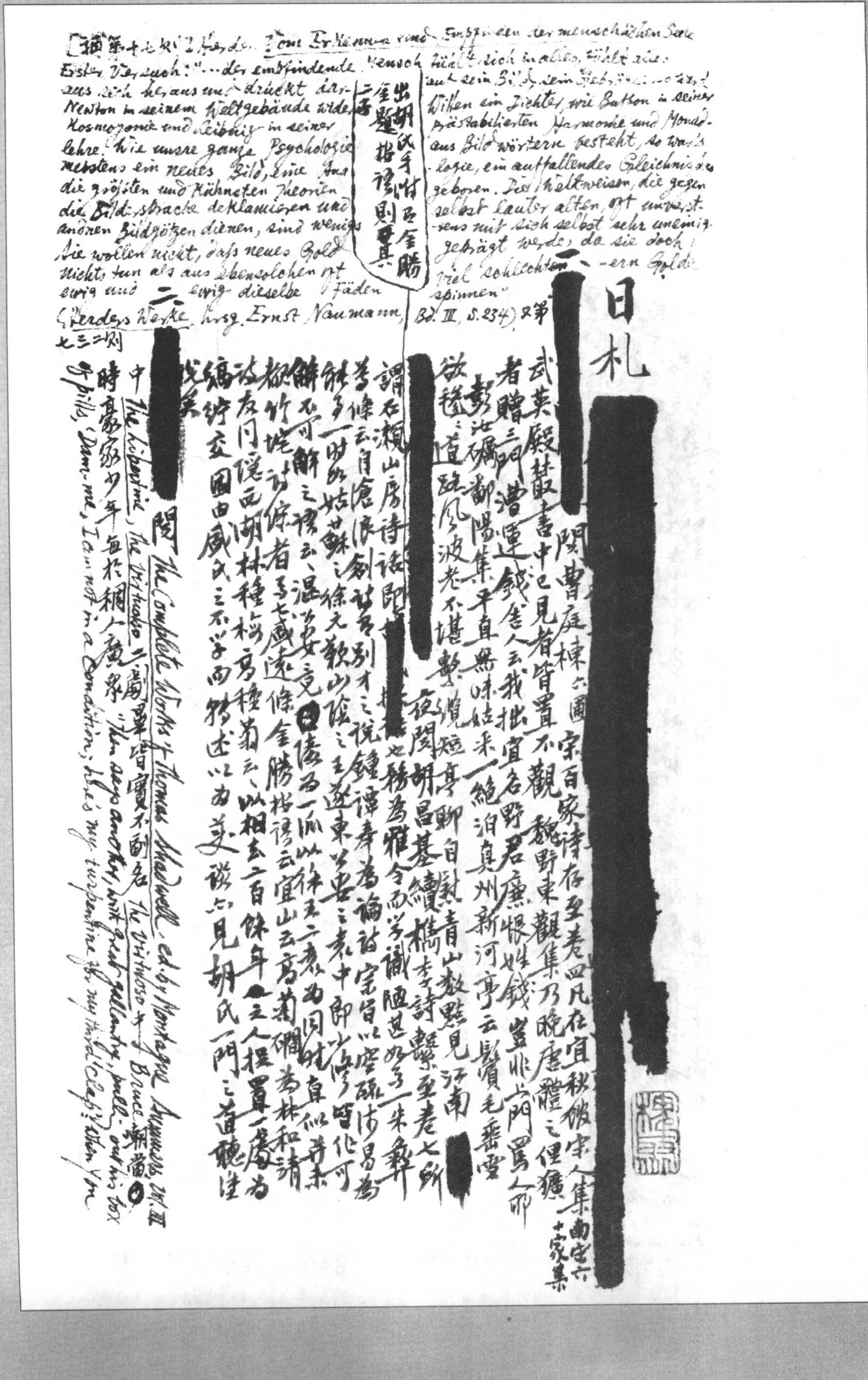
商务印书馆本着对文化积累和文物保护的责任心，决定将钱锺书先生的读书笔记全部出版。其中，凡由钱先生手写的笔记一律影印出版，小部分打印笔记则将排印出版。手稿共分三部分，即《容安馆札记》、《中文笔记》和《外文笔记》，分三批陆续出版。我们曾考虑把手稿做成印刷体出版，以方便读者，但因整理工作是一项巨大的学术工程，一时难能如愿。经过慎重考虑，决定还是将手稿的原貌公诸于世。

全部手稿的原件，均由杨绛女士提供，各卷的次序也由她亲自审定。

愿《钱锺书手稿集》的出版能对海内外有志于读书和治学的广大读者有所裨益。在此我们谨向所有关心和帮助过此书出版的朋友致以诚挚的感谢。

商务印书馆编辑部

二〇〇三年三月



〔摘第十七則〕Herder, Vom Erkennen und Empfinden der menschlichen Seele, Erster Versuch: "...der empfindende Mensch fühlt sich in alles, fühlt alles aus sich heraus und drückt darauf sein Bild, sein Gepräge. So ward Newton in seinem Weltgebäude wider Willen ein Dichter, wie Buffon in seiner Kosmogonie und Leibniz in seiner prästabilierten Harmonie und Monadlehre. Wie unsre ganze Psychologie aus Bildwörtern besteht, so war's meistens ein neues Bild, eine Analogie, ein auffallendes Gleichnis, das die größten und kühnsten Theorien geboren. Die Weltweisen, die gegen die Bildersprache deklamieren und selbst lauter alten, oft unverstandnen Bildgötzen dienen, sind wenigstens mit sich selbst sehr uneinig. Sie wollen nicht, daß neues Gold geprägt werde, da sie doch nichts tun als aus ebensolchen oft viel schlechtern [illegible]ern Golde ewig und ewig dieselbe Fäden spinnen" (Herders Werke, hrsg. Ernst Naumann, Bd. III, S. 234) 又第七三二則

出胡氏手附五金勝
全題指謬則要真
二子

日札

閱曹庭棟六圃宋百家詩存至卷四凡在宜秋館宋人集南宋六十家集

武英殿聚書中已見者皆置不觀魏野東觀集乃晚唐體之俚鄙

者贈三門漕運錢舍人云我拙宜名野君應恨姓錢豈非上門罵人耶

彭汝礪鄱陽集平直無味佳未一絕泊真州新河亭云鬢[illegible]毛垂雪

欲聳之直路風波老不堪驚猶覺短亭聊自慰青山數點見江南

夜閱胡昌基續檇李詩繫至卷七所

謂石瀨山房詩話即[illegible]也勝為雅令而学識陋甚好之一朱彝

芳條云自滄浪[illegible]別才之說鍾譚壽為論詩宗旨以空疏涉易為

餘多一時姑蘇之徐元歎山陰之王遂東公安之袁中郎以降皆化可

解不可解之語云、溫汝安竟陵為一派以徐王二袁為同調其似奇未

都竹垞詩綜條者多七歲遠條金勝指謬云宜山云高菊磵為林和靖

論友同隱西湖林種梅高種菊云、以相去二百餘年之人捏置一處為

縞紵交固由盛氏之不学而特述以為美談亦見胡氏一門之蓄穢[illegible]

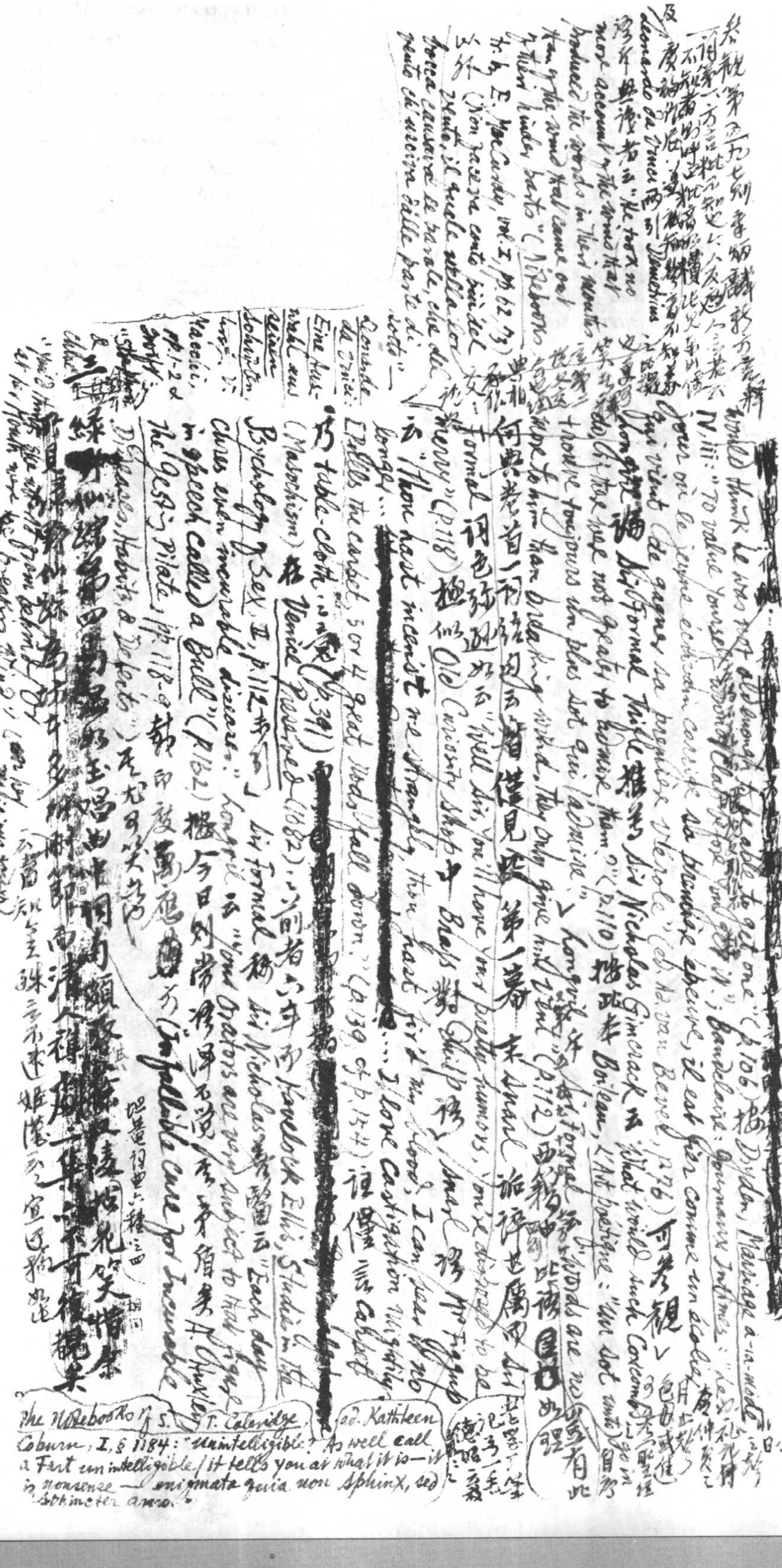
[illegible]笑

閱 The Complete Works of Thomas Shadwell, ed. by Montague Summers, Vol. III

中 The Libertine, The Virtuoso 二劇皆實不副名 The Virtuoso 中 of Bruce 獨賞:

時豪家少年無於稠人廣眾:"Then away another, with great gallantry, pull out his box

of pills, 'Dam-me, I am not in a Condition; here's my turpentine for my third Clap'; when you

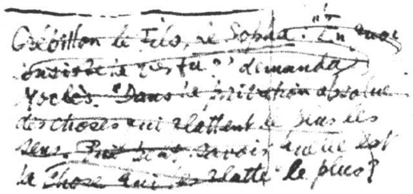


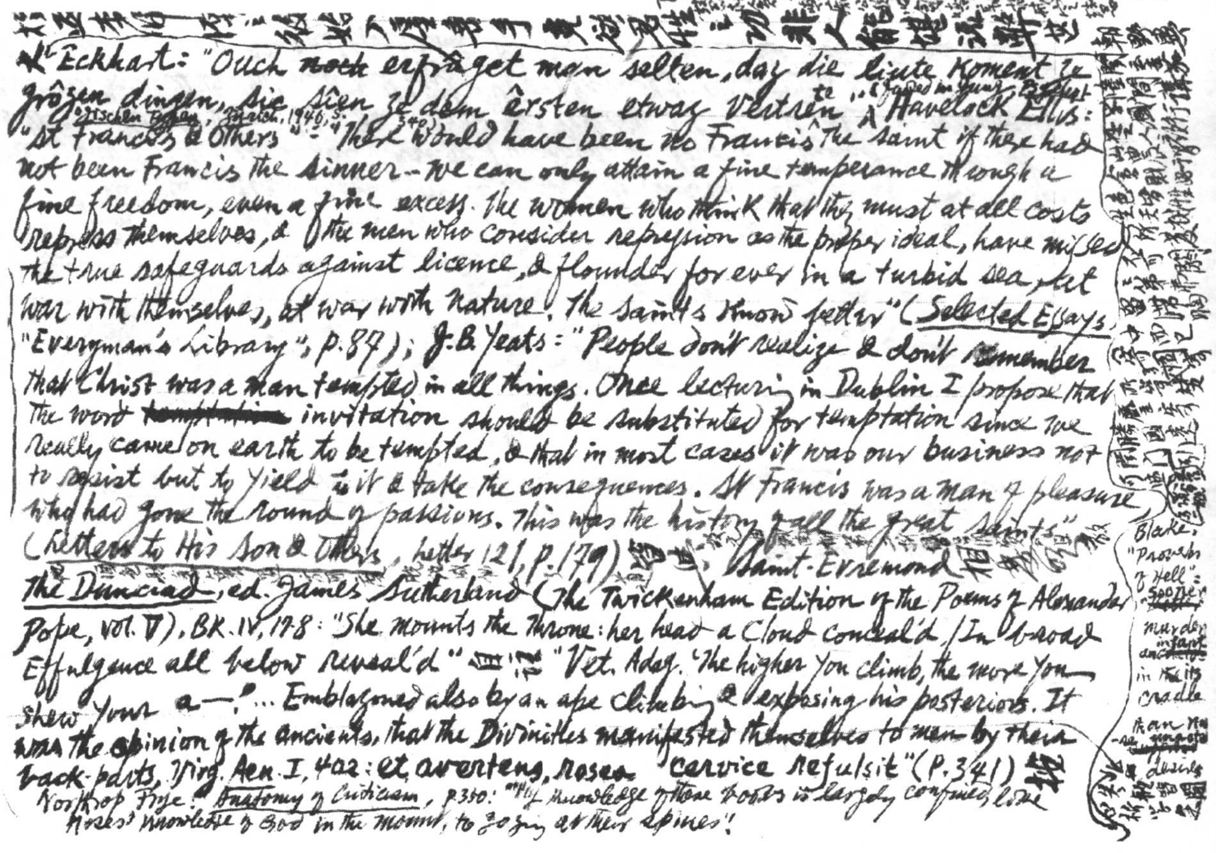
The Notebooks of S. T. Coleridge, ed. Kathleen Coburn, I, § 1184: "Unintelligible! As well call a Fart un intelligible / it tells you as what it is—it is nonsense—enigmata quia non Sphinx, sed Sphincter ano."

四、（標）（續）李詩繫子八沈岸登落日獨山塘跨板橋東長自扶古藤鼓晚風落日向空無著處樹梢移過一帆紅（子十三）陸奎勳嘗選定十二唐人要詩集行世各系以詩其題杜少陵云文選理熟精宋元格具有五（西）朝紹三王罪魁（西）功首（子三十四）胡正基七襄農去歌有云鬼出仙毛醫縮向月生九子曰九龍湘芳隶四巳亥歲種入中國始流通子三十五朱元秀除久飲羅裱唐蘇張多眠獨吟還傍小爐前不斷柔獨更深坐未聽鷄聲尚舊年

Carducci: "A Bambolina": "e quella zeppa / che tieni ov' han la bocca le persone" (U. Nanni, Enciclopedia delle ingiurie, p.296)

五、~~Vauvenargues~~ Saint-Evremont: "Problème à l'imitation des espagnols": "Voici un autre inconvénient… c'est qu'au lieu de porter au couvent le dégoût de l'amour, le couvent vous en fera naître l'envie. Ce lieu saint change l'amour en dévotion, quand on a aimé dans le monde, ce lieu plus dangereux que les lieux profanes, change la dévotion en amour, quand on n'en a pas fait l'expérience." (Les Plus Belles Pages de Saint-Evremond, éd. Remy de Gourmont, p.10) [illegible] 按此可移釋禪宗[illegible]



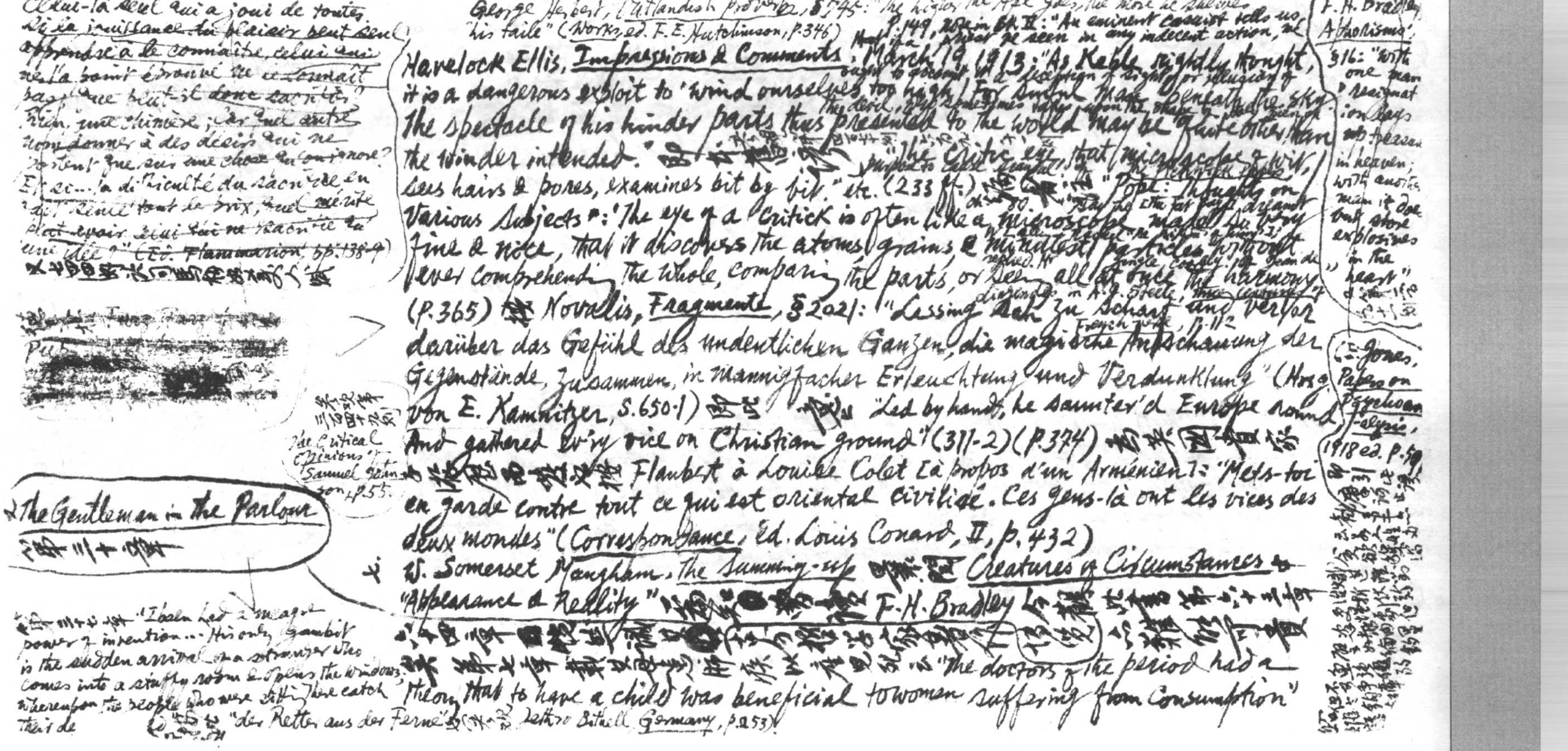


Eckhart: "Ouch ~~noch~~ erfrâget man selten, daz die liute koment ze grôzen dingen, sie sîen ze dem êrsten etwaz vertreten" ("Reden der Unterscheidung", Zürich, 1946, S. 340). Havelock Ellis: "St Francis & Others": "There would have been no Francis the Saint if there had not been Francis the sinner — we can only attain a fine temperance through a fine freedom, even a fine excess. The women who think that they must at all costs repress themselves, & the men who consider repression as the proper ideal, have missed the true safeguards against licence, & flounder for ever in a turbid sea, at war with themselves, at war with Nature. The Saint's known better" (Selected Essays, "Everyman's Library", p. 87); J. B. Yeats: "People don't realize & don't remember that Christ was a man tempted in all things. Once lecturing in Dublin I propose that the word ~~temptation~~ invitation should be substituted for temptation since we really came on earth to be tempted, & that in most cases it was our business not to resist but to yield to it & take the consequences. St Francis was a man of pleasure who had gone the round of passions. This was the history of all the great saints" (Letters to His Son & Others, Letter 121, p. 179). Saint-Evremond

The Dunciad, ed. James Sutherland (The Twickenham Edition of the Poems of Alexander Pope, Vol. V), Bk. IV, 17-8: "She mounts the Throne: her head a Cloud conceal'd, / In broad Effulgence all below reveal'd" "Vet. Adag. 'The higher you climb, the more you shew your a—!' ... Emblazoned also by an ape climbing & exposing his posteriors. It was the opinion of the ancients, that the Divinities manifested themselves to men by their back-parts, Virg. Aen. I, 402: et avertens, rosea cervice refulsit" (p. 341)

Northrop Frye: Anatomy of Criticism, p. 350: "My knowledge of those books is largely confined, like Moses' knowledge of God in the mount, to gazing at their spines!"

Blake: "Proverbs of Hell": Sooner murder an infant in its cradle than nurse unacted desires



Celui-là seul qui a joui de toutes les jouissances du plaisir peut seul apprendre à le connaître, celui qui ne l'a point éprouvé ne le connaît pas. Que peut-il donc sacrifier? Rien, une chimère; car quel autre nom donner à des désirs qui ne portent que sur une chose qu'on ignore? Et ici ... la difficulté du sacrifice en [illegible] tout le prix, quel mérite peut avoir celui qui ne sacrifie qu'une idée?" (Éd. Flammarion, pp.138-9)

又七四四則論司馬相如美人賦

[illegible]

George Herbert, Outlandish Proverbs, §745: "The higher the Ape goes, the more he shewes his taile" (Works, ed. F. E. Hutchinson, p.346)

p.149, note in Bk. II: "An eminent casuist tells us, that if a priest be seen in any indecent action, he ought to account it a deception of sight or illusion of the devil, [illegible]"

Havelock Ellis, Impressions & Comments, March 19, 1913: "As Keble rightly thought, it is a dangerous exploit to 'wind ourselves too high / For sinful man beneath the sky.' The spectacle of his hinder parts thus presented to the world may be quite other than the winder intended." [illegible] "The critic eye, that microscope of wit, sees hairs & pores, examines bit by bit" etc. (233 ff.) [illegible] Pope: Thoughts on Various Subjects: "The eye of a Critick is often like a microscope, made so very fine & nice, that it discovers the atoms, grains & minutest particles, without ever comprehending the whole, comparing the parts, or seeing all at once the harmony" (p.365) [illegible] Novalis, Fragmente, §2021: "Lessing sah zu scharf und verlor darüber das Gefühl des undeutlichen Ganzen, die magische Anschauung der Gegenstände, zusammen, in mannigfacher Erleuchtung und Verdunklung" (Hrsg. von E. Kamnitzer, S.650-1) [illegible] "Led by hand, he saunter'd Europe round, And gathered ev'ry vice on Christian ground" (311-2) (p.374) [illegible] Flaubert à Louise Colet [à propos d'un Arménien]: "Mets-toi en garde contre tout ce qui est oriental civilisé. Ces gens-là ont les vices des deux mondes" (Correspondance, éd. Louis Conard, II, p.432)

參觀第三百四十九則 The Critical Opinions of Samuel Johnson, p.55.

七.

又 The Gentleman in the Parlour 第三十章

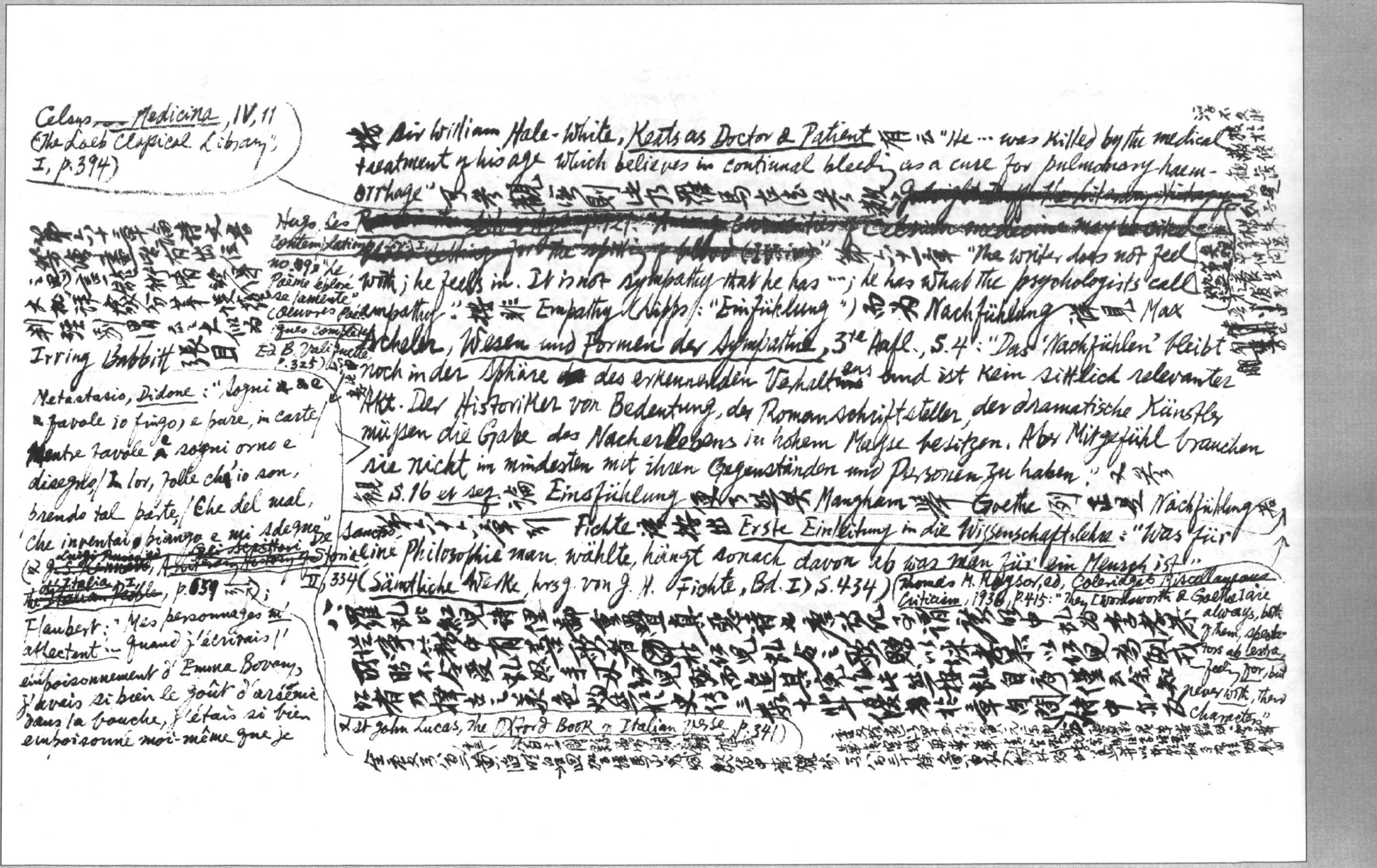
W. Somerset Maugham, The Summing-up [illegible] Creatures of Circumstances [illegible] "Appearance & Reality" [illegible] F. H. Bradley [illegible] "The doctors of the period had a theory that to have a child was beneficial to woman suffering from consumption"

第三十七章："Ibsen had a meagre power of invention ... His only gambit is the sudden arrival of a stranger who comes into a stuffy room & opens the windows, whereupon the people who were sitting there catch their de[illegible]

"der Retter aus der Ferne" [illegible] Lettice Bithell, Germany, p.253)

F. H. Bradley, Aphorisms, §16: "With one man imagination keeps heaven in heaven; with another man it does but store explosives in the heart" [illegible]

Cf. Jones, Papers on Psycho-analysis, 1918 ed. p.59 [illegible]



Celsus, Medicina, IV, 11 (The Loeb Classical Library, I, p. 394)

第六十三章論詩文[illegible]有出位[illegible] Irving Babbitt 張目

Hugo, Les Contemplations, [illegible] No. 9: "Le Poème éploré se lamente" (Œuvres poétiques complètes, Ed. B. Valiquette, p. 325)

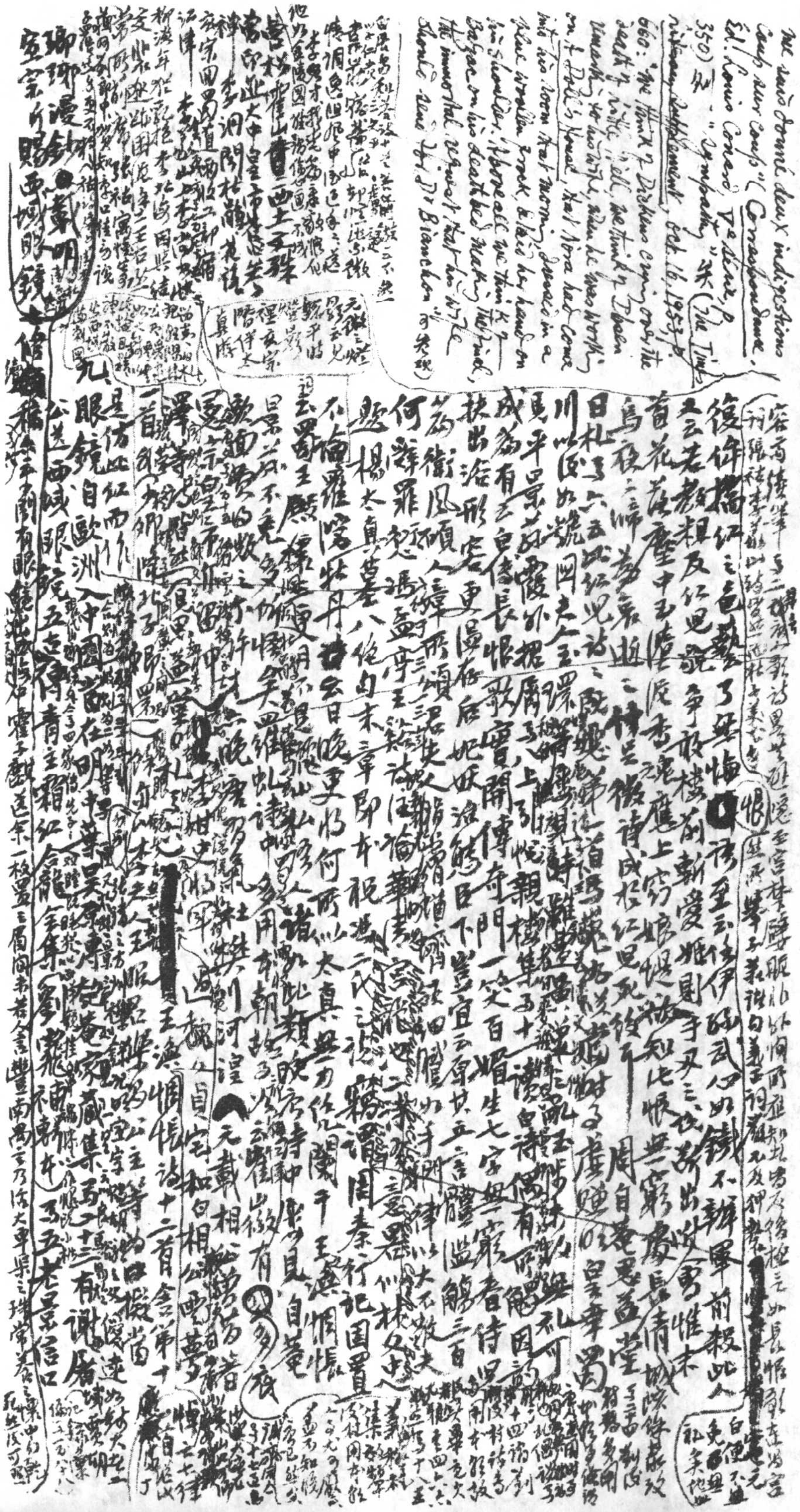
Metastasio, Didone: "Sogni e favole io fingo; e pure, in carte / Mentre favole e sogni orno e disegno, / In lor, folle ch'io son, prendo tal parte, / Che del mal che inventai, piango e mi sdegno" (cf. ~~Luigi Russo, Gli Scrittori~~ ~~A [illegible] History of the Italian People~~, De Sanctis, Storia della letteratura italiana, II, 334; p. 659 [illegible]; cf. St John Lucas, The Oxford Book of Italian Verse, p. 341)

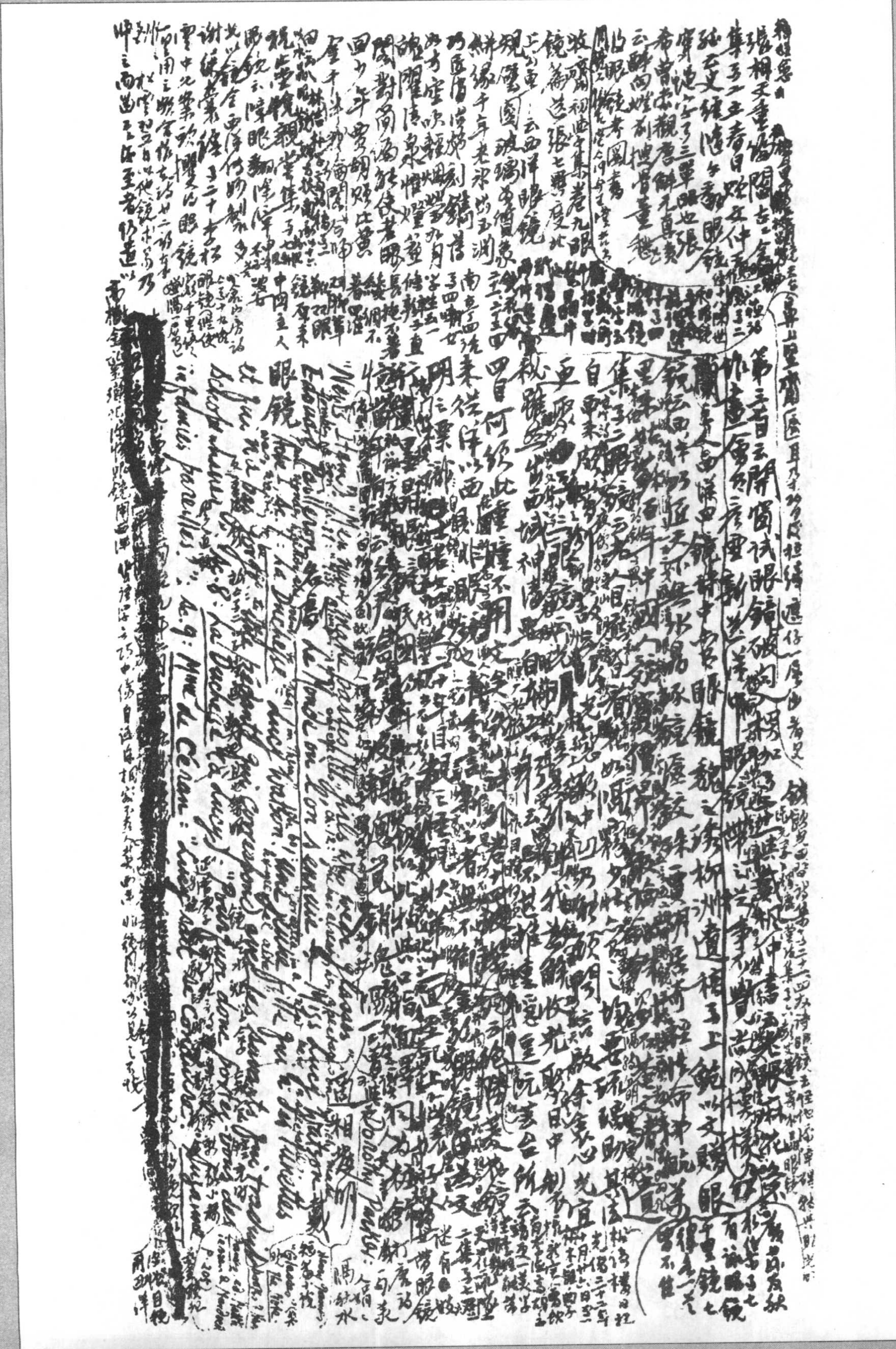
Flaubert: "Mes personnages m'affectent … quand j'écrivais l'empoisonnement d'Emma Bovary, j'avais si bien le goût d'arsenic dans la bouche, j'étais si bien empoisonné moi-même que je

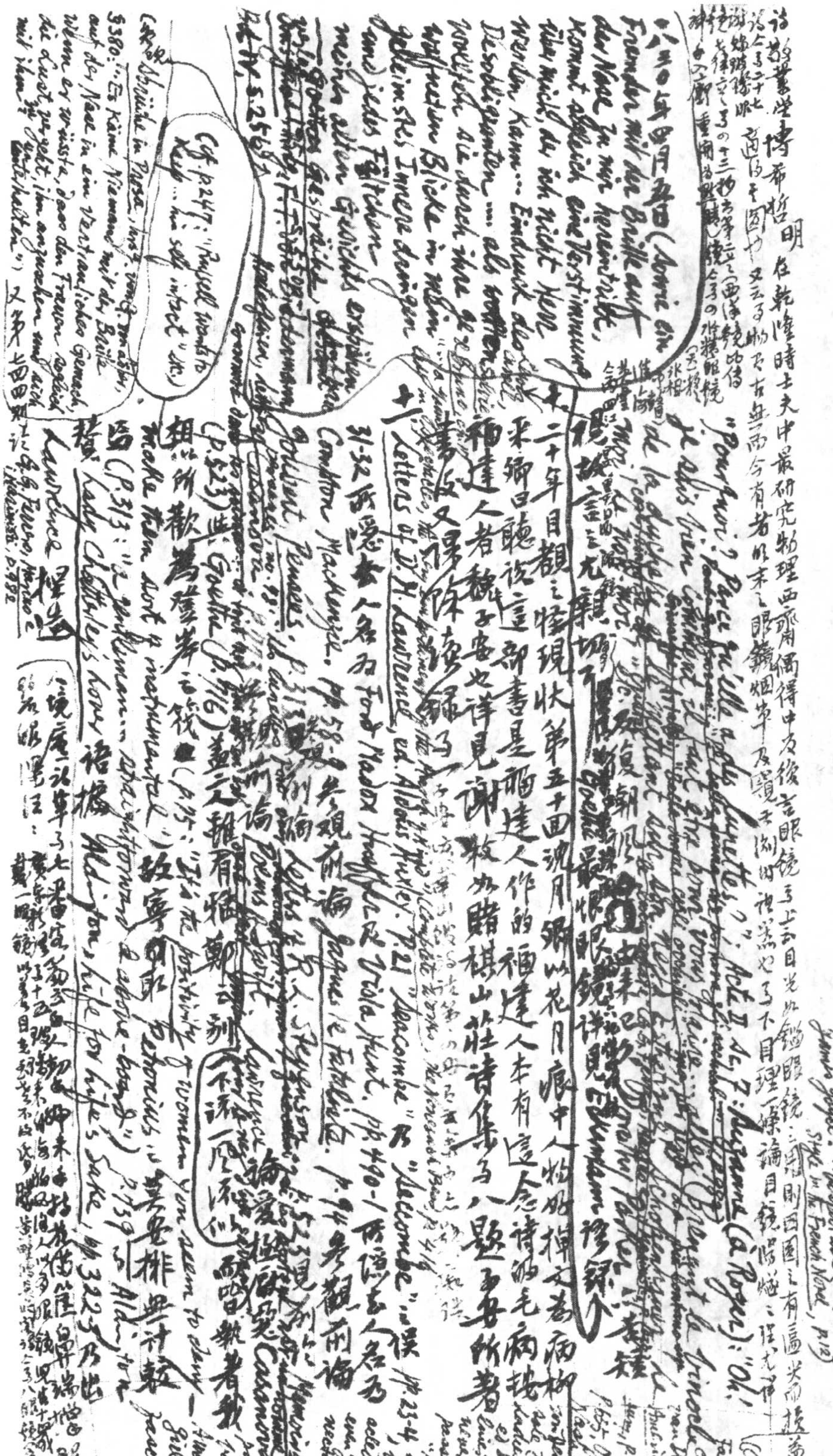
按 Sir William Hale-White, Keats as Doctor & Patient 有云："He … was killed by the medical treatment of his age which believes in continual bleeding as a cure for pulmonary haemorrhage" 又參觀[illegible]則此乃羅馬古法[illegible] ~~[illegible] the literary history [illegible] p. 121 [illegible] Celsus' medicine [illegible] bleeding for the spitting of blood (II, xiii)~~ 第六十一章 "The writer does not feel with; he feels in. It is not sympathy that he has …; he has what the psychologists call empathy"：按 Empathy (Lipps: "Einfühlung") 而為 Nachfühlung 詳見 Max Scheler, Wesen und Formen der Sympathie, 3te Aufl., S. 4: "Das 'Nachfühlen' bleibt noch in der Sphäre des erkennenden Verhaltens und ist kein sittlich relevanter Akt. Der Historiker von Bedeutung, der Romanschriftsteller, der dramatische Künstler müssen die Gabe des Nacherlebens in hohem Maße besitzen. Aber Mitgefühl brauchen sie nicht im mindesten mit ihren Gegenständen und Personen zu haben." 又參觀 S. 16 et seq. 論 Einsfühlung [illegible] Maugham 舉 Goethe 例正是 Nachfühlung 者

第六十八章引 Fichte 語按出 Erste Einleitung in die Wissenschaftslehre: "Was für eine Philosophie man wähle, hängt sonach davon ab, was man für ein Mensch ist" (Sämtliche Werke, hrsg. von J. H. Fichte, Bd. I) S. 434) (Thomas M. Raysor, ed., Coleridge's Miscellaneous Criticism, 1936, p. 415: "They [Wordsworth & Goethe] are always, both of them, spectators ab extra, feeling for, but never with, their characters")

八、羅虬比紅兒詩俚鄙重疊真惡詩[illegible]紀事謂虬[illegible]為李孝恭[illegible]籍中有善歌者[illegible]紅兒虬令之歌贈以綵孝恭以紅兒為副戎所盼不令受[illegible]虬怒手刃紅兒既而追其冤作比紅兒詩[illegible]







詩故叢堂博希哲明在乾隆時士大夫中最研究物理西學，偶得中及後言眼鏡[illegible]目光如鑑眼鏡[illegible]有偏尖而接盡之今

論今年三十七，又云：「物只古無而今有者，明末之眼鏡、煙草及靉靆[illegible]」

謝婦驕孫眼[illegible]

James Joyce: "The spectacle" (S. [illegible], Style in the French Novel, p.12)

"Pourquoi? Parce qu'elle porte des lunettes?" Acte II, sc. 7: Augusta (à Roger): "Oh! [illegible]"

一八三〇年四月五日（Wenn ein Fremder mit der Brille auf der Nase zu mir hereintritt, kommt zugleich eine Verstimmung über mich, der ich nicht Herr werden kann... Eindruck des [illegible] ... Desobligeanten ... als wollten sie durch ihre bewaffneten Blicke in mein geheimstes Innere dringen und jedes Fältchen meines alten Gesichts erspähen） Goethes Gespräche, [illegible] Biedermann, Bd IV, S.250-1

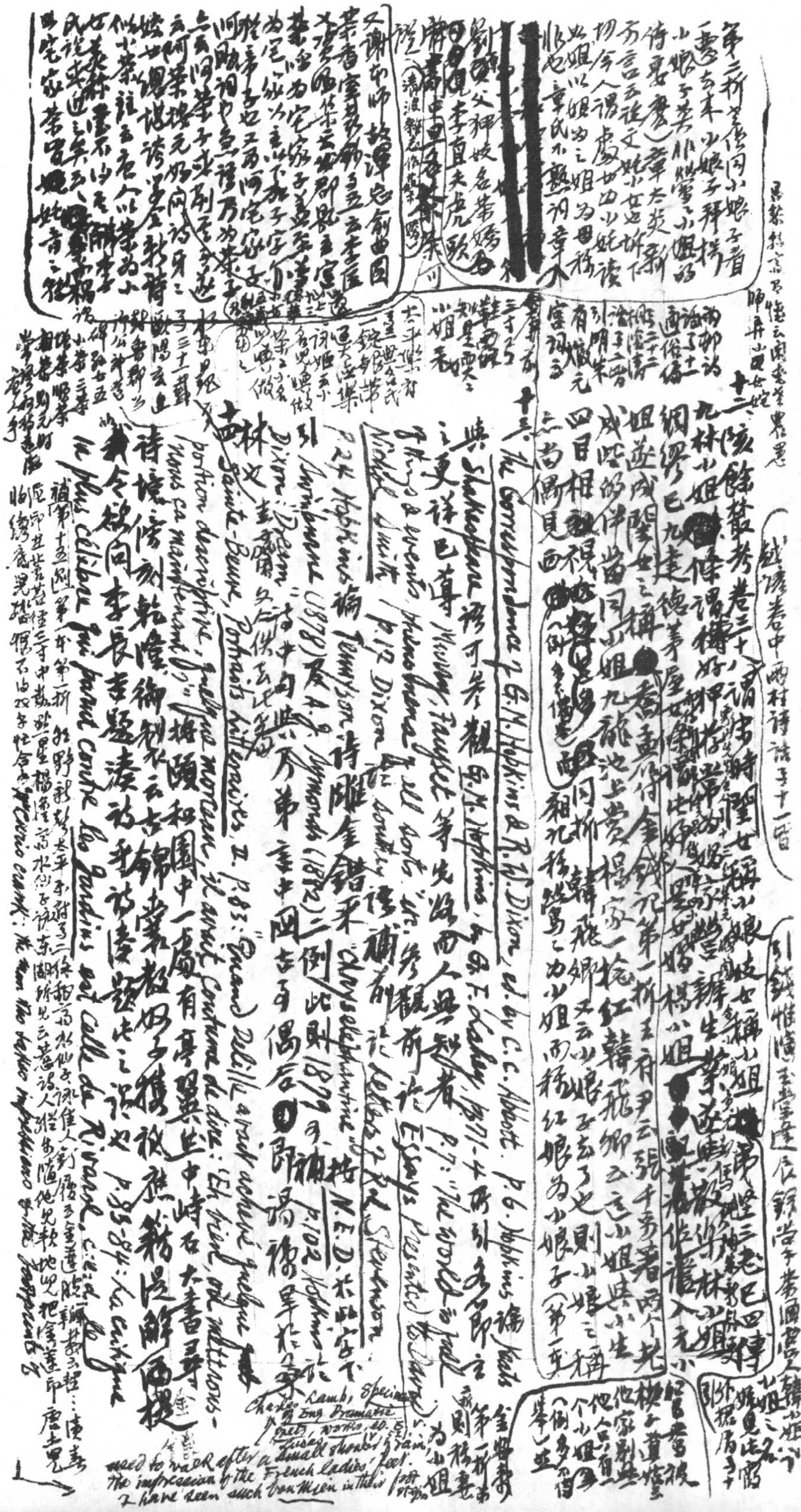
(Cf. P.247: "Russell wants to keep ... his self intact" etc.)

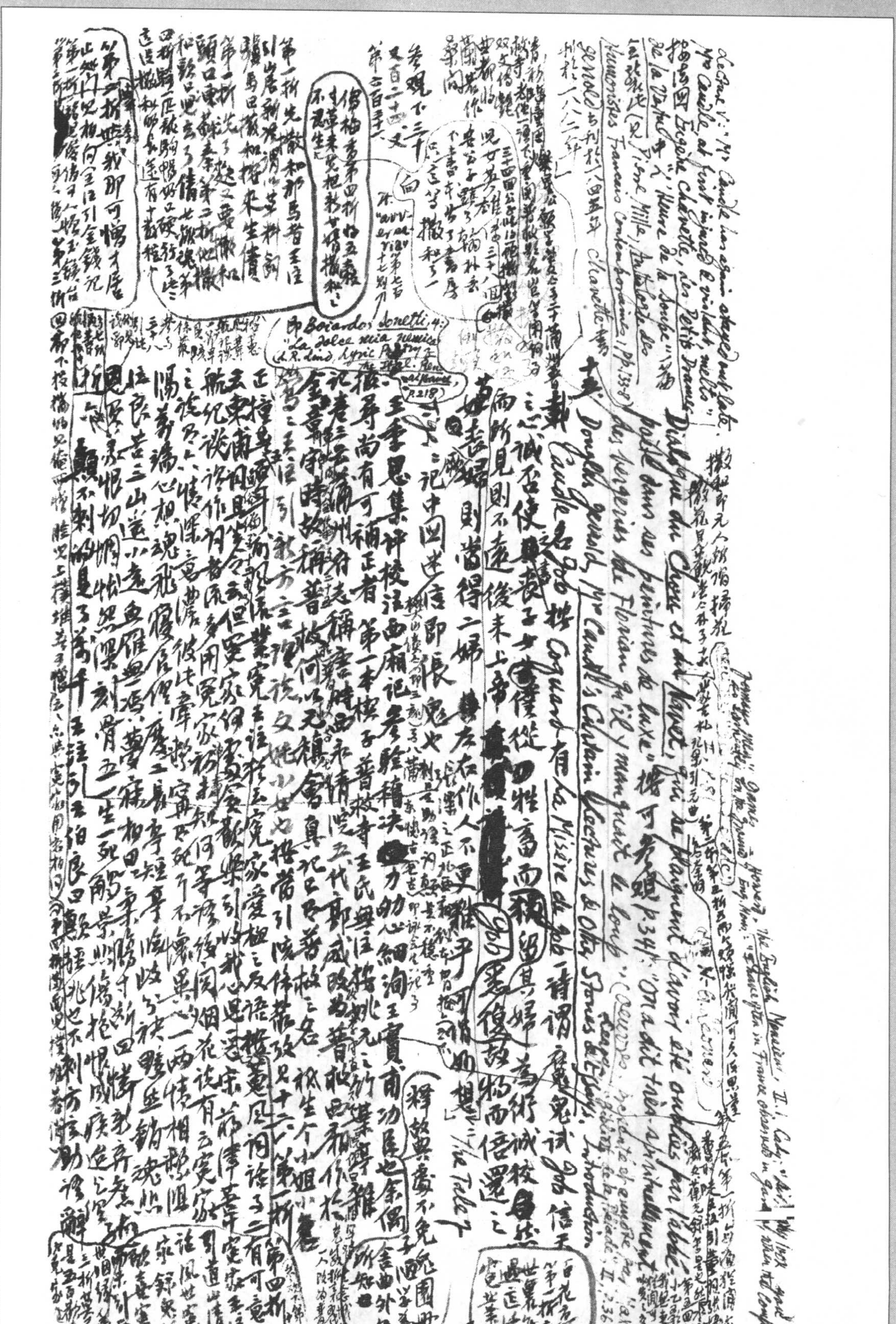
(Cf. 又 Abschied in Prosa, [illegible] S.580: "Es kann Niemand mit der Brille auf der Nase in ein vertrauliches Gespräch [illegible]") 又第七四四四則[illegible]

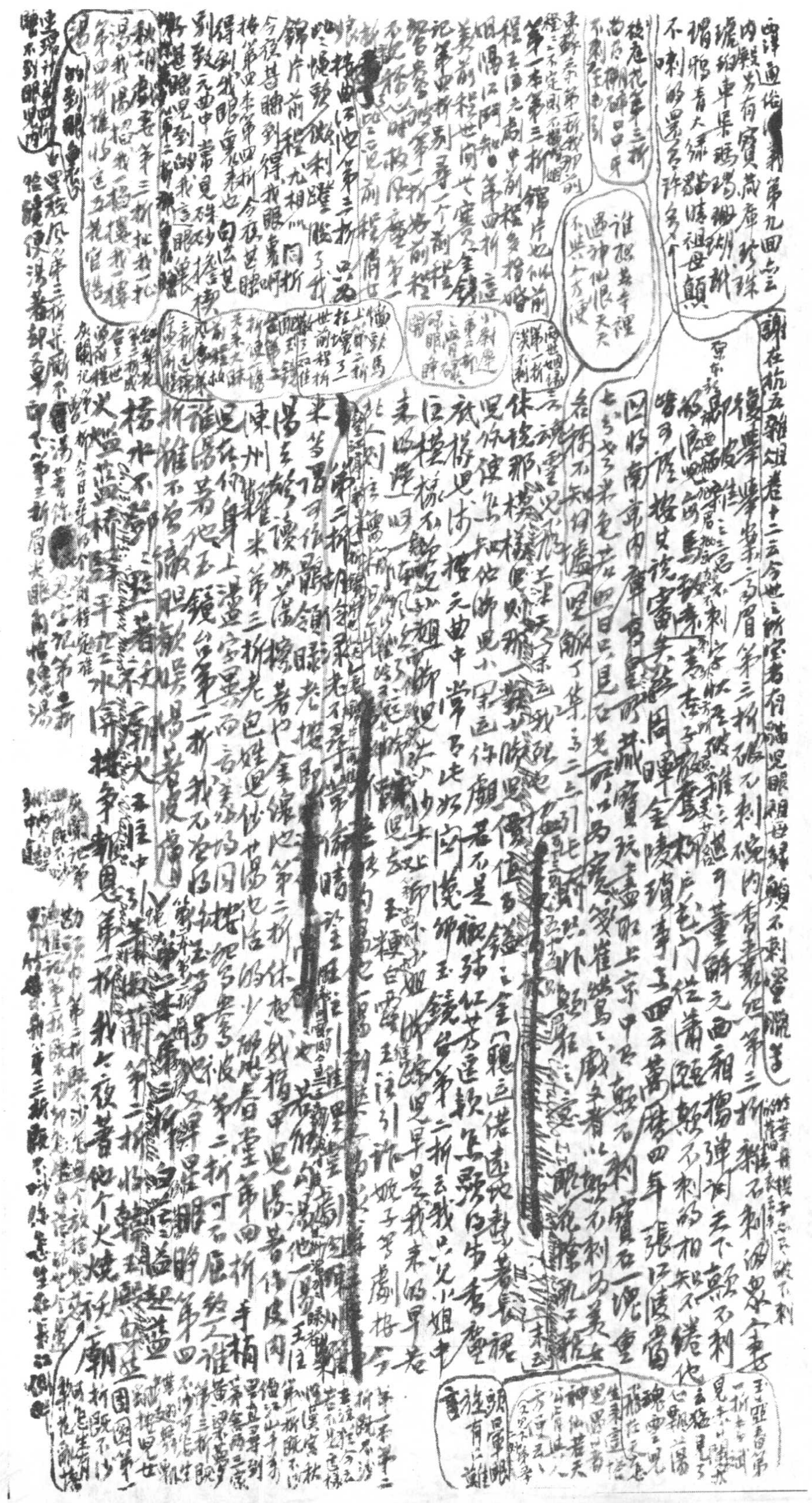
十、二十年目睹之怪現狀第五十四回說月卿以花月痕中人物作禪文[illegible]采卿曰：「聽說這部書是福建人作的，福建人本有這念詩的毛病[illegible]」福建人者魏子安也，詳見謝枚如賭棋山莊詩集[illegible]題[illegible]所著[illegible]

十一、Letters of D.H. Lawrence, ed. Aldous Huxley. P.21 "Seacombe" 乃 "Alecombe" 之誤。pp.23-4 [illegible]
31-32 所罵之人名為 Ford Madox Hueffer 及 Violet Hunt. pp.490-1 所謂[illegible]人名為 Compton Mackenzie. P.58 [illegible] 所論 Jacques le Fataliste. P.94 [illegible] 所論 Joubert, Pensées. [illegible] Poems [illegible] 論愛[illegible] Casanova [illegible]
(P.523) 與 Goethe (P.716) 並[illegible]雖有[illegible]
[illegible]所欲為[illegible]（P.735: "It's the positivity of women [illegible]"）
臨 (P.313: "a gentleman [illegible] mechanical [illegible]") 故寧取 Petronius [illegible] P.739 引 Ald[illegible]
蓋 Lady Chatterley's Lover 語據 Ald: "for life's sake", pp.322-3 乃出 Lawrence 標出[illegible]

人境廬詩草卷七[illegible]眼鏡[illegible]

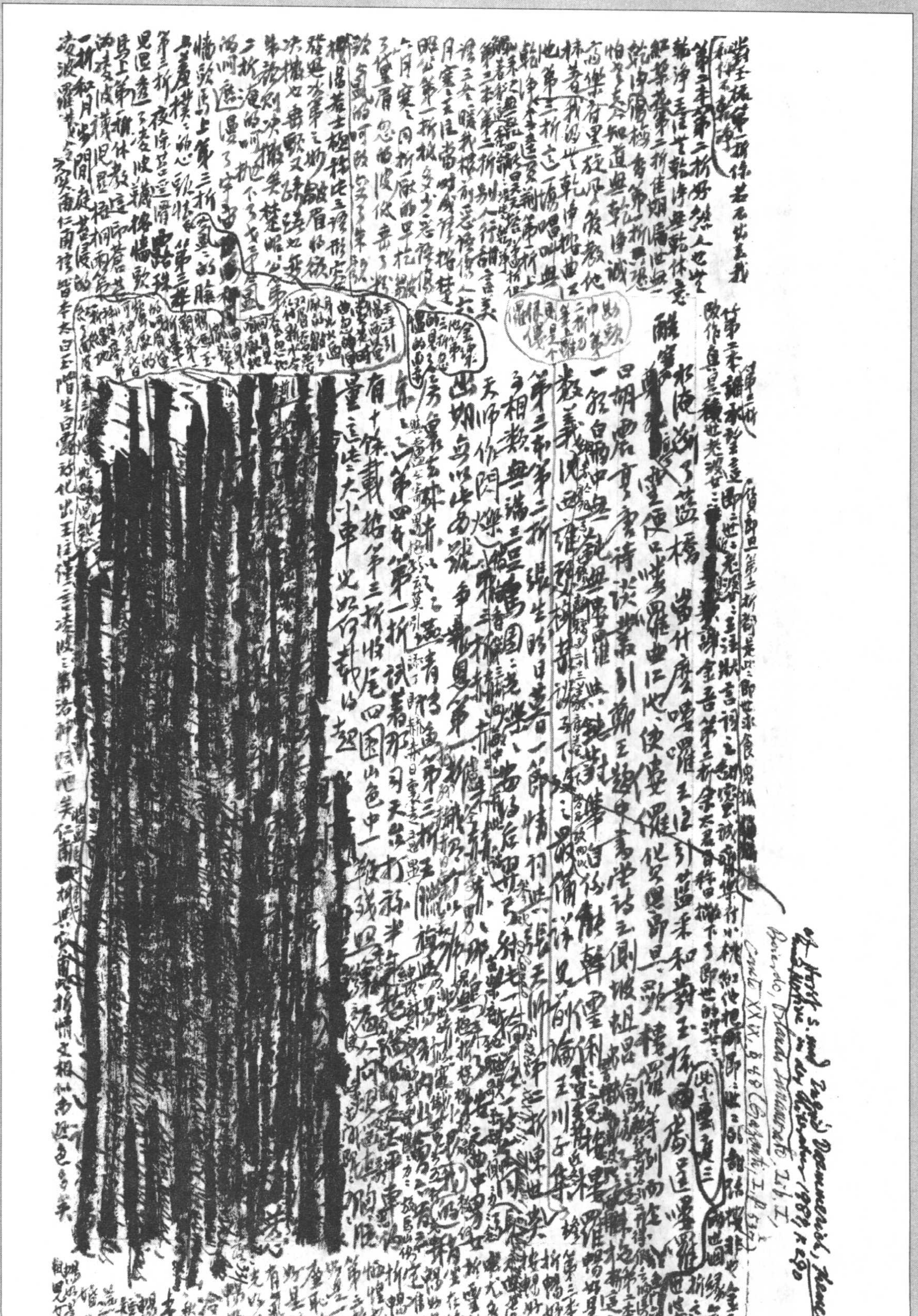






西洋通俗演義第九回云：「内殿另有寶藏庫，珍珠、琥珀、車渠、瑪瑙、珊瑚、瑠璃、鴉青、大綠、猫睛、祖母顛，不剌的異寶許多」

謝在杭五雜俎卷十二云：「今世所寶者有猫兒眼、祖母綠、顛不剌



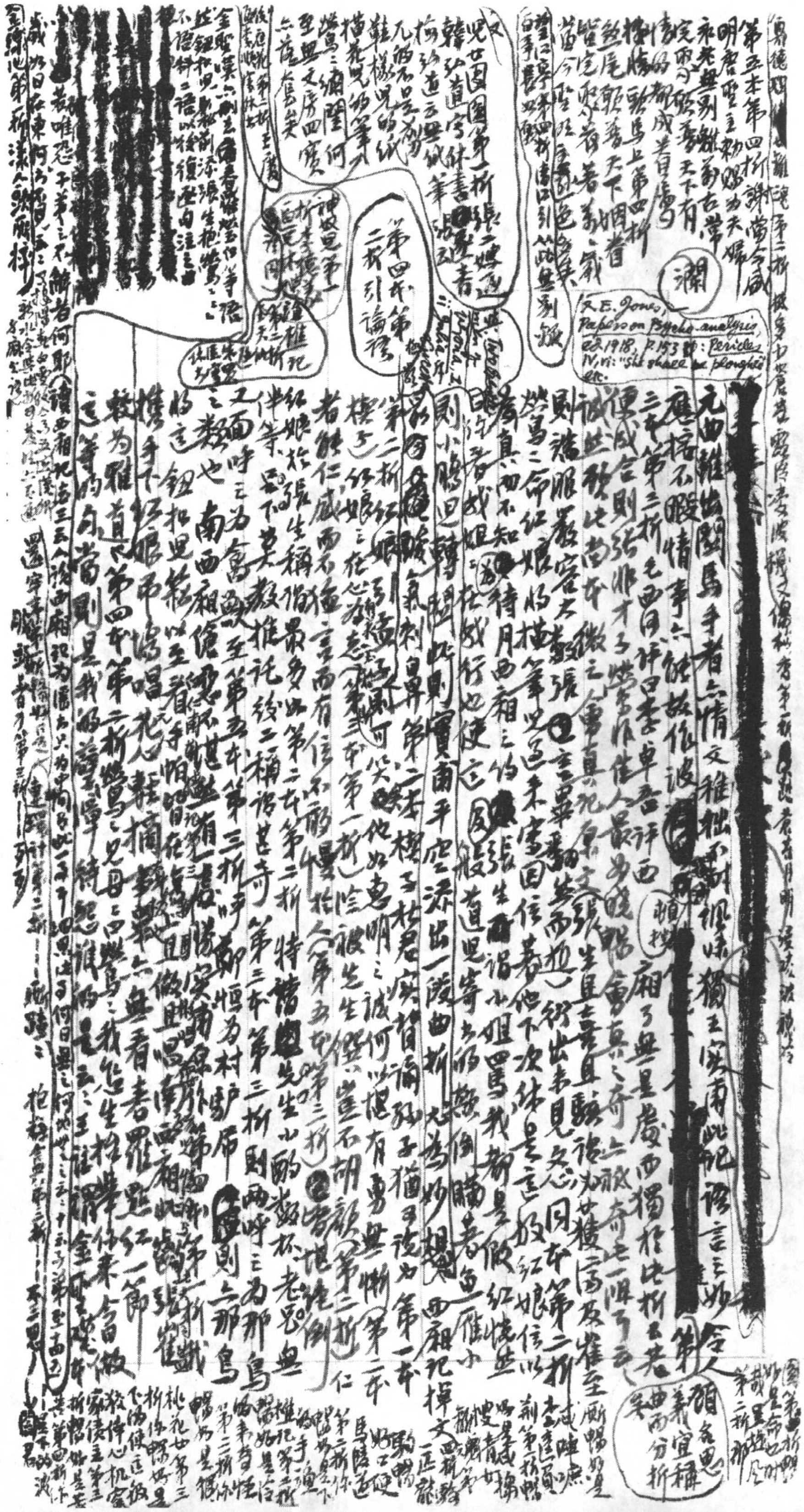
對玉梳第一折俫若不出來我
和你不乾淨

第三本第二折好煞人也些

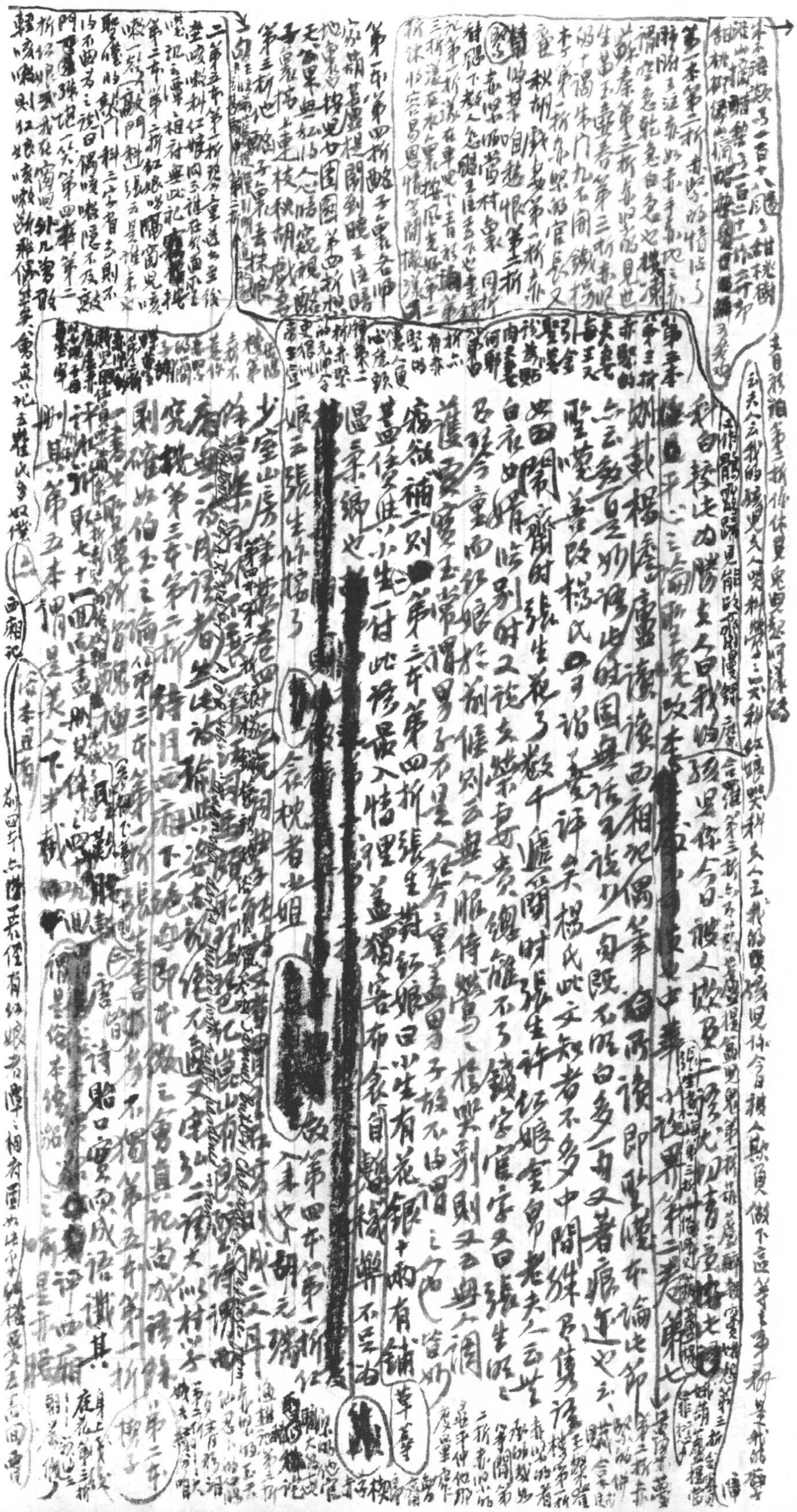
Cf. Horst S. und Rudolf Dreidenwald, Heinrich Kluckhohn … Epoche (1922), p. 290

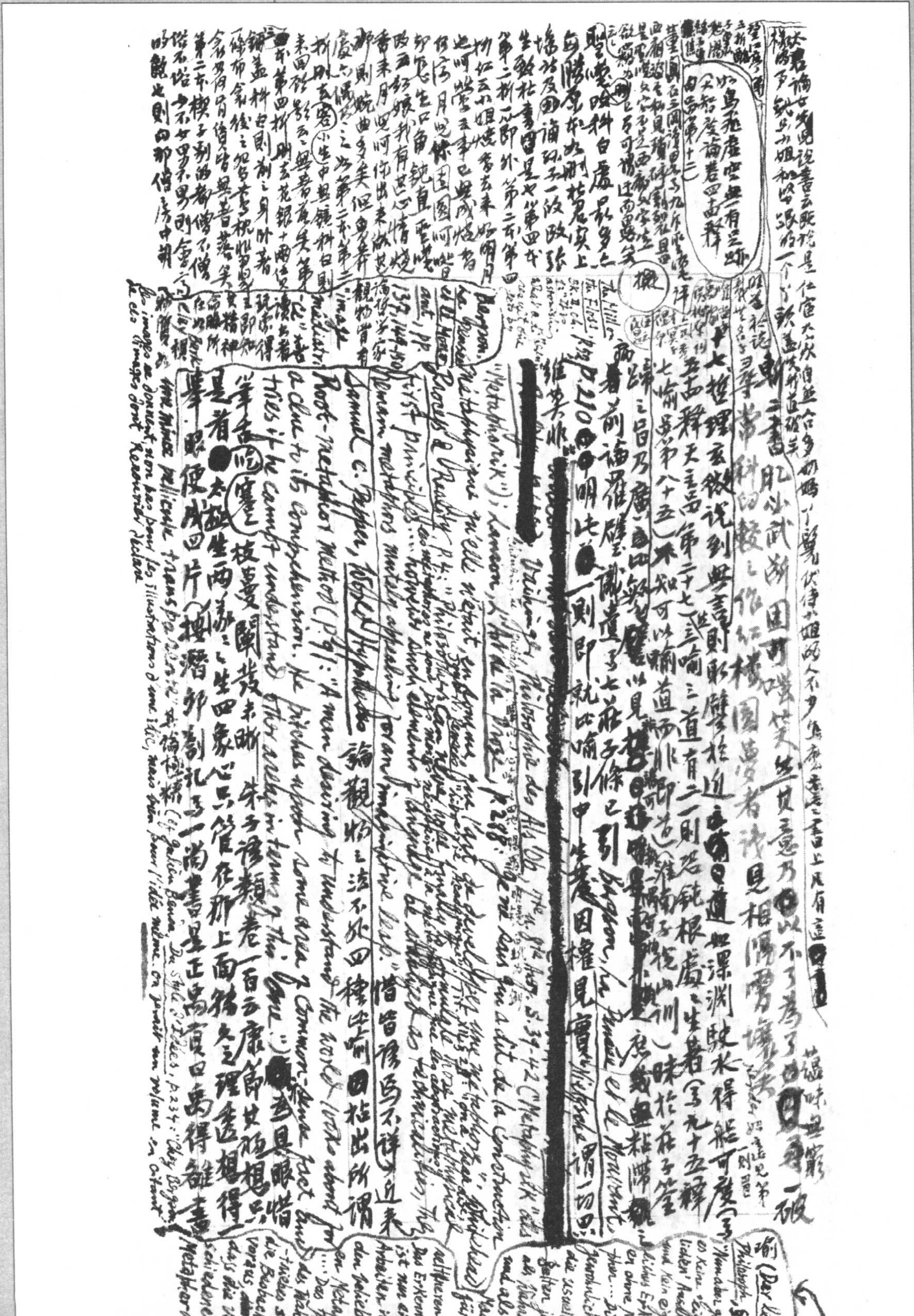
Boiardo, Orlando Innamorato, Lib. I, Canto XXIX, 848 (Capelletti, I, p. 517)

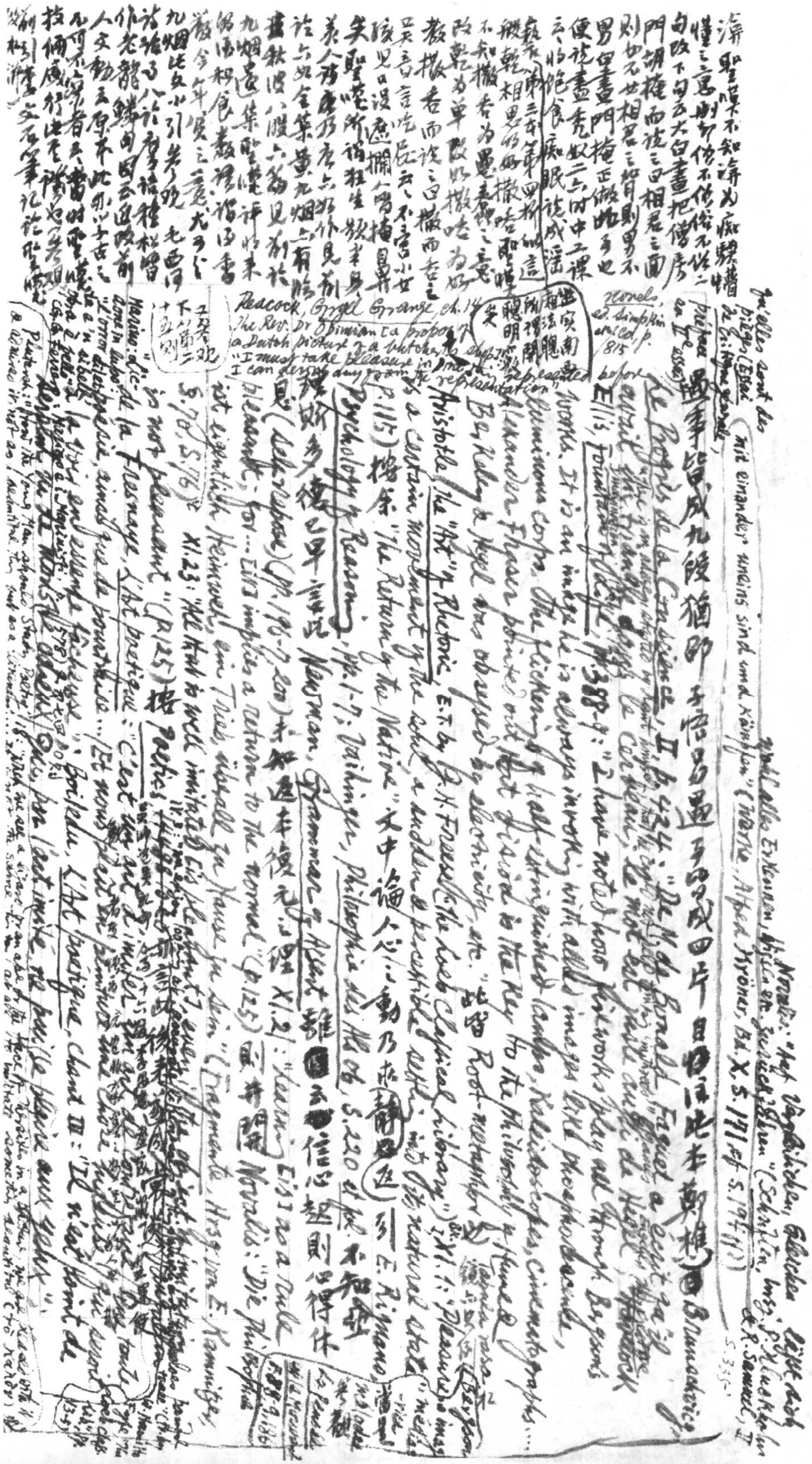
[redacted]

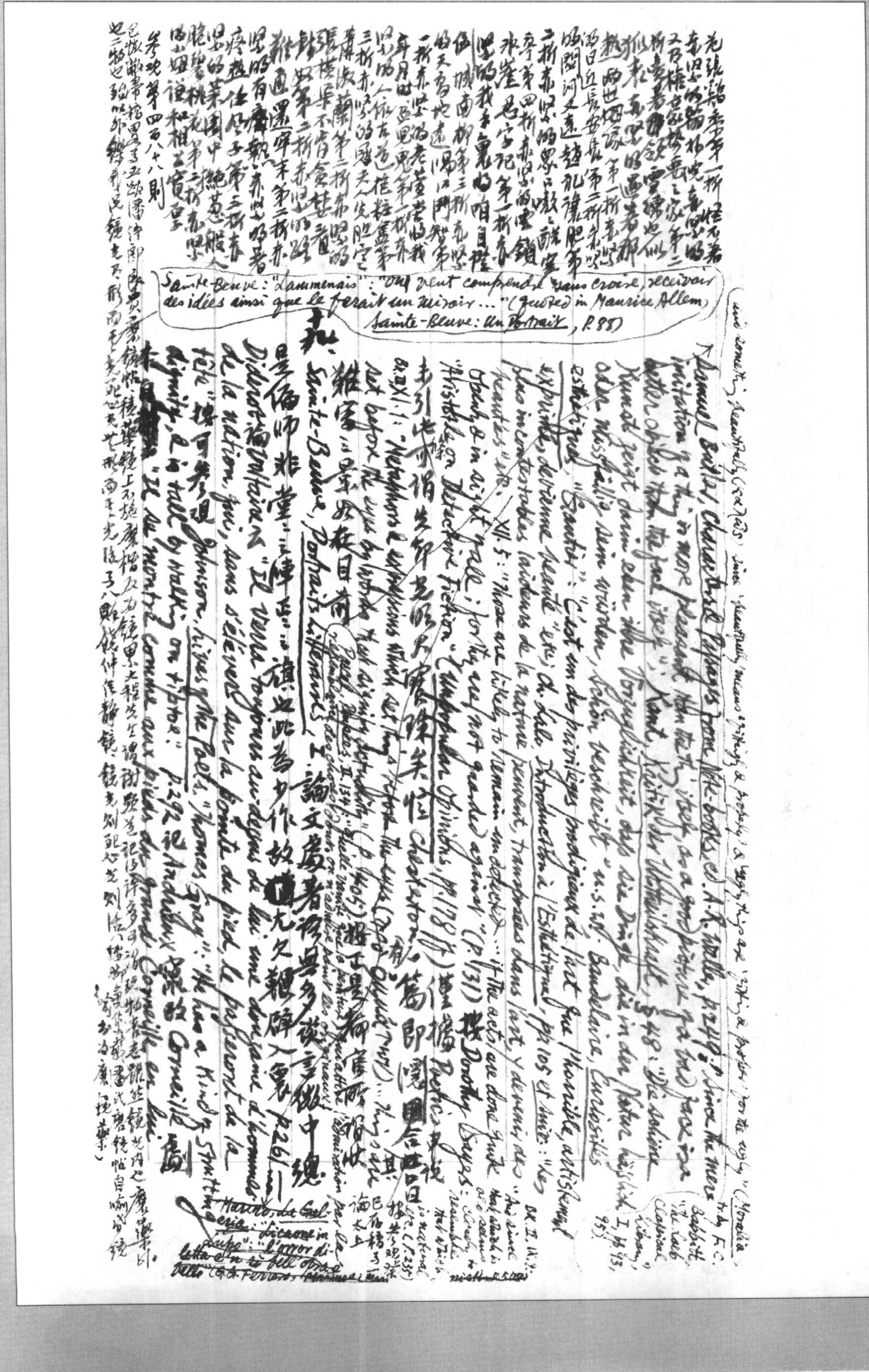


又E. Jones, Papers on Psycho-analysis, ed. 1918, p.153: Pericles IV, vi: "She shall be ploughed" etc.









范張鷄黍第一折：「怪不着[illegible]的[illegible]
[illegible]的簡帖[illegible]
工夫，權且[illegible]第三
折[illegible]也似
孤[illegible]的[illegible]
[illegible]的世姻緣第一折[illegible]
酒日近長安遠第二折[illegible]
的闊河又遠」；趙禮讓肥第
二折[illegible]的眾口嗷嗷[illegible]
李[illegible]第四折[illegible]鎖
來雀君子記第一折[illegible]
的我手[illegible]咱自陪
伍[illegible]城南柳第三折[illegible]
的天高地遠[illegible]門[illegible]
一折[illegible]的老[illegible]我
[illegible]西[illegible]第一折[illegible]
的人[illegible]花[illegible]
三折[illegible]的[illegible]
[illegible]蘭第二折[illegible]的
張[illegible]不肯[illegible]
[illegible]第二折[illegible]的路
[illegible]第二折[illegible]
的有[illegible]著
瘴[illegible]子第三折[illegible]
的[illegible]園中[illegible]
[illegible]桃花第二折[illegible]
的[illegible]和相公[illegible]
参观第四百八十八則

Sainte-Beuve: "Lammenais": "On peut comprendre sans croire, recevoir des idées ainsi que le ferait un miroir…" (quoted in Maurice Allem, Sainte-Beuve: Un Portrait, p. 88)

(and something beautifully (καλῶς) since 'beautifully' means 'fittingly & properly' & ugly things are 'fitting & proper' for the ugly" (*Moralia*, tr. by F. C. Babbitt, "The Loeb Classical Library", I, pp. 93, 95).

Samuel Butler, Characters & Passages from Note-books, ed. A. R. Waller, p. 249: "Since the mere imitation of a thing is more pleasant than the thing itself, as a good picture of a bad face is a better object than the face itself"; Kant, *Kritik der Urtheilskraft*, §48: "Die schöne Kunst zeigt darin eben ihre Vorzüglichkeit, daß sie Dinge, die in der Natur häßlich oder mißfällig sein würden, schön beschreibt" u.s.w. Baudelaire, *Curiosités esthétiques*, "Gautier": "C'est un des privilèges prodigieux de l'art que l'horrible, artistement exprimé, devienne beauté" etc.; Ch. Lalo, *Introduction à l'Esthétique*, pp. 105 *et suiv.*: "Les plus incontestables laideurs de la nature peuvent, transposées dans l'art, y devenir des beautés" etc. XII. 5: "Those are likely to remain undetected … if the acts are done quite openly & in sight of all; for they are not guarded against" (P. 131) 按 Dorothy Sayers: "Aristotle on Detective Fiction" (*Unpopular Opinions*, pp. 178 ff) [illegible] *Poetics* [illegible] [illegible] Chesterton [illegible]

Bk. III XI. 1: "Metaphors & expressions which set things before the eyes (πρὸ ὀμμάτων) … things are set before the eyes by words that signify actuality" (P. 405) [illegible]

Pascal, *Pensées*, II. 134: "Quelle vanité que la peinture, qui attire l'admiration par la ressemblance des choses dont on n'admire point les originaux!"

Bk. II. IX. 9: "And since that which is old seems closely to resemble that which is natural" etc. (P. 235) [illegible]

五

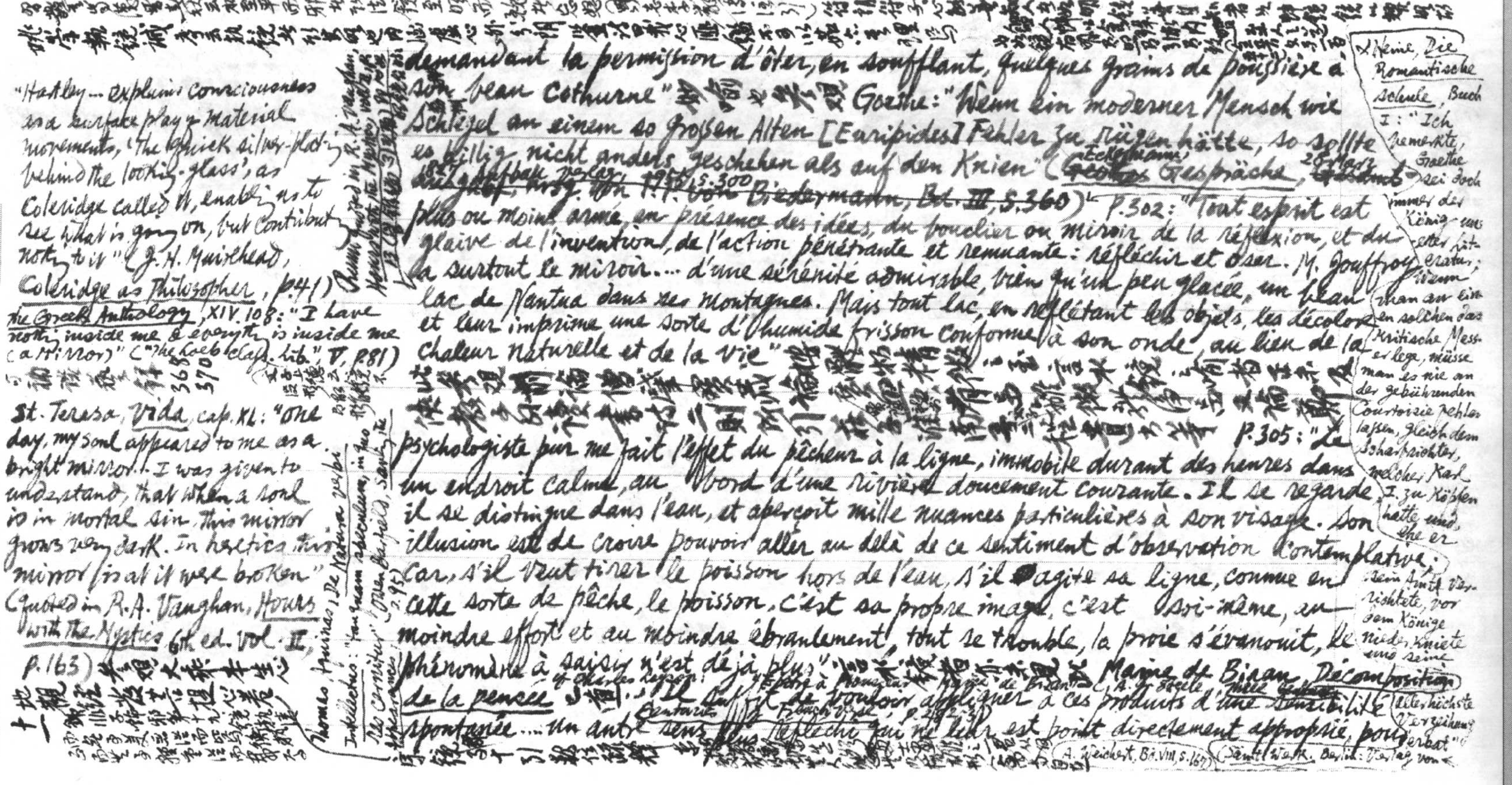
Sainte-Beuve, *Portraits Littéraires*, I. 論文處著眼無多[illegible]中總

[illegible]：「[illegible]」[illegible]之此為少作故 ① 尤欠[illegible]人[illegible] p. 261

Diderot 論 Voltaire 云："Il verra toujours au-dessus de lui une douzaine d'hommes de la nation, qui, sans s'élever sur la pointe du pied, le passeront de la tête" 按可參觀 Johnson, *Lives of the Poets*, "Thomas Gray": "He has a kind of strutting dignity, & is tall by walking on tiptoe." p. 292 記 Andrieux [illegible] Corneille 劇 [illegible]："Il se montre comme aux pieds du grand Corneille en lui [illegible]

Hazard, *La Gelosia*: "Licisco in Lupo": "L'error di lettera n'è … fello" (A. Ferrara, [illegible])

已撒[illegible]
也二物也[illegible]鏡[illegible]



又[illegible]云[illegible]平而邪也[illegible]法鏡至明而[illegible]

此學執鏡[illegible]者亦執鏡者形也内[illegible]虛心外了明[illegible]

"Hartley ... explains consciousness as a surface play of material movements, 'the quicksilver-plating behind the looking-glass', as Coleridge called it, enabling us to see what is going on, but contributing nothing to it" (J. H. Muirhead, Coleridge as Philosopher, p. 41)

The Greek Anthology, XIV. 108: "I have nothing inside me & everything is inside me (a Mirror)" ("The Loeb Class. Lib.", V, p. 81) 可補談藝錄 368 370 [illegible]

St. Teresa, Vida, cap. XL: "One day, my soul appeared to me as a bright mirror. I was given to understand, that when a soul is in mortal sin this mirror grows very dark. In heretics this mirror is as it were broken" (Quoted in R. A. Vaughan, Hours with the Mystics 6th ed. Vol. II, p. 163) 參觀大乘本生心地觀經卷十一 [illegible]

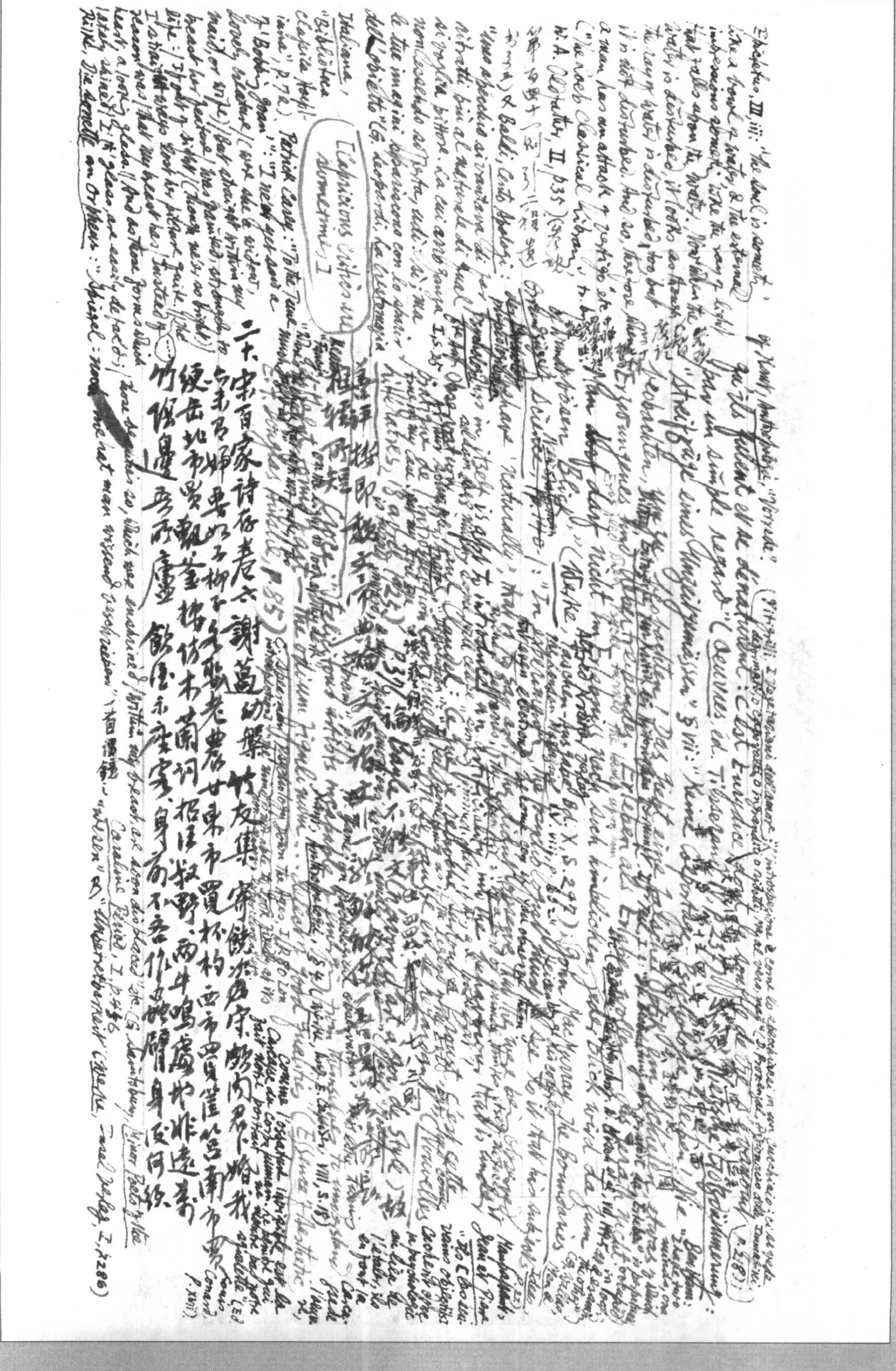
Rumi quoted in R. A. Vaughan, Hours with the Mystics, vol. II, p. 13 [illegible]

Thomas Aquinas, De Natura verbi Intellectus: "tanquam speculum, in quo res cernitur" (Owen Barfield, Saving the Appearances, p. 95)

demandant la permission d'ôter, en soufflant, quelques grains de poussière à son beau cothurne" 妙喻也參觀 Goethe: "Wenn ein moderner Mensch wie Schlegel an einem so grossen Alten [Euripides] Fehler zu rügen hätte, so sollte es billig nicht anders geschehen als auf den Knien" (Eckermann, Gespräche, 28 März 1827, Aufbau Verlag, 1955, S. 300 ~~Goethes Gespräche, Gesamtausgabe, hrsg. von F. F. von Biedermann, Bd. III, S. 360~~) P. 302: "Tout esprit est plus ou moins armé, en présence des idées, du bouclier ou miroir de la réflexion, et du glaive de l'invention, de l'action pénétrante et remuante: réfléchir et oser. M. Jouffroy a surtout le miroir.... d'une sérénité admirable, bien qu'un peu glacée, un beau lac de Nantua dans ses montagnes. Mais tout lac, en reflétant les objets, les décolore et leur imprime une sorte d'humide frisson conforme à son onde, au lieu de la chaleur naturelle et de la vie" [illegible] P. 305: "Le psychologiste pur me fait l'effet du pêcheur à la ligne, immobile durant des heures dans un endroit calme, au bord d'une rivière doucement courante. Il se regarde, il se distingue dans l'eau, et aperçoit mille nuances particulières à son visage. Son illusion est de croire pouvoir aller au delà de ce sentiment d'observation contemplative. Car, s'il veut tirer le poisson hors de l'eau, s'il agite sa ligne, comme en cette sorte de pêche, le poisson, c'est sa propre image, c'est soi-même, au moindre effort et au moindre ébranlement, tout se trouble, la proie s'évanouit, le phénomène à saisir n'est déjà plus" [illegible] Maine de Biran, Décomposition de la pensée: "Il suffit de vouloir appliquer à ces produits d'une sensibilité spontanée ... un autre sens plus réfléchi qui ne leur est point directement approprié, pour [illegible]" (A. Weichert, Bd. VIII, S. 167) (Sämtl. Werk. Berlin: Verlag von

cf. Charles [illegible] Essais à [illegible] Centuries French Prose, p. 292-3 A. Steele

又 Heine, Die Romantische Schule, Buch I: "Ich bemerkte, Goethe sei doch immer der König unserer Literatur; wenn man an einen solchen das kritische Messer lege, müsse man es nie an der gebührenden Courtoisie fehlen lassen, gleich dem Scharfrichter, welcher Karl I. zu köpfen hatte und, ehe er sein Amt verrichtete, vor dem Könige niederkniete und seine allerhöchste Verzeihung erbat"



Epictetus, III, iii: "The soul is something like a bowl of water, & the external impressions something like the ray of light that falls upon the water. Now when the water is disturbed, it looks as though the ray of water is disturbed, too, but it is not disturbed. And so, therefore, when a man has an attack of vertigo" etc. ("The Loeb Classical Library", tr. by W. A. Oldfather, II, p.35) & Baldi, Cento Apologi: "uno specchio si vantava di far ritratti più al naturale di qual si voglia pittore. La cui arroganza non essendo sofferta, udì: sì; ma le tue imagini spariscono con lo sparir dell'obietto" (G. Leopardi, La Crestomazia Italiana, "Biblioteca classica Hoepliana", p.72).

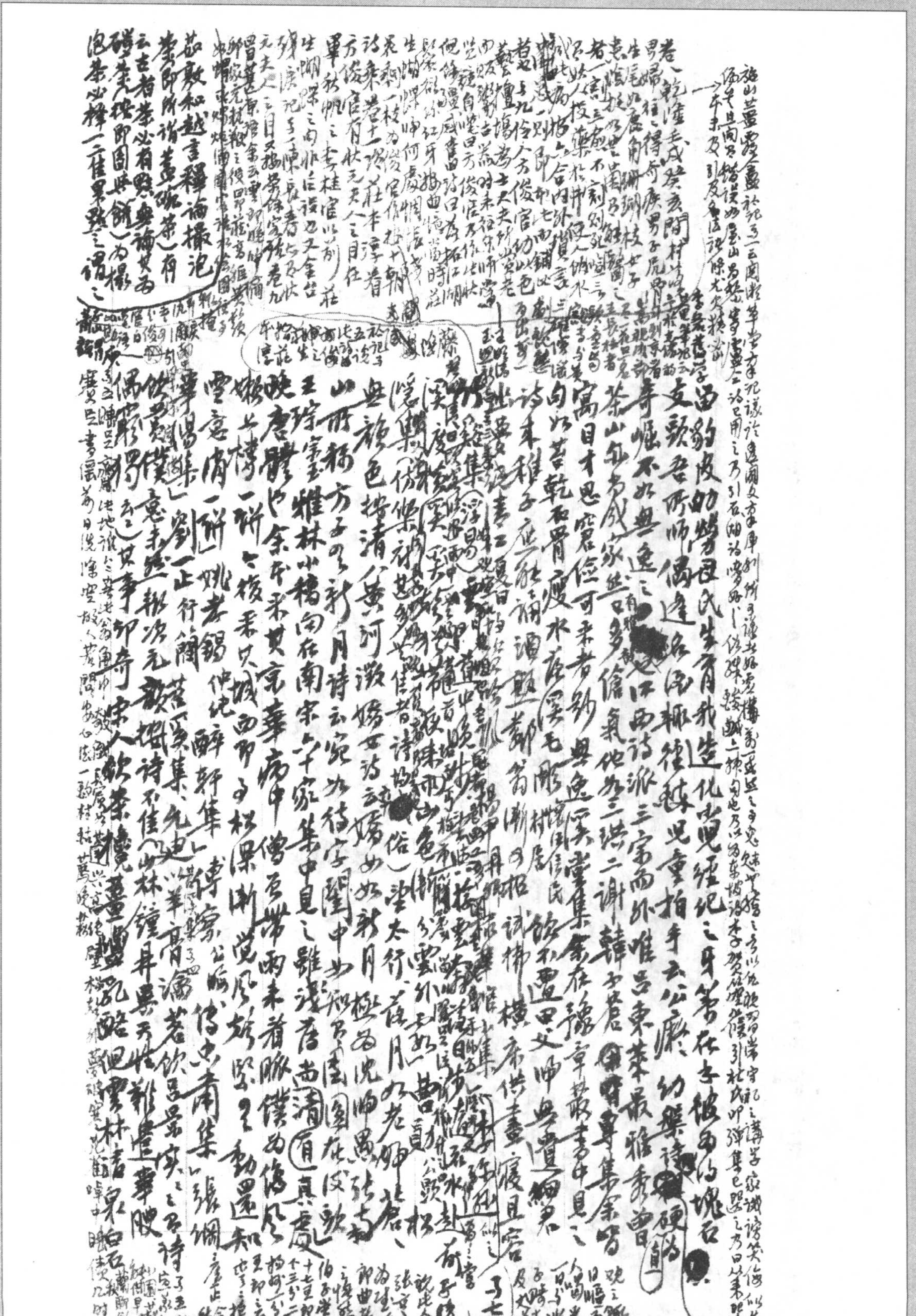
qu'ils fuient et se dénaturent: C'est Eurydice dont le souffle de vie s'évanouit par un simple regard" (Oeuvres, éd. Tisserand, II, p.237)

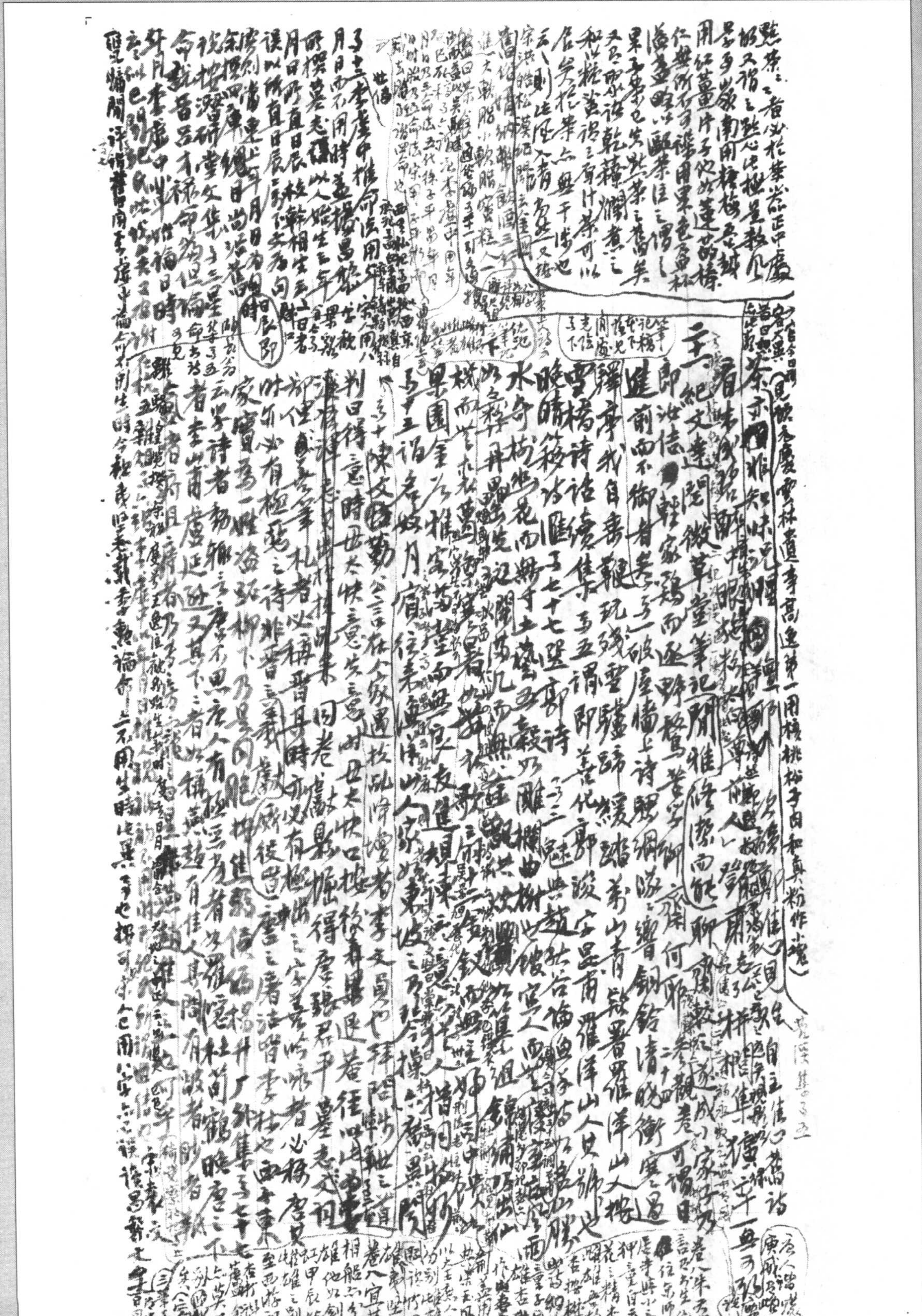
Nietzsche, Götzendämmerung: "Streifzüge eines Unzeitgemässen" § vii: "Keine Colportage-Psychologie treiben! Nie beobachten, um zu beobachten! Das giebt eine falsche Optik, ein Schielen, etwas Erzwungenes und Übertreibendes. Erleben als Erleben-wollen – das geräth nicht. Man darf nicht im Erlebniss nach sich hinblicken, jeder Blick wird da zum bösen Blick." (Werke, Alfred Kröner Verlag, Taschen-Ausgabe Bd. X, S.247)

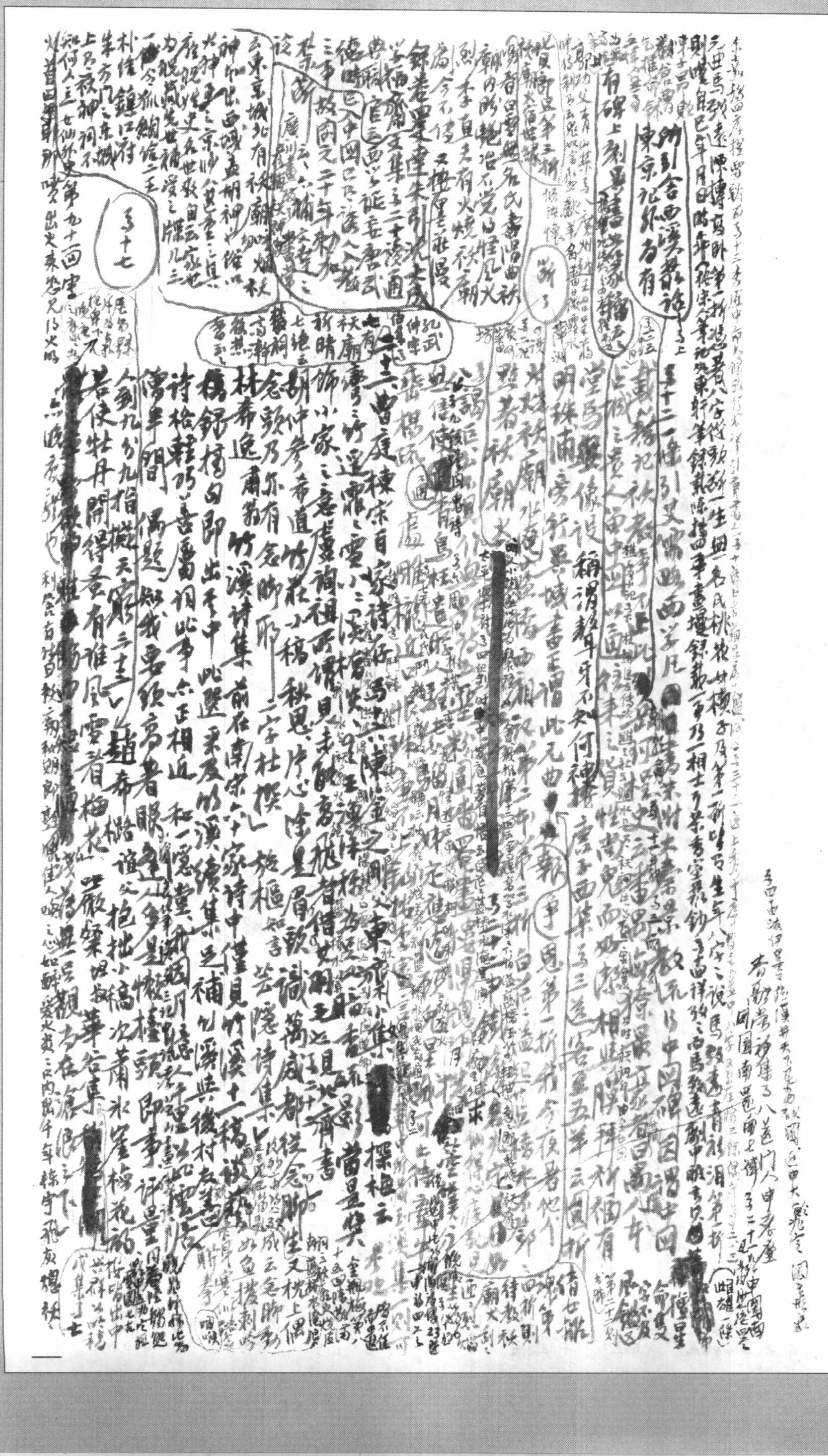
[Capricious critics are sometimes,]

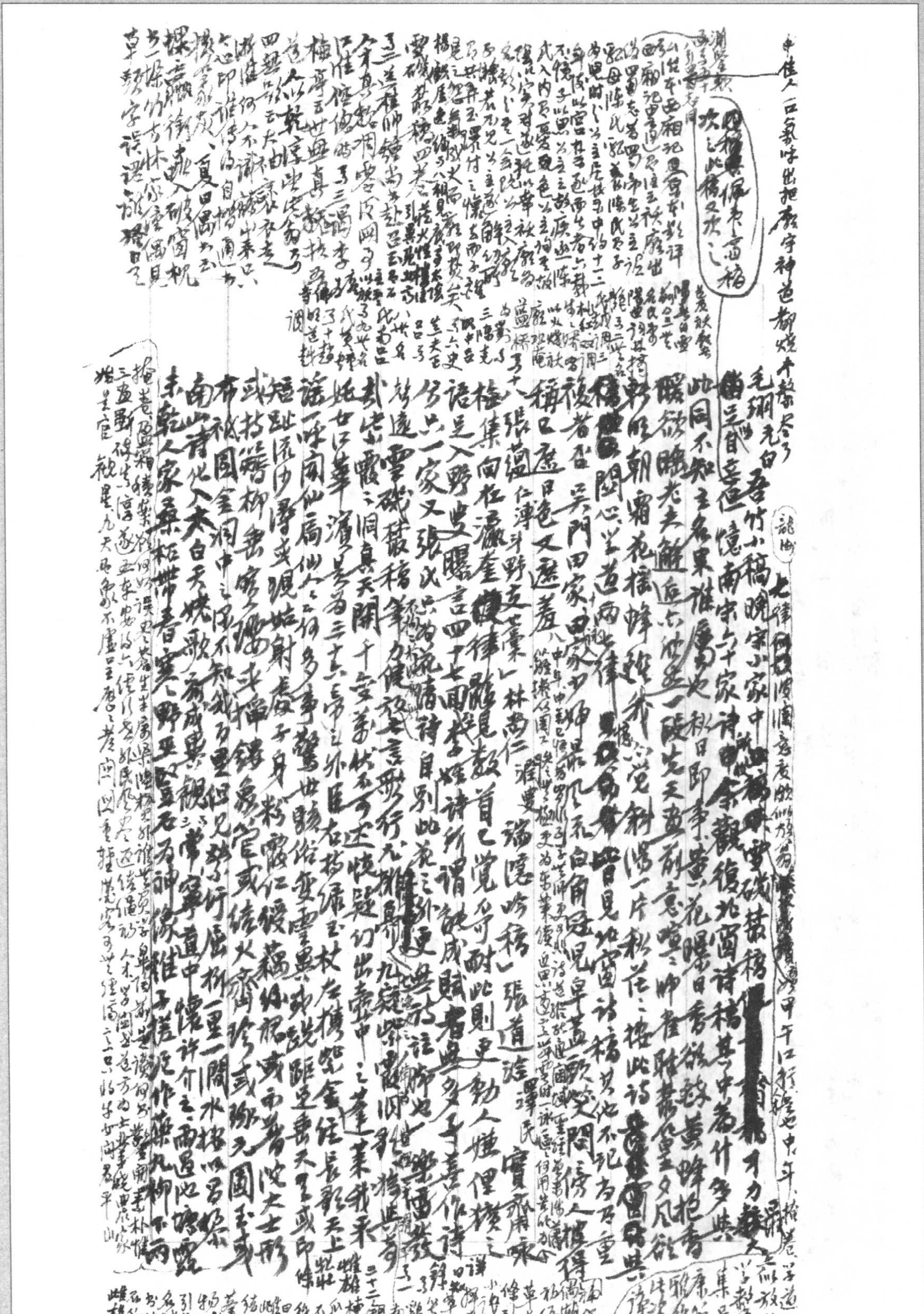
Patrick Carey: "To the Tune of 'Bobbing Joan'": "I ne'er yet saw a lovely creature / (were she a widow, maid, or wife) / But straight within my breast her feature / Was painted, strangely to the life: / If out of sight / (Though ne'er so bright) / I straightways lost her picture quite. // The reason was / That my breast has / Instead of heart, a looking glass. // And as those forms which lately shined / I' th' glass, are easily defac'd; / Those beauties so, which were enshrined / Within my breast, are soon displaced" etc. (G. Saintsbury, Minor Poets of the Caroline Period, I, p.456)

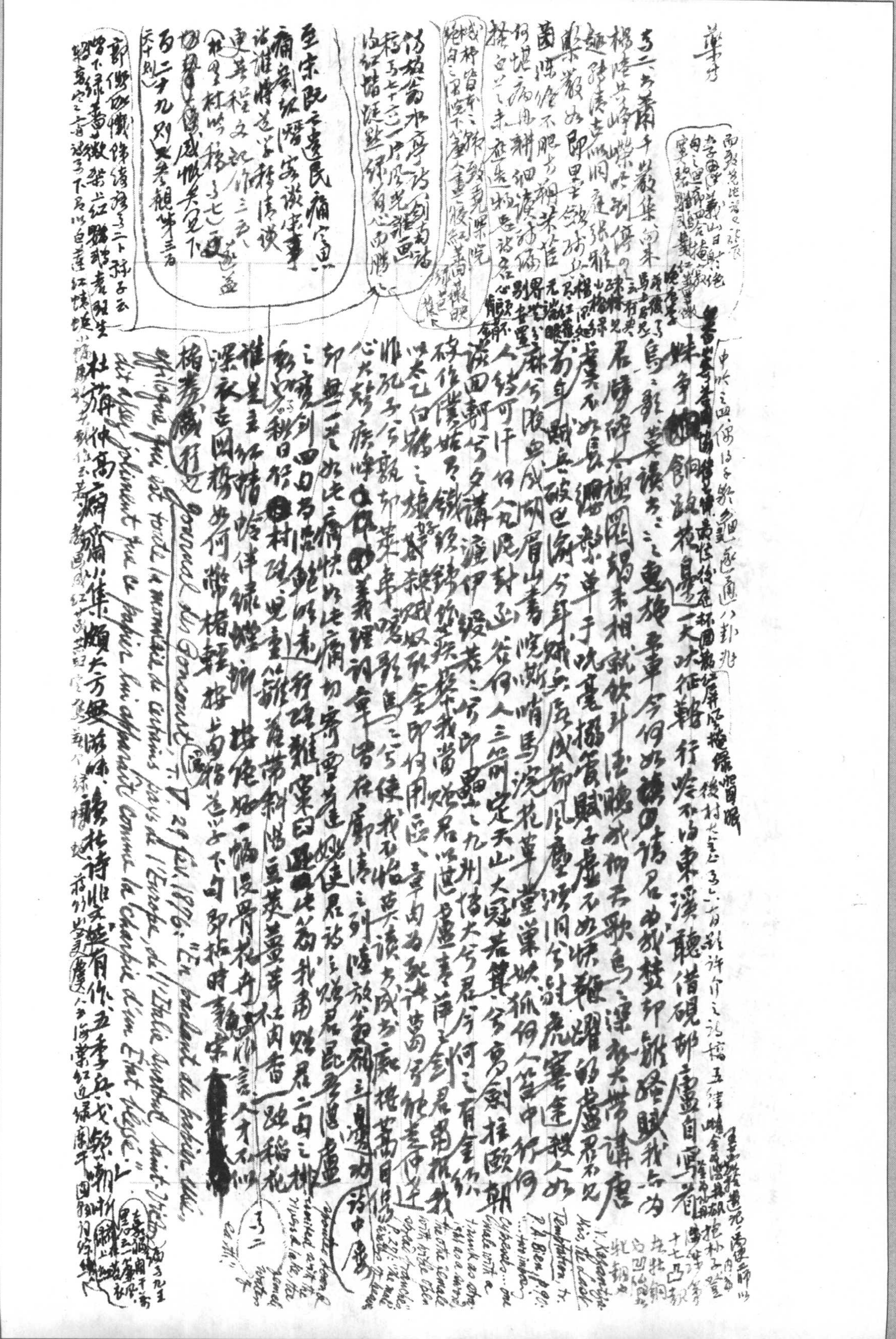
Rilke, Die Sonette an Orpheus: "Spiegel: noch nie hat man wissend beschrieben" … "Wesen" … "Unbetretbarkeit" (Werke, Insel Verlag, I, p.286)

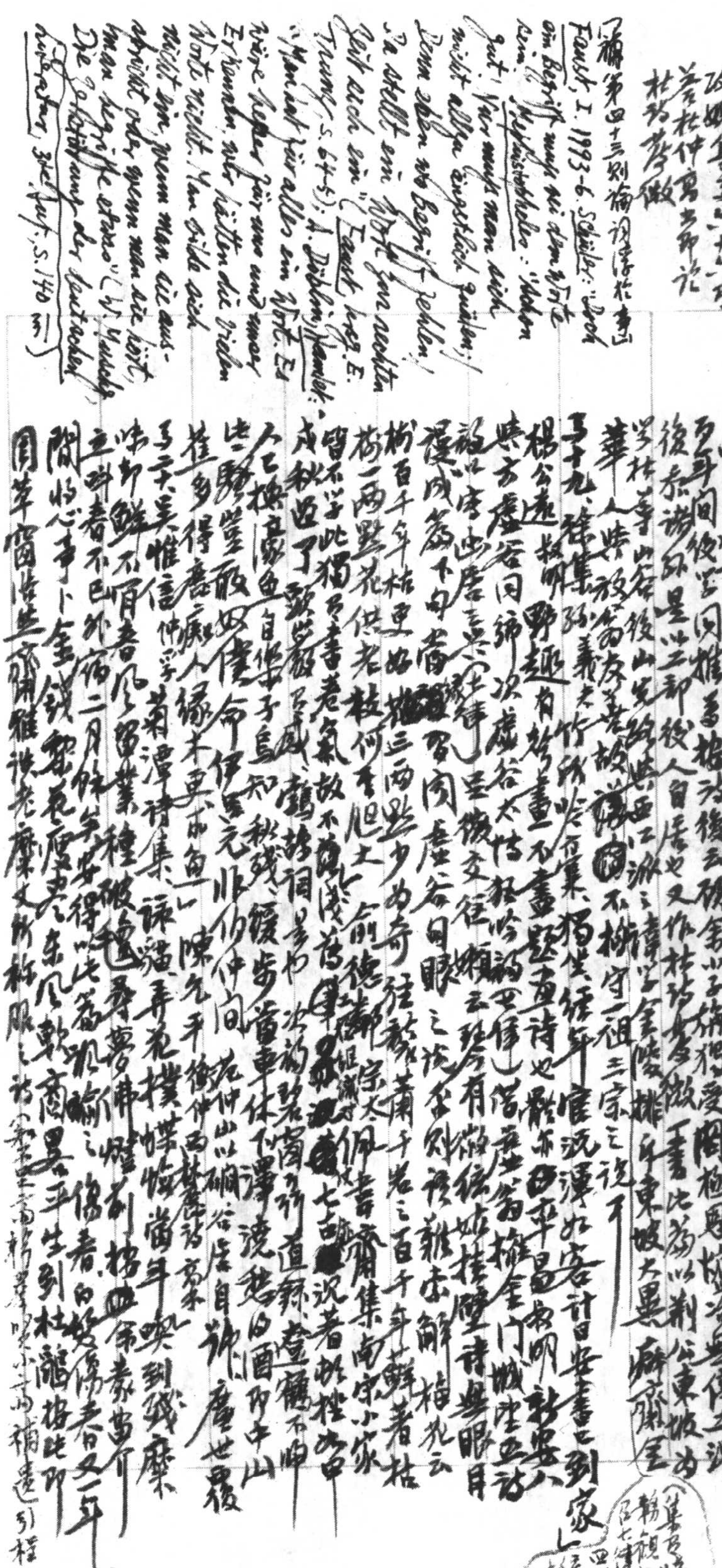












攻媿集卷六十六、六十七
答杜仲高书、杜[illegible]跋

〔補〕第四十三則論詞浮於意，Faust, I. 1993-6 Schüler: „Doch ein Begriff muß bei dem Worte sein." Mephistopheles: „Schon gut! Nur muß man sich nicht allzu ängstlich quälen; / Denn eben wo Begriffe fehlen, / Da stellt ein Wort zur rechten Zeit sich ein" (Faust, hrsg. E. Trunz, S. 64-5); A. Döblin, Hamlet: „Man hat für alles ein Wort. Es wäre besser für uns und man erkennte, wir hätten die vielen Worte nicht. Man bilde sich nicht ein, wenn man sie ausspricht oder wenn man sie hört, man begriffe etwas" (W. Muschg, Die Zerstörung der deutschen Literatur, 3te Auf., S. 140引)

[illegible]

楊公遠野趣有聲畫[illegible]

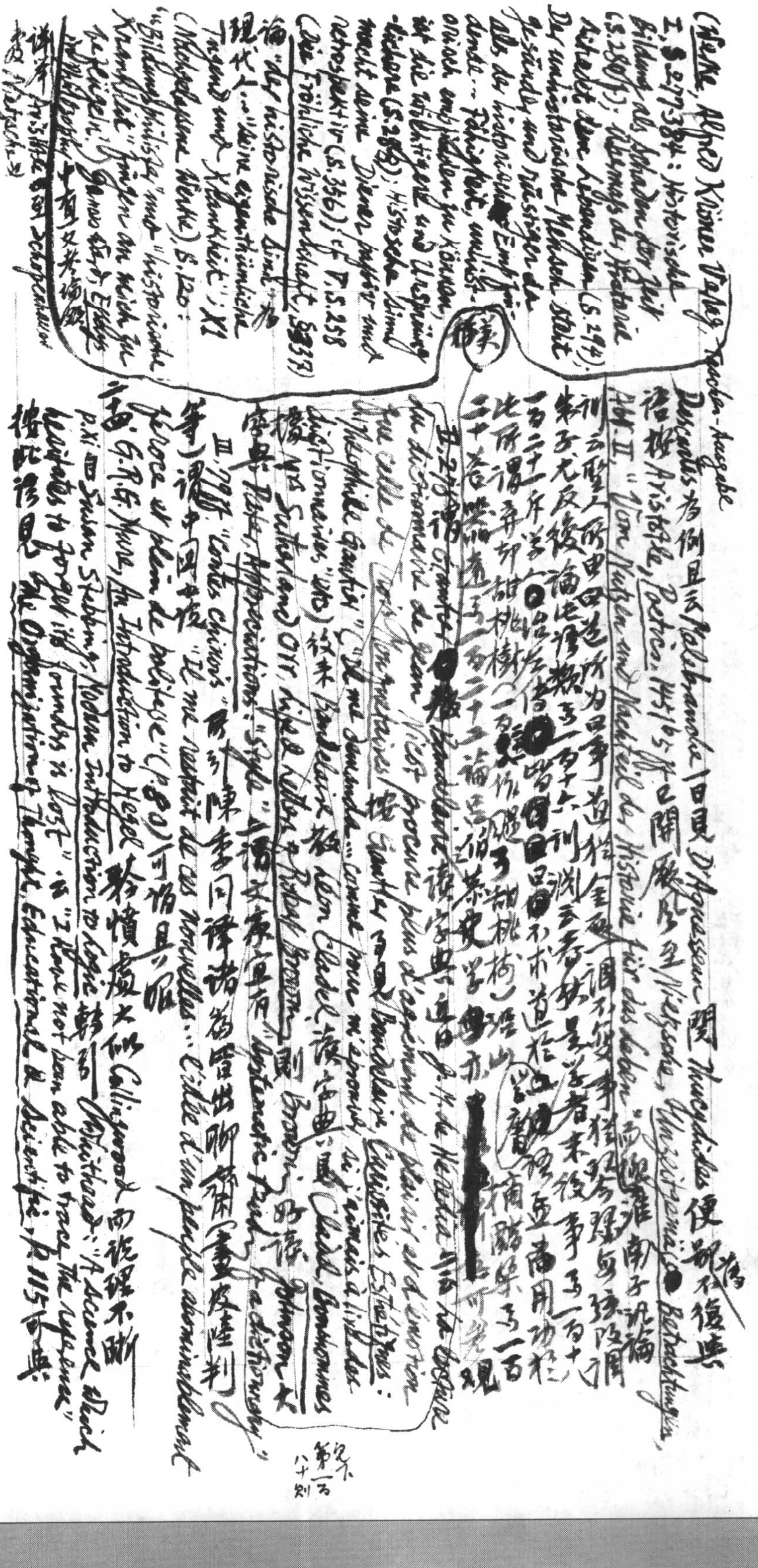
[illegible]

二十一 Anatole France, *La vie littéraire.* 序言本 Sainte-Beuve (I, v; 10; II, 177) 而筆致務為雲詭波譎，遂流於浮淺。拈一端，傍敲側擊，乃成節外生枝，以至搔首弄姿，掉舌扯談，益令人思漢庭老吏如 Dr Johnson 者矣（參觀 Sainte-Beuve, *Lundis*, I, 382; XI, 490）Lemaître 集外文論 France 云："Sa méthode, c'est de faire perpétuellement des digressions"（Victor Giraud, *Anatole France*, ch. I 引）René Lalou 亦云："On a malicieusement signalé comment, ~~que~~ chaque fois que paraissait un livre important, Sainte-Beuve et Anatole France s'évadaient vers un vieux bouquin propice"（*Défense de l'Homme*, p. 25）二語相發明。T. III, i–xix, Préface 與 Brunetière 辯文評之主客觀，理短詞枝，洵如 Victor Giraud 所謂（ch. VI）。Ch. Lalo [redacted] 謂 Impressionisme 為 "L'esthétique paresseuse"（*Introduction à l'Esthétique*, p. 202）又舉 Lemaître, France 與 Brunetière 觀點之同為證（pp. 216 ff.: "le dogmatisme des impressionistes"; 231: "L'impressionisme n'est que la menue monnaie du dogmatisme; mais c'est la même monnaie"）。最可笑者 "Le bon critique est celui qui raconte les aventures de son âme au milieu des chefs-d'œuvre" 名句也，凡兩見（I, iii; II, 176）。文評於文章諸體中最為後起，Sainte-Beuve 乃十九世紀之 Thomas d'Aquin 云云，亦皆兩見（I, v; II, 177），隻字不改。至 "On ne sort jamais de soi-même" 則屢見疊出矣（I, iv; 102, 117, etc.）。I, 178 記[illegible]謂 "*Dombey & Son* n'était lisible que dans les traductions" 按 A. C. Benson, *Walter Pater* 載 Pater 云："I admire Poe's originality & imagination, but I cannot read him in the original. He is so rough; I read him in Baudelaire's translation" 可以連類。I, 246-8 [illegible] l'Abbé Blanchet [illegible] 即 Somerset Maugham, *Summing Up*, ch. LXVI 所引。II, 115 論哲學家[illegible]原史之[illegible]（輕視）

參觀 E. Stuart Bates, *Modern Translation*, pp. 111-2 記英人讀 Baudelaire 之 Poe，[illegible] Frazer 之 Pausanias 及 Helen Waddell 之 *Mediaeval Latin Lyrics* 者。

~~Goncourt~~ Remy de Gourmont, "Des Pas sur le Sable": "Être impersonnel, c'est être personnel selon un mode particulier: voyez Flaubert… L'objectif est une des formes du subjectif" (*Promenades philosophiques*, III, p. 283) 一語足概此卷之言。

Sidney Hook, *The Hero in History*, p. 138 云：[illegible]而謂中國五千年一事無發展，遂謂 Vico, Spengler, Toynbee 對歷史[illegible]之說[illegible]（p. 139）



(Werke, Alfred Kröner Verlag, Taschen-Ausgabe I, S.277-384: historische Bildung als Schaden der Zeit (S.280 ff.); Übermaß der Historie schadet dem Lebendigen (S.294); Der unhistorische Mensch steht als der historische ... (S.286); historische Fähigkeit ... (S.356); cf. T.S.258 (Die Fröhliche Wissenschaft, §337)

論 "der historische Sinn" 為現代人 "seine eigenthümliche Tugend und Krankheit" (XI Nachgelassene Werke) S.120; "Bildungsphilister" und "historische Krankheit" ... 謝斧 ... 中國文學論 ... Schopenhauer ... Nietzsche ...

Descartes 為例 且以 Malebranche 日見 D'Aguesseau 閱 Thucydides 便鄙棄不復與諸家。Aristotle, Poetics, IX 1451b5 ff. 已開厥先，至 Nietzsche, Unzeitgemässe Betrachtungen, Bd. II: "Vom Nutzen und Nachteil der Historie für das Leben" 亦謂 ……淮南子說論訓云："聖人所由曰道，所為曰事。道猶金石，一調不更；事猶琴瑟，每弦改調。" 弟子尤反復論此 …… 一百二十斤等 ● …… 一百十六 …… 比所謂 …… 甜桃樹 ……甜桃樹 …… 二十卷 …… 論 …… 荼史學 …… 可參觀

B.279 …… Gautier …… Baudelaire 論 …… Hérédia …… de la science …… la dictionnaire de …… procure plus d'agrément et de plaisir et d'émotion …… Baudelaire 又見 Baudelaire: Curiosités Esthétiques: "Je n'ai jamais ouvert de dictionnaire …… Théophile Gautier …… Gautier …… Léon Cladel 敘 …… Cladel 謂 …… Johnson 大字典 …… Robert Browning …… Browning 則 …… "a dictionary" ……

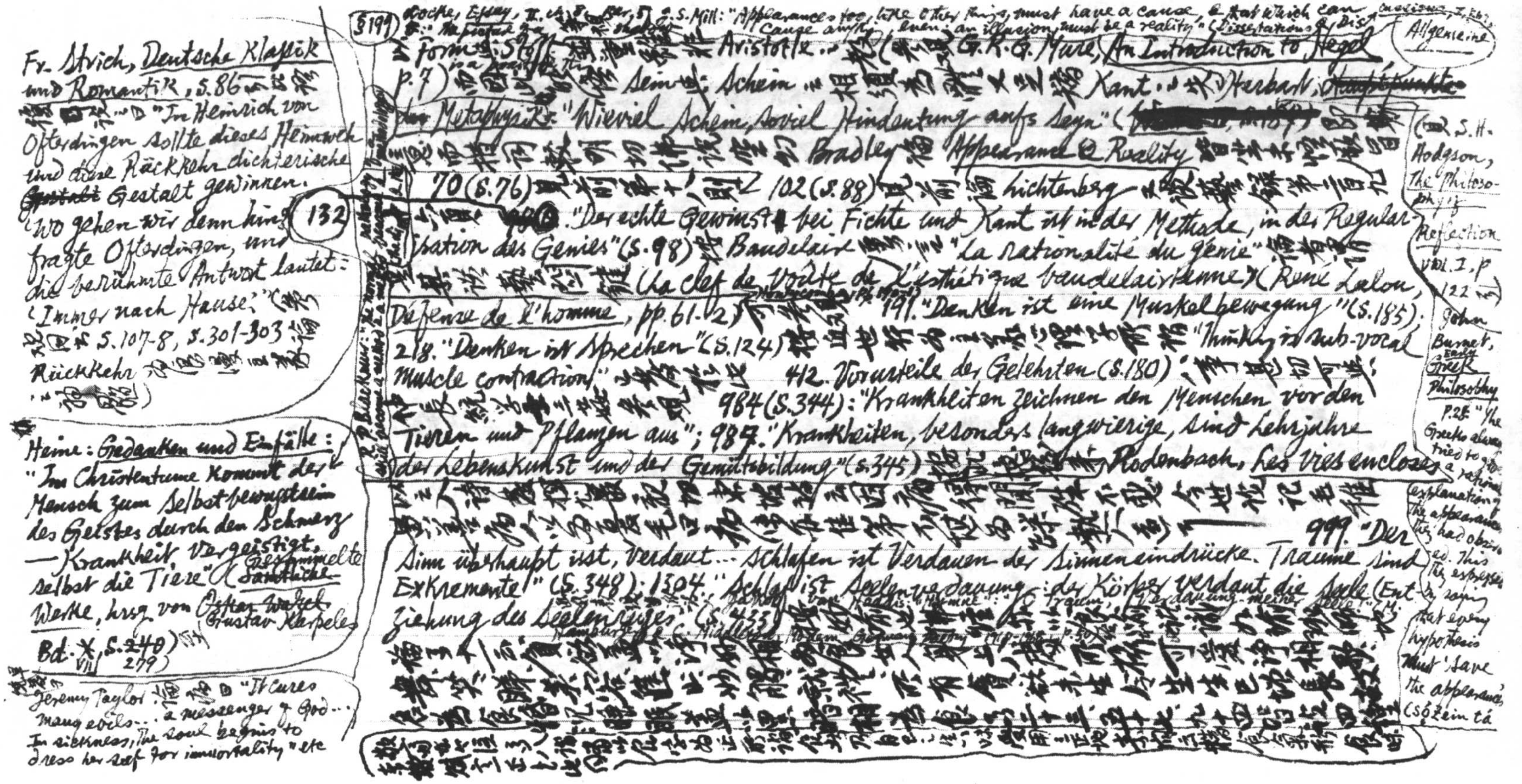
III, 79 …… "Contes Chinois" 所言 陳季同 譯諸篇 …… "Il ne restait de ces nouvelles …… C'est l'idée d'un peuple …… l'épopée et plein de politesse" (p.80) …… G. R. G. Mure, An Introduction to Hegel 黎憤處大似 Collingwood 而說理不斷 …… p. xi 自 Susan Stebbing 又 A Modern Introduction to Logic 轉引 Whitehead: "A Scientist …… founders is lost" 又 "I have not been able to trace the reference" …… Whitehead, The Organisation of Thought, Educational and Scientific, p.115 可與 ……

第一百八十則

Thomas Mann, *Essays of Three Decades*, tr. H. T. Lowe-Porter, p. 109: "Was it not Nietzsche who called man '*das kranke Tier*'? What did he mean, if not that man is more than beast only in the measure that he is ailing?" ("Goethe und Tolstoi"); ~~On~~ p. 414: "On every page Nietzsche seems to instruct us that there is no deeper knowledge without experience of disease... '*L'humanité*,' says Victor Hugo, '*s'affirme par l'infirmité*.' A saying which frankly & proudly admits the delicate constitution of all higher humanity & their connoisseurship in the realm of disease" ("Freud und die Zukunft"). Jacopone da Todi 有 the *Lauda delle malattie*: "O Signor, per cortesia, / Mandame la malsania!" 而結語云 "Signor mio, non è vendetta / Tutta la pena c'ho detta, / Che me creasti en tua diletta / Ed io t'ho morto a villania" (L. R. Lind, *Lyric Poetry of the Italian Renaissance*, pp. 60-4) 則尚未窺此旨

前節引 Nietzsche 語參觀 Huxley, *Man's Place in Nature* 重印本自序云 "It has achieved the fate, which is the euthanasia of a scientific work, of being enclosed among the rubble of the foundations of later knowledge & forgotten." 即此意。Johnson, *Lives of the English Poets*, "Dryden": "Learning once made popular is no longer learning; it has the appearance of something which we have bestowed upon ourselves, as the dew appears to rise from the field which it refreshes" 亦相發明。~~推 Johnson 之喻而稍申之 [illegible]~~ Webster, *Duchess of Malfi*, III, ii. Bosola: "Here's an example for extortion: What moisture is drawn out of the sea, when foul weather comes, pours down & runs into the sea again"; Gladstone: "As the showers descend from heaven to return to it in vapour, so Tennyson's loving observation of Nature & his Muse seem to have had a compact of reciprocity well kept on both sides" (*Lord Tennyson, A Memoir*, by his Son, II, p.). Chateaubriand: "Les animaux de la création veillaient; la terre en adoration, semblait encenser le ciel, et l'ombre exhalée de son sein retombait sur elle en rosée comme la prière redescend sur celui qui prie" (Maurice Baring, *Have You Anything to Declare?* p. 216) 參觀第二百九十八則

二十五 Novalis, *Fragmente*, hrsg. von Ernst Kamnitzer。（又第三百五十七則）二十年前閱 Saintsbury, *History of Criticism*, III, p. 390 甚推此書，以爲談藝之傑構，逕與 Joubert, *Pensées* 并駕齊驅。居歐洲日得而讀之，玄思窈渺，是其勝場，自談學識則不如 Joubert，故時墮五里霧中。[illegible]者，尤多中肯語。68. "Schein ist Realität aller Form; Sein die Realität alles Stoffes. Kein Sein, kein Schein. Kein Schein, kein Sein. Sie sind ... die beiden Hälften einer Kugel" (S. 75)



Fr. Strich, *Deutsche Klassik und Romantik*, S. 86 [illegible] "In Heinrich von Ofterdingen sollte dieses Heimweh und diese Rückkehr dichterische ~~Gestalt~~ Gestalt gewinnen. 'Wo gehen wir denn hin?' fragte Ofterdingen, und die berühmte Antwort lautet: 'Immer nach Hause.'" [illegible] S. 107-8, S. 301-303 [illegible] Rückkehr [illegible]

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[illegible] Heine: *Gedanken und Einfälle*: "Im Christentume kommt der Mensch zum Selbstbewußtsein des Geistes durch den Schmerz — Krankheit vergeistigt, selbst die Tiere" (~~Sämtliche~~ Gesammelte *Werke*, hrsg. von ~~Oskar Walzel~~ Gustav Karpeles Bd. ~~X~~ VII, S. ~~240~~ 279) [illegible]

[illegible] Jeremy Taylor [illegible] "It cures many evils... a messenger of God... In sickness, the soul begins to dress herself for immortality" etc

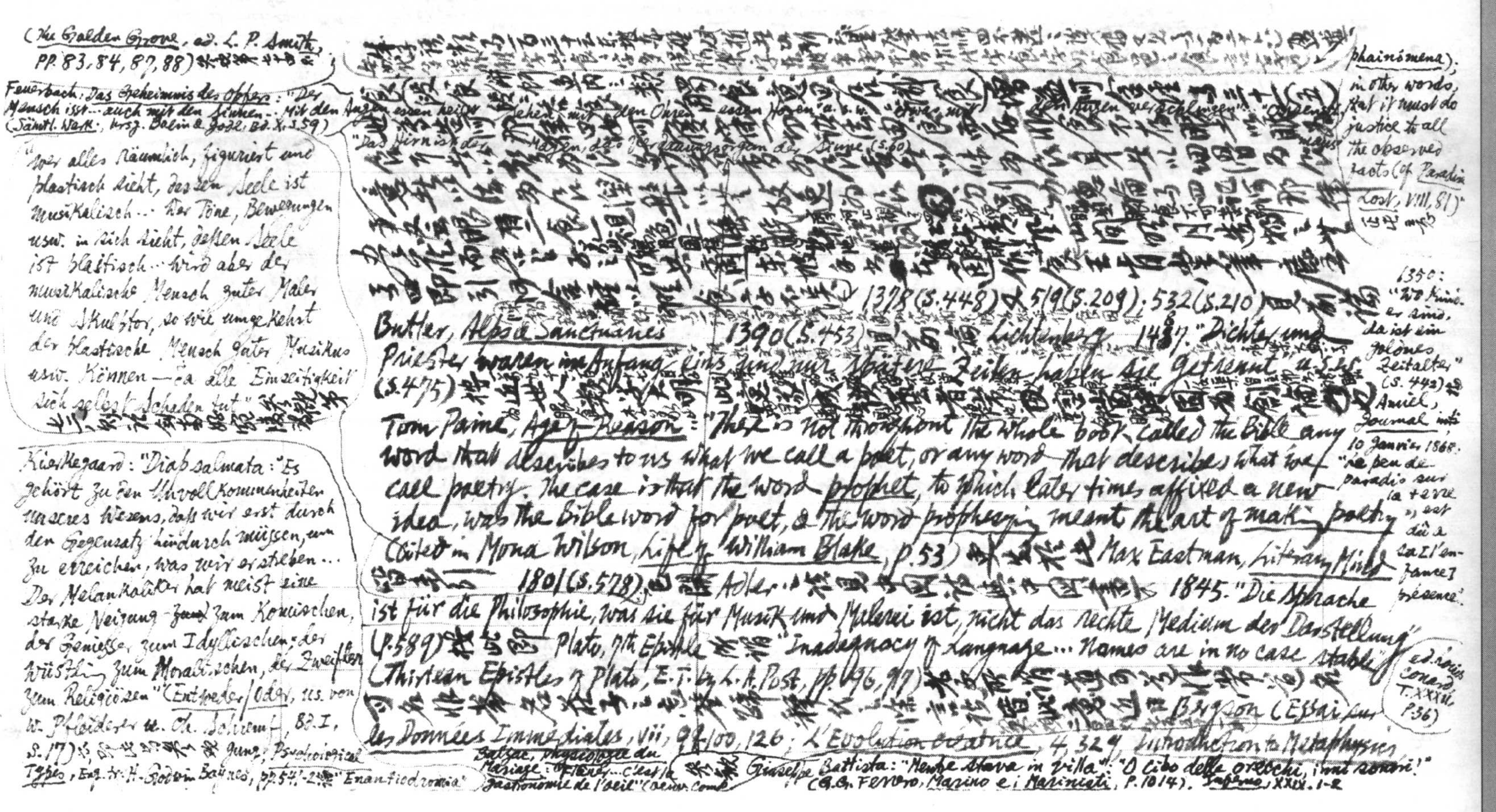
§199 Locke, *Essay*, II. ch. 8 [illegible] J. S. Mill: "Appearances too, like other things, must have a cause, & that which can cause anything, even an illusion, must be a reality" (*Dissertations & Discussions*, I, [illegible]) [illegible] form [illegible] Stoff [illegible] Aristotle [illegible] G. R. G. Mure, *An Introduction to Hegel* p. 7) [illegible] Sein [illegible] Schein [illegible] Kant [illegible] Herbart, ~~Hauptpunkte~~ der *Metaphysik*: "Wieviel Schein, soviel Hindeutung aufs Seyn" ([redacted] [illegible]) [illegible] Bradley [illegible] *Appearance & Reality* [illegible]

70 (S. 76) [illegible] 102 (S. 88) [illegible] Lichtenberg [illegible] "Der echte Gewinst bei Fichte und Kant ist in der Methode, in der Regularisation des Genies" (S. 98) [illegible] Baudelaire [illegible] "La rationalité du génie" [illegible] (La clef de voûte de l'esthétique baudelairienne) (René Lalou, *Défense de l'homme*, pp. 61-2) [illegible] 191. "Denken ist eine Muskelbewegung" (S. 185); [illegible] "Thinking is sub-vocal muscle contraction" [illegible] 218. "Denken ist Sprechen" (S. 124) [illegible] 412. Vorurteile der Gelehrten (S. 180); [illegible] 984 (S. 344): "Krankheiten zeichnen den Menschen vor den Tieren und Pflanzen aus"; 987. "Krankheiten, besonders langwierige, sind Lehrjahre der Lebenskunst und der Gemütsbildung" (S. 345) [illegible] Rodenbach, *Les vies encloses* [illegible] 999. "Der Sinn überhaupt isst, verdaut... Schlafen ist Verdauen der Sinneneindrücke. Träume sind Exkremente" (S. 348); 1304. "Schlaf ist Seelenverdauung: der Körper verdaut die Seele (Entziehung des Seelenreizes)" (S. 433) [illegible] Novalis: "Hymne": "O Traum, Verdauung meiner Seele!" [illegible] Hamburger & C. Middleton, *Modern German Poetry 1910-1960*, p. 50 [illegible]

S. H. Hodgson, *The Philosophy of Reflection* vol. I, p. 122 [illegible] John Burnet, *Early Greek Philosophy* p. 28: "The Greeks always tried to give a rational explanation of the appearances they had observed. This they expressed by saying that every hypothesis must 'save the appearances' (σῴζειν τὰ [illegible]"

Allgemeine

R. P. Blackmur: [illegible]



(*The Golden Grove*, ed. L. P. Smith, pp. 83, 84, 87, 88) [illegible]

Feuerbach: *Das Geheimnis des Opfers*: "Der Mensch isst… auch mit den Sinnen… Mit den Augen essen heisst sehen, mit den Ohren essen hören" u. s. w. [illegible] "verschlingen" [illegible] "Das Hirn ist der Magen, das Verdauungsorgan der Sinne (S. 60)" (*Sämtl. Werke*, hrsg. Bolin & Jodl, Bd. X, S. 59) [illegible]

"Wer alles räumlich, figuriert und plastisch sieht, dessen Seele ist musikalisch… Wer Töne, Bewegungen usw. in sich sieht, dessen Seele ist plastisch… Wird aber der musikalische Mensch guter Maler und Skulptor, so wie umgekehrt der plastische Mensch guter Musikus usw. können — da alle Einseitigkeit sich selbst Schaden tut" [illegible]

Kierkegaard: "Diapsalmata": "Es gehört zu den Unvollkommenheiten unseres Wesens, dass wir erst durch den Gegensatz hindurch müssen, um zu erreichen, was wir erstreben… Der Melancholiker hat meist eine starke Neigung ~~zum~~ zum Komischen, der Geniesser zum Idyllischen, der Wüstling zum Moralischen, der Zweifler zum Religiösen" (*Entweder/Oder*, üs. von W. Pfleiderer u. Ch. Schrempf, Bd. I, S. 17) [illegible] Jung, *Psychological Types*, Eng. tr. H. Godwin Baynes, pp. 54 [illegible] "Enantiodromia"

[illegible] 1378 (S. 448) 又 519 (S. 209); 532 (S. 210) [illegible]

Butler, *Alps & Sanctuaries* [illegible] 1390 (S. 453) [illegible] Lichtenberg 1437: "Dichter und Priester waren im Anfang eins und nur spätere Zeiten haben sie getrennt" u. s. w. (S. 475) [illegible]

Tom Paine, *Age of Reason*: "There is not throughout the whole book called the Bible any word that describes to us what we call a poet, or any word that describes what we call poetry. The case is that the word *prophet*, to which later times affixed a new idea, was the Bible word for poet, & the word *prophesying* meant the art of *making poetry*" (Cited in Mona Wilson, *Life of William Blake*, p. 53) [illegible] Max Eastman, *Literary Mind* [illegible]

[illegible] 1801 (S. 578) [illegible] Adler [illegible] 1845. "Die Sprache ist für die Philosophie, was sie für Musik und Malerei ist, nicht das rechte Medium der Darstellung" (p. 589) [illegible] Plato, 7th Epistle [illegible] "Inadequacy of language… Names are in no case stable" (*Thirteen Epistles of Plato*, E. T. by L. A. Post, pp. 96, 97) [illegible] Bergson (*Essai sur les Données Immédiates*, vii, 99, 100, 126; *L'Evolution créatrice*, 4, 329; *Introduction to Metaphysics*

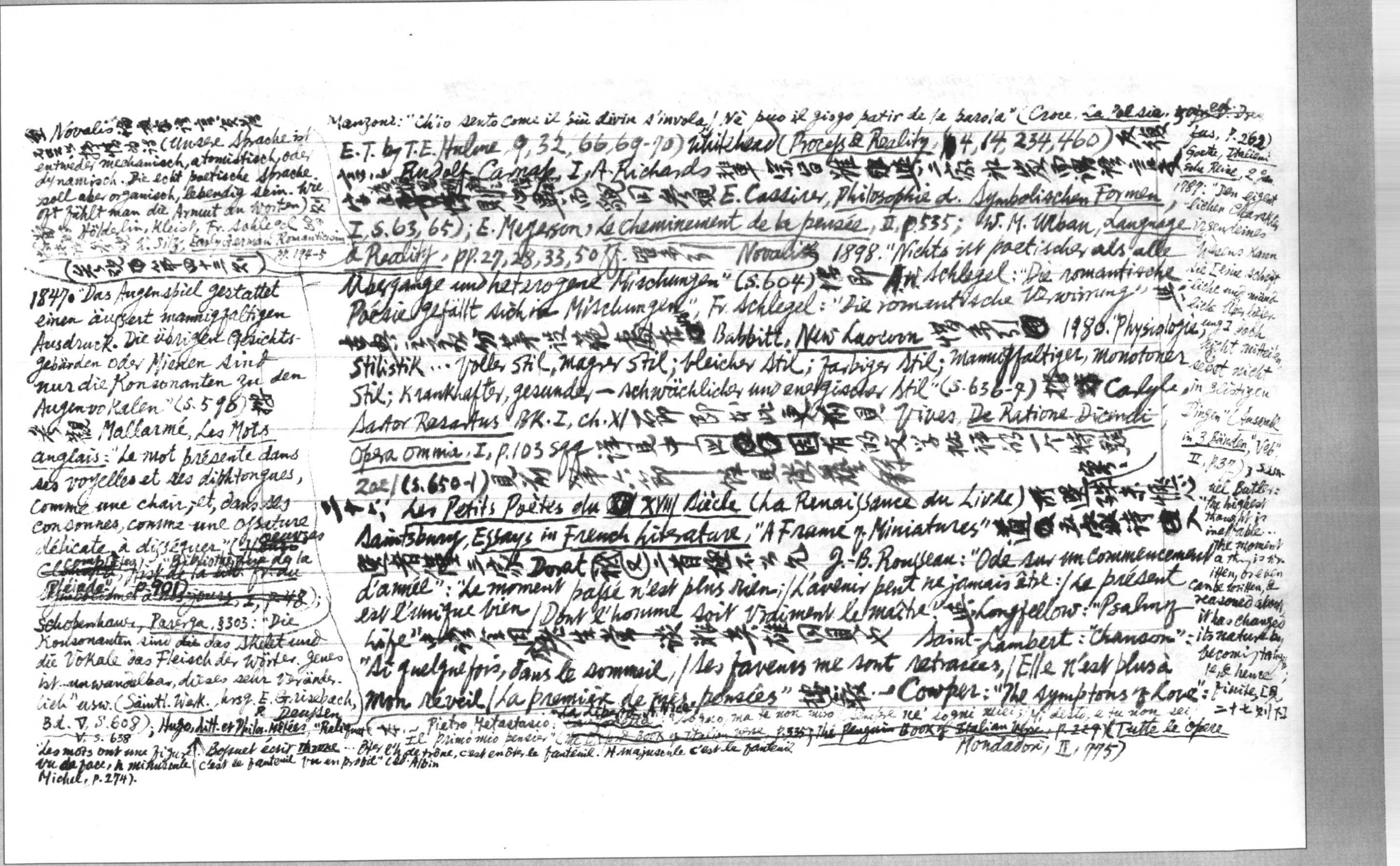
Balzac, *Physiologie du Mariage*: "Flâner… c'est la gastronomie de l'oeil" (Oeuv. Comp. [illegible]

[illegible] Giuseppe Battista: "Mentre stava in villa": "O cibo delle orecchi, i miei sonori!" (G. G. Ferrero, *Marino e i Marinisti*, p. 1014). *Inferno*, XXIX. 1–2

phainómena); in other words, that it must do justice to all the observed facts (of *Paradise Lost*, VIII, 81)" [illegible]

1350: "Wo Kinder sind, da ist ein goldnes Zeitalter" (S. 442) [illegible] Amiel, *Journal intime*, 10 Janvier 1868: "Le peu de paradis sur la terre" est dû à sa [l'enfance] présence"

(ed. Louis Conard, T. XXXII, p. 36)



[illegible] Novalis [illegible]（Unsere Sprache ist entweder mechanisch, atomistisch, oder dynamisch. Die echt poetische Sprache soll aber organisch, lebendig sein. Wie oft fühlt man die Armut an Worten）[illegible] Hölderlin, Kleist, Fr. Schlegel [illegible] H. Silz, Early German Romanticism pp. 194-5（[illegible]四十三則）

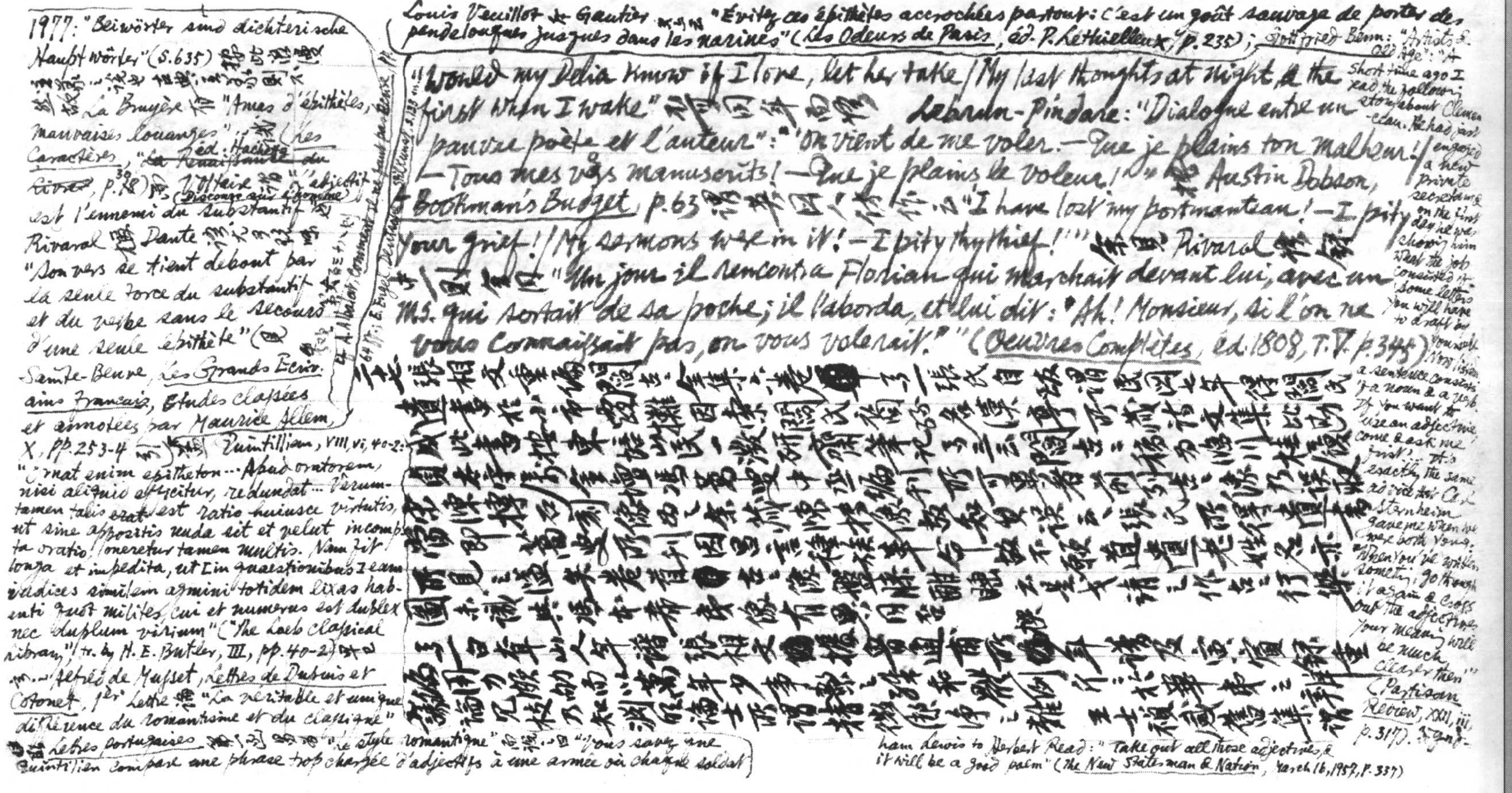
1847. "Das Augenspiel gestattet einen äußerst mannigfaltigen Ausdruck. Die übrigen Gesichtsgebärden oder Mienen sind nur die Konsonanten zu den Augenvokalen." (S. 598) [illegible] Mallarmé, Les Mots anglais: "Le mot présente dans ses voyelles et ses diphtongues, comme une chair, et, dans ses consonnes, comme une ossature délicate à disséquer" (~~Œuvres complètes~~, "Bibliothèque de la Pléiade", p. 901; ~~[illegible] à nos jours, I, p. 48~~); Schopenhauer, Parerga, §303: "Die Konsonanten sind ~~die~~ das Skelett und die Vokale das Fleisch der Wörter. Jenes ist unwandelbar, dieses sehr veränderlich" usw. (Sämtl. Werk. hrsg. E. Grisebach, Bd. V, S. 608; P. Deussen V. S. 638); Hugo, Litt. et Philos. Mêlées, "Reliquat" [illegible]

"Les mots ont une figure. Bossuet écrit throne ... Ôtez l'ô de trône, c'est en ôter le fauteuil. H majuscule c'est la façade vu de face, h minuscule c'est le fauteuil vu en profil" (cf. Albin Michel, p. 274).

Manzoni: "Ch'io sento come il più divin s'invola, Nè può il giogo patir de la parola" (Croce, La Poesia, ~~[illegible]~~ ed. [illegible], p. 262) E. T. by T. E. Hulme, 9, 32, 66, 69-70) Whitehead (Process & Reality, 4, 14, 234, 460) [illegible] Rudolf Carnap, I. A. Richards [illegible] E. Cassirer, Philosophie d. Symbolischen Formen, I, S. 63, 65); E. Meyerson, Le Cheminement de la pensée, II, p. 535; W. M. Urban, Language & Reality, pp. 27, 28, 33, 50 ff. [illegible] Novalis [illegible] 1898. "Nichts ist poetischer als alle Übergänge und heterogene Mischungen" (S. 604) [illegible] A. W. Schlegel: "Die romantische Poesie gefällt sich in Mischungen", Fr. Schlegel: "Die romantische Verwirrung" [illegible] Babbitt, New Laocoon [illegible] 1980. "Physiologie; Stilistik ... Voller Stil, magerer Stil; bleicher Stil; farbiger Stil; mannigfaltiger, monotoner Stil; krankhafter, gesunder, — schwächlicher und energischer Stil" (S. 636-9) [illegible] Carlyle, Sartor Resartus, Bk. I, ch. XI [illegible] Vives, De Ratione Dicendi, Opera Omnia, I, p. 103 sqq. [illegible]國固有的文學批評的一个特點 [illegible] 202 (S. 650-1) [illegible]

Goethe, Italienische Reise, 2 Jan. 1787: "Den eigentlichen Charakter [illegible] kann [illegible] doch nicht mitteilen, selbst nicht in geistigen Dingen" (Auswahl in 3 Bänden, "Veb", II, p. 37); Samuel Butler: "The highest thought is ineffable ... the moment a thing is written, or even can be written, & reasoned about, it has changed its nature by becoming tangible, & hence finite" [見二十七則下]

二十六、Les Petits Poètes du XVIII Siècle (La Renaissance du Livre) [illegible] Saintsbury, Essays in French Literature, "A Frame of Miniatures" [illegible] Dorat [illegible]（又）[illegible] J.-B. Rousseau: "Ode sur un commencement d'année": "Le moment passé n'est plus rien; / L'avenir peut ne jamais être: / Le présent est l'unique bien / Dont l'homme soit vraiment le maître." [illegible] Longfellow: "Psalm of Life" [illegible] Saint-Lambert: "Chanson": "Si quelquefois, dans le sommeil, / Tes faveurs me sont retracées, / Elle n'est plus à mon réveil / La première de mes pensées" [illegible] — Cowper: "The Symptoms of Love"; Pietro Metastasio: ~~"La Libertà a Nice"~~ [illegible] ma te non miro [illegible] ne' sogni miei; [illegible] desto, e tu non sei. "Il primo mio pensier" (~~[illegible] Book of Italian Verse, p. 335~~; ~~The Penguin Book of Italian Verse, p. 229~~) (Tutte le Opere, Mondadori, II, 775)



1977: "Beiwörter sind dichterische Hauptwörter" (S. 635) [illegible] La Bruyère [illegible] "Amas d'épithètes, mauvaises louanges" [illegible] (Les Caractères, éd. Hachette ~~"La Renaissance du Livre"~~, p. 39) [illegible] Voltaire [illegible] "L'adjectif (Discours aux Welches) est l'ennemi du substantif" [illegible] Rivarol [illegible] Dante [illegible] "Son vers se tient debout par la seule force du substantif et du verbe sans le secours d'une seule épithète" ([illegible] Sainte-Beuve, Les Grands Écrivains Français, Études classées et annotées par Maurice Allem, X, pp. 253-4 [illegible]) [illegible] Quintillian, VIII, vi, 40-2: "Ornat enim epitheton… Apud oratorem, nisi aliquid efficitur, redundat… Verumtamen talis ~~erat~~ est ratio huiusce virtutis, ut sine appositis nuda sit et velut incompta oratio, oneretur tamen multis. Nam fit longa et impedita, ut [in quaestionibus] eam iudices similem agmini totidem lixas habenti quot milites, cui et numerus est duplex nec duplum virium" ("The Loeb Classical Library," tr. by H. E. Butler, III, pp. 40-2) [illegible] Alfred de Musset, Lettres de Dupuis et Cotonet, 1ère Lettre [illegible] "La véritable et unique différence du romantisme et du classique" [illegible] Lettres portugaises [illegible] "Le style romantique" [illegible] "Vous savez que Quintilien compare une phrase trop chargée d'adjectifs à une armée où chaque soldat [illegible]"

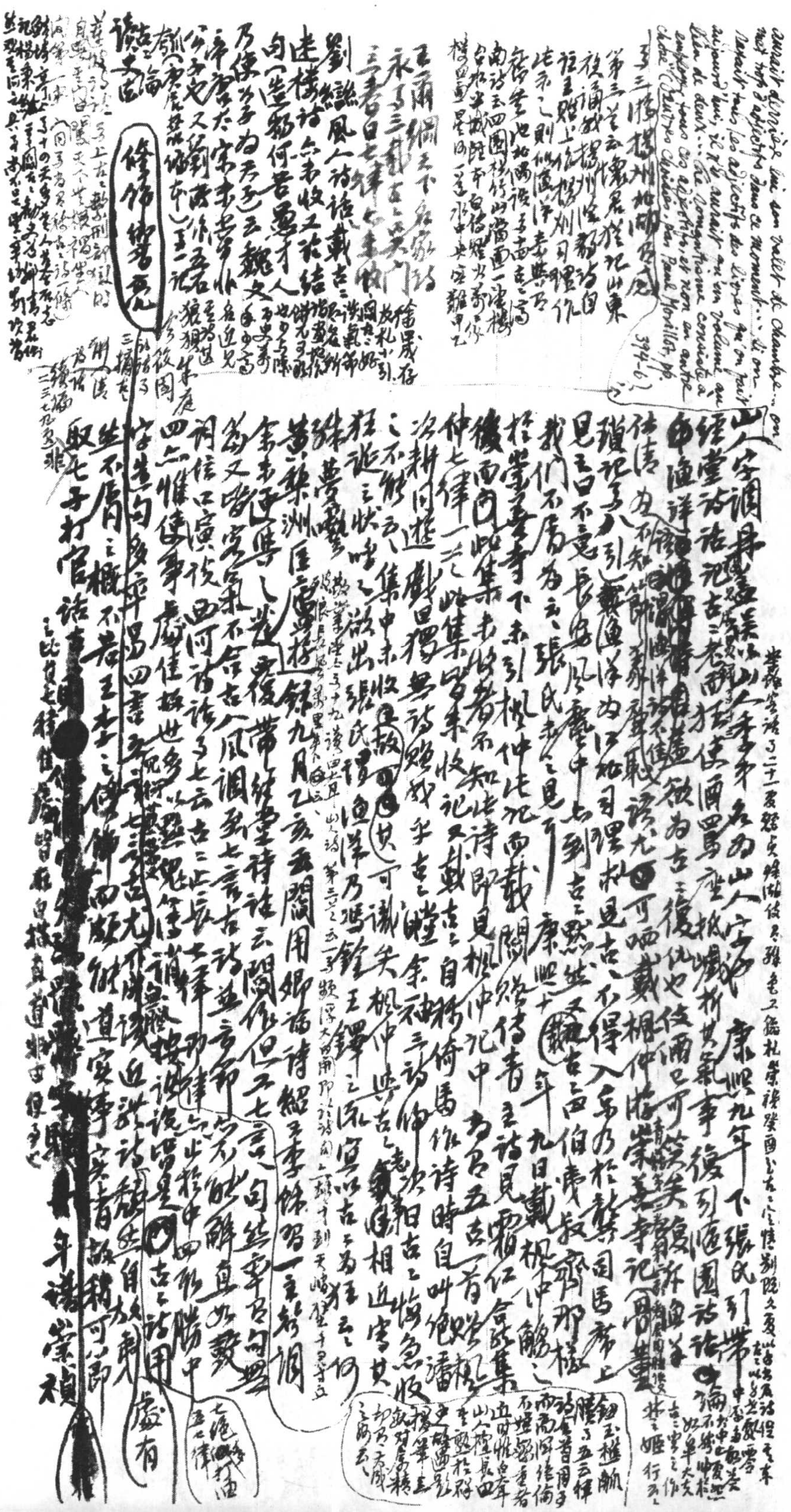
見 A. Albalat, Comment il ne faut pas écrire, pp. 64 ff.; E. Engel, Deutsche Stilkunst, S. 133 ff.

Louis Veuillot [illegible] Gautier [illegible] "Évitez ces épithètes accrochées partout: c'est un goût sauvage de porter des pendeloques jusques dans les narines" (Les Odeurs de Paris, éd. P. Lethielleux, p. 235); Gottfried Benn: "Artists & Old Age": "A short time ago I read the following story about Clemenceau. He had just engaged a new private secretary & on the first day he was showing him what the job consisted of: 'Some letters you will have to draft by yourself. Now listen: a sentence consists of a noun & a verb. If you want to use an adjective, come & ask me first.' This is exactly the same advice that Carl Sternheim gave me when we were both young: 'When you've written something, go through it again & cross out the adjectives, your meaning will be much clearer then'" (Partisan Review, XXII, iii, p. 317). [illegible] Wyndham Lewis to Herbert Read: "Take out all those adjectives, & it will be a good poem" (The New Statesman & Nation, March 16, 1957, p. 337)

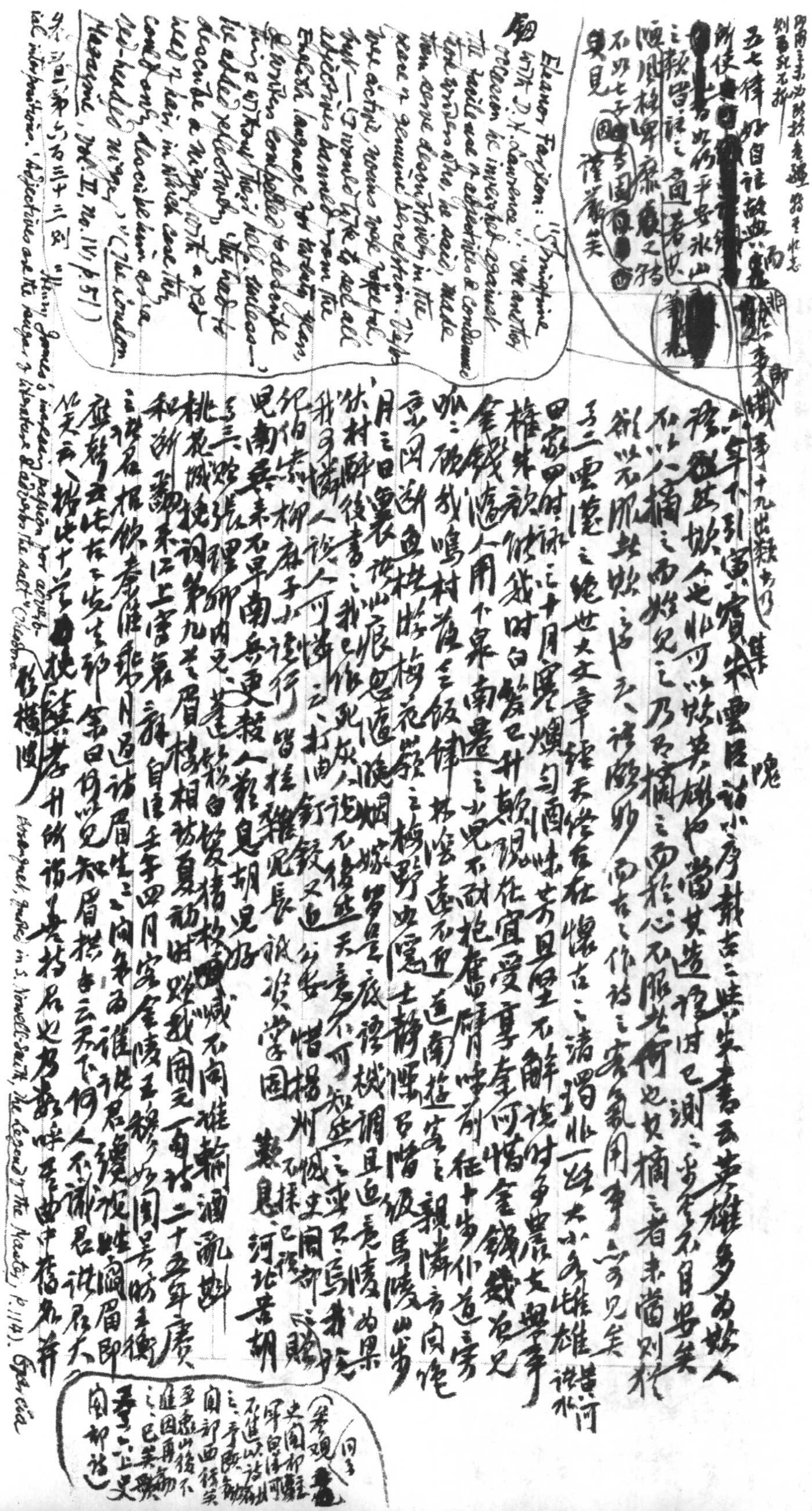
"Would my Delia know if I love, let her take / My last thoughts at night, & the first when I wake" [illegible] Lebrun-Pindare: "Dialogue entre un pauvre poète et l'auteur": "On vient de me voler. — Que je plains ton malheur! / — Tous mes vers manuscrits! — Que je plains le voleur!" [illegible] Austin Dobson, A Bookman's Budget, p. 63 [illegible] "I have lost my portmanteau! — I pity your grief! / My sermons were in it! — I pity the thief!" [illegible] Rivarol [illegible] "Un jour il rencontra Florian qui marchait devant lui, avec un MS. qui sortait de sa poche; il l'aborda, et lui dit: 'Ah! Monsieur, si l'on ne vous connaissait pas, on vous volerait.'" (Oeuvres Complètes, éd. 1808, T. V, p. 345)

三七 張相文重編閻古古全集六卷 ● 子一張氏自跋謂民國七年得閻氏遺書於小市[illegible]攤，因東閻氏裔孫春漢亭所藏詩文集比勘成此書。按東[illegible]山民一激研齋筆記子三云閻古古之稿乃[illegible]川桂[illegible]員若宰虜[illegible]金增馮萬[illegible]史中丞編刊，所可異者前列古古之像，乃誤取宋陳摶石刻像，而[illegible]余嘗見[illegible]像，始知其誤云。張氏所得[illegible]書當即[illegible]史所刊，因呂言[illegible]族革命，故不敢道[illegible]道老姓名示所見之[illegible]失。卷首●古之像，豐縣[illegible]云是[illegible]請之作古古行樂圖，未識與張本有[illegible]像有異同否。

子二 白耷山人年譜 張相文●據[illegible]通甫所錄年譜及[illegible]錄重編，用力殊勤，而以萬年少事勒之，殊未[illegible]例[illegible]。於華東之辨[illegible]論[illegible]枝乃知[illegible]論士所謂精微[illegible]淨之難。王士禛感舊集謂



aurait derrière lui son valet de chambre... on
met trop d'adjectifs dans ce moment... Si on
ôtait tous les adjectifs des livres qu'on fait
aujourd'hui, il n'en aurait qu'un volume au
lieu de deux... Le Compagnon consiste à
employer tous ces adjectifs, et non en autre
chose ("Choses Choisies", par Paul Morillot, pp.
394-6)



[illegible]兩三年次斟校竟强，[illegible]至此志
則尋記不拆
五七律好自註，故無，而
所使[redacted]
[redacted]如仍平安冰山
之類皆註之，[illegible]
陳風格卑痛處之[illegible]
不以七子[illegible]李國[illegible]
莫見[illegible]僅[illegible]笑

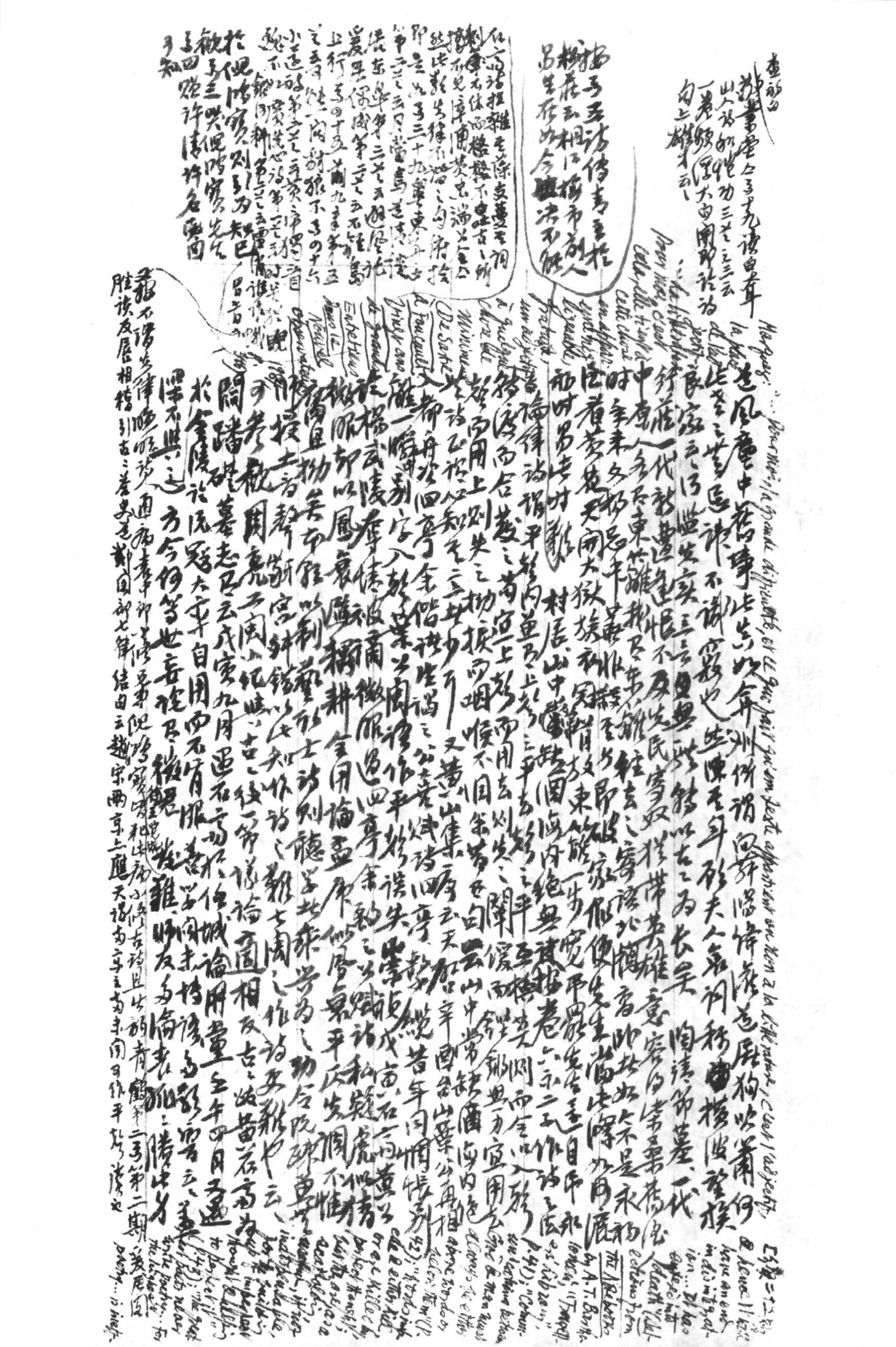
[illegible]事十九出類拔乃

六年下引寅賓集雲居詩小序，載吉之眺光書云：英雄多為妹人移，其妹今也，非可以妹英雄也。當其造[illegible]時已測之矣，[illegible]不自安矣。不以八摘之，而妹兒之乃可摘之，而於心不服者何也。其摘之者未嘗則於[illegible]以元明其妹之[illegible]，詩[illegible]妙，而古之作詩之家氣用事，今可見矣。子三雲說之絕世大文章，[illegible]天性在懷古之，請謂非一絲大小名比雄[illegible]（誤黃河流水）田家四時詠之十月寒燭，勻酒味苦且堅不解，[illegible]時多[illegible]女與[illegible]椎朱欲做我時白髮已升，其頭現在宜愛享，奈何惜金錢。錢自足金錢濟人用，不在南畫之也。兒不耐抱在舊時，呼前往十步作道之旁[illegible]之破我鳴村落全飯鋒。林深遠不見道，南道寒之親[illegible]方向隱[illegible]京山四泊魚枕時梅花嶺之梅，野外隱士靜[illegible]書階級馬陵山步月之日裹衣，拔山恨，恩遠晚烟家。[illegible]底深機調且迫，竟陵如果狀村醉後書之，我已作死灰，人說不復然。天意不可知，[illegible]之亟只烏[illegible]我可憐人，可憐之，打油釘鈸。又迫公要惜揚州。城史閣部[illegible]（不採已復）紀伯崇柳麻子小說行，皆桂雜兒長，誠[illegible]學園。嘆息河北黃胡兒南無來不早，南無更殺人，嘆息胡兒好。子三歎張理卿內史之[illegible]達[illegible]白髮猶[illegible]不向雄輸酒亂斟。桃花城桃詞第九卷眉樓相訪夏初時，對我閒元一曲詩，二十五年庚和浙劉來江上寄[illegible]，蘇自注：壬午四月寄金陵王穀，如閨是時王衡之[illegible]君相飲秦淮[illegible]月過訪眉生之同年為誰，說君[illegible]被姓顧眉，即[illegible]云[illegible]不先生耶，答曰：何以見知眉樓者，云天下何人不識君，說君太笑云：[illegible]此十首[illegible]杖[illegible]升所謂長楊君也，乃歎呼，[illegible]曲中舊名非[illegible]樓[illegible]

（參觀同子[illegible]史閣部[illegible]軍自[illegible]可[illegible]不進以詩[illegible]之、手願[illegible]閣部西行矣。至虎山後不進，因再[illegible]之、已某[illegible]季之正史閣部詩）

[illegible] Eleanor Farjeon: "Springtime with D. H. Lawrence": "On another occasion he inveighed against the facile use of adjectives & condemned those writers who, he said, made them serve descriptively in the place of genuine perception. Verbs were active, nouns were forceful, but—'I would like to see all adjectives banned from the English language for twenty years, & writers compelled to describe things without their help. Unless—' he added reflectively, 'they had to describe a nigger with a red head of hair, in which case they could only describe him as a red-headed nigger.'" (The London Magazine, Vol. II, no. IV, p. 51)

參三[illegible]第六百三十三則 "Henry James's increasing passion for adverbial interpositions. 'Adjectives are the sugar of literature & adverbs the salt'" (Theodora Bosanquet, quoted in S. Nowell-Smith, The Legend of the Master, p. 114). Cf. Garcia



[illegible]

壁[illegible]非是未亡人伏臘嘗[illegible]犯不與秦[illegible]新[illegible]

料識笑劉郎鄉隣佳上[illegible]吳[illegible]為三戶子[illegible]待用經生

[illegible]郡[illegible]詩三十[illegible]作為[illegible]者升作[illegible]達心[illegible]出處救世託功名

子四[illegible]置草堂讀史詩[illegible]殺西洋[illegible]太史識[illegible]倒列[illegible]用自註西

洋曆以[illegible]乃[illegible]實[illegible]陽[illegible]林撰[illegible]五[illegible]市吟

云此[illegible]刑名[illegible]西洋曆法差[illegible]逃極[illegible]福墨遠宦張[illegible]劉三奇

辛金[illegible]錢[illegible]卻之辯[illegible]闇[illegible]魁[illegible]著汗[illegible]

橫[illegible]城隍市下馬[illegible]水[illegible]亭共勸[illegible]張[illegible]不動[illegible]勞[illegible]

武謝丁[illegible]像心[illegible]河去風雨[illegible]南一[illegible]周[illegible]荒

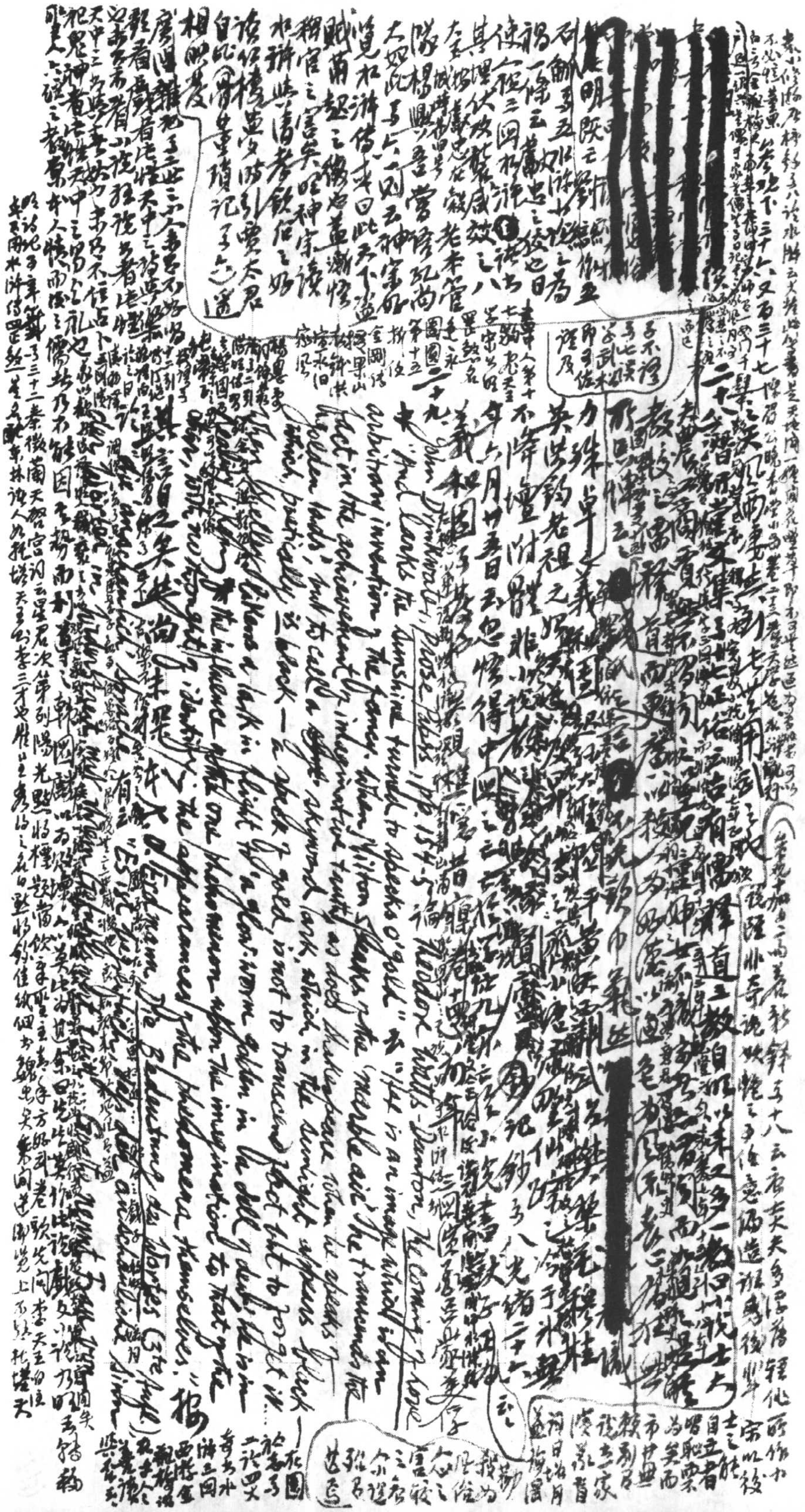
甚一[illegible]凌[illegible]遠[illegible]節[illegible]人何[illegible]富[illegible]勞[illegible]不如無[illegible]山[illegible]

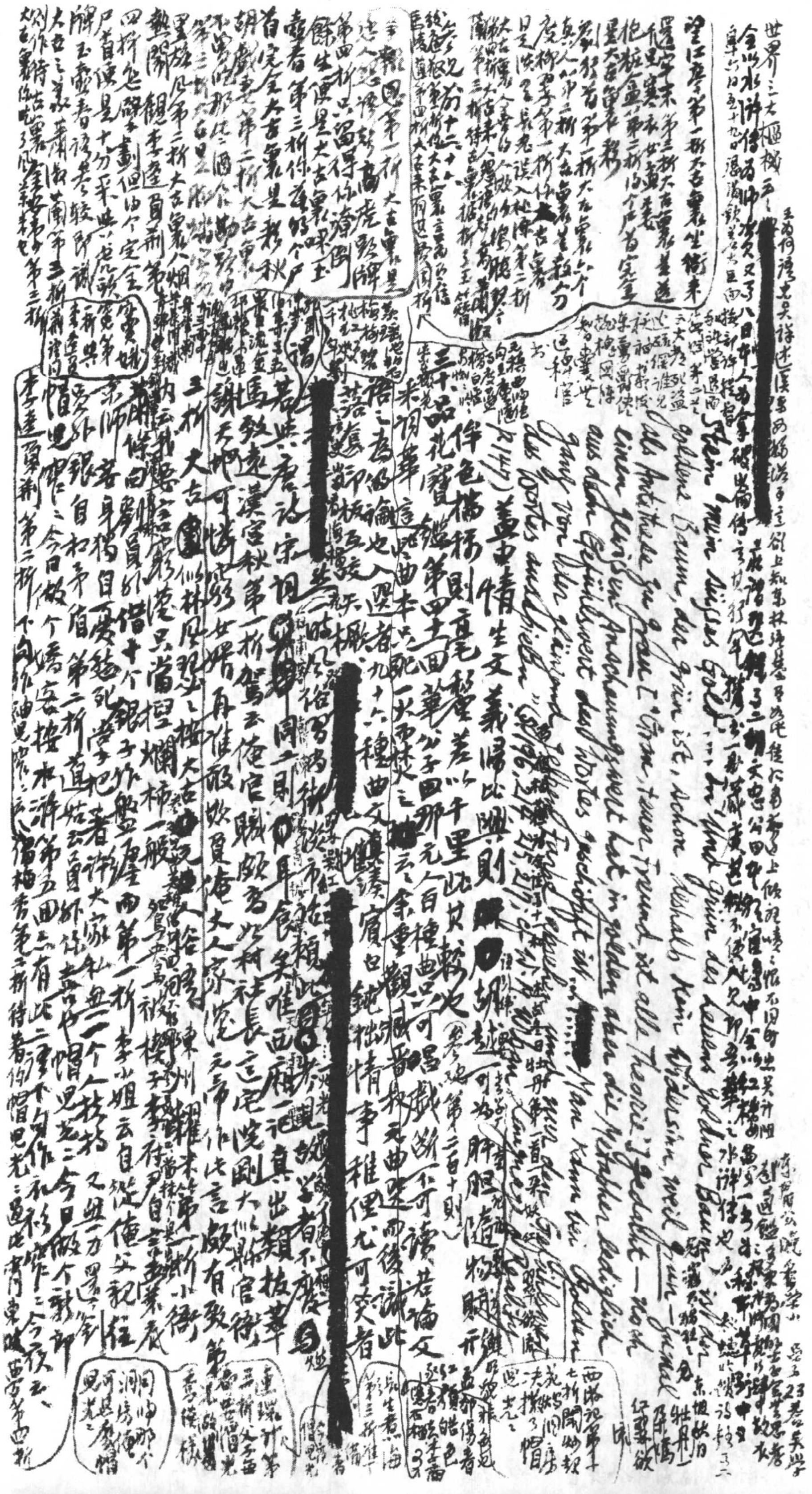
琴[illegible]靜[illegible]火收旅[illegible]來枯[illegible]散[illegible]行[illegible]通[illegible]甘[illegible]

蘆[illegible]花尚之[illegible]遊世難[illegible]因[illegible]逃名不[illegible]且[illegible]戊申[illegible]日

詩三和金[illegible]倒[illegible]白註[illegible]名

[illegible]





[redacted]

[redacted]

[redacted]

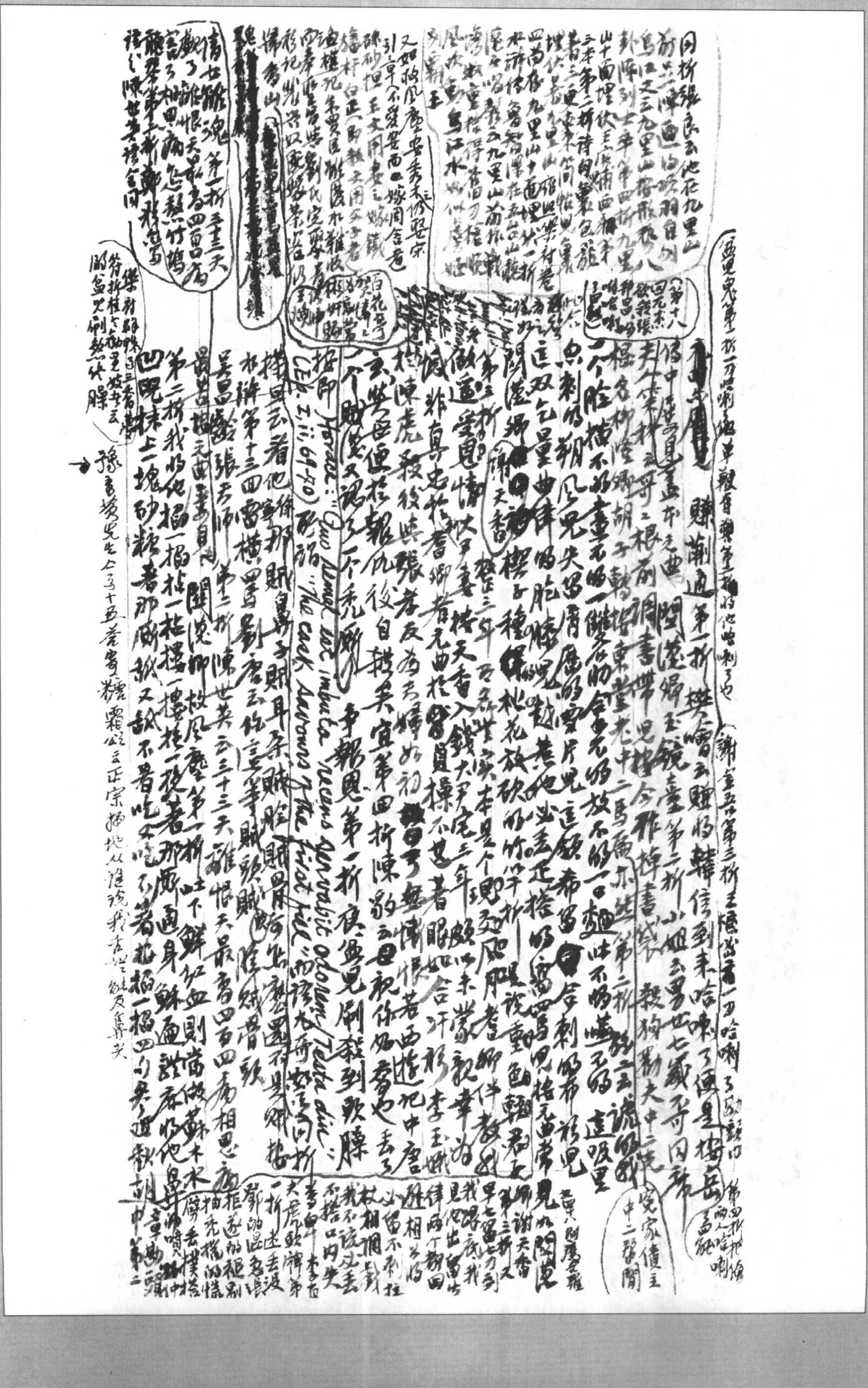
[redacted]

goldene Baum, der grün ist, schon deshalb kein Widersinn, weil

als Antithese zu grau ('Grau, teurer Freund, ist alle Theorie') gedacht

einen Gegensatz Anschauungswert hat, in golden aber die Metapher bedeutet zugleich

aus dem Gefühlswert des Wortes geschöpft ist.

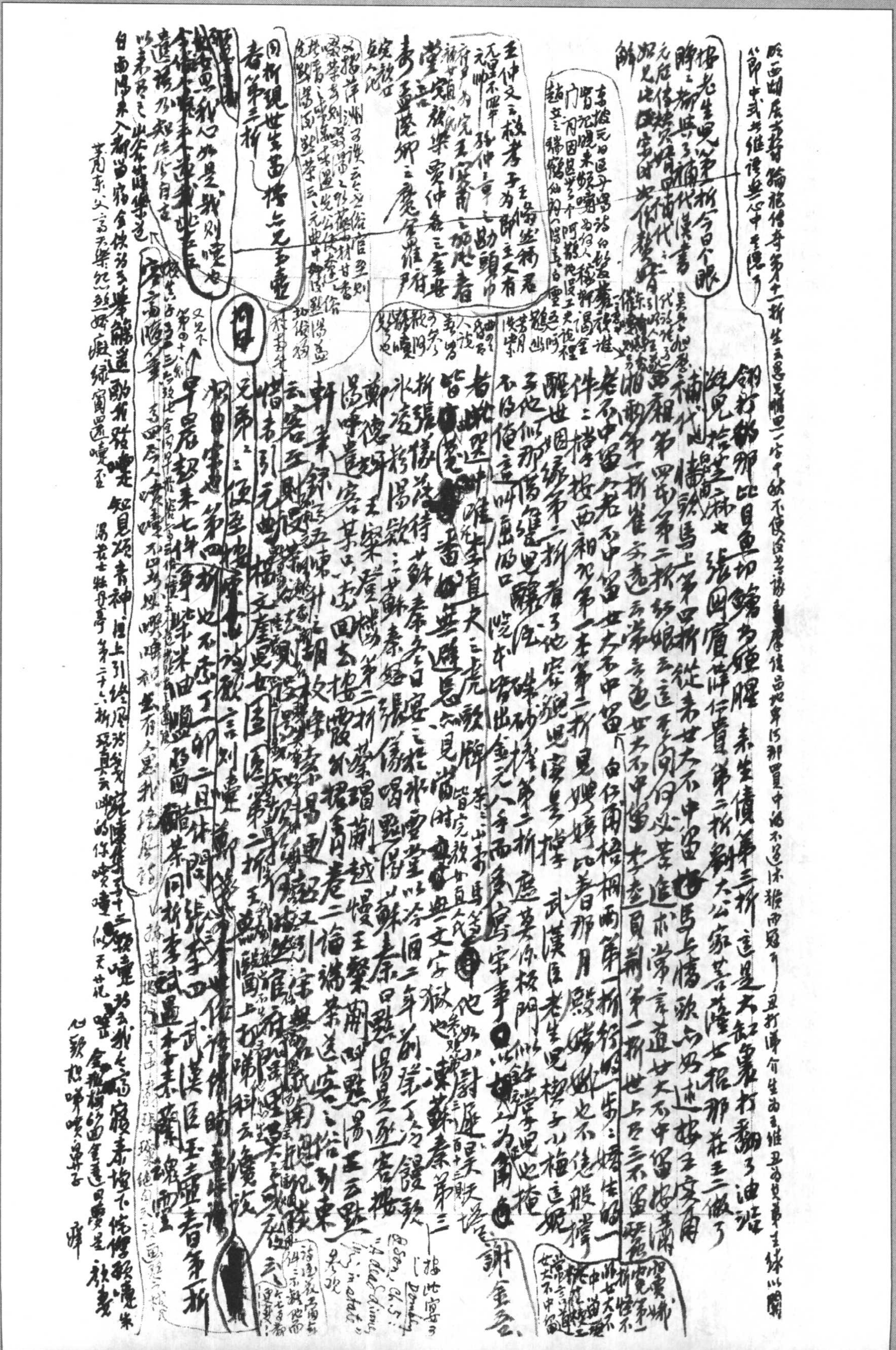


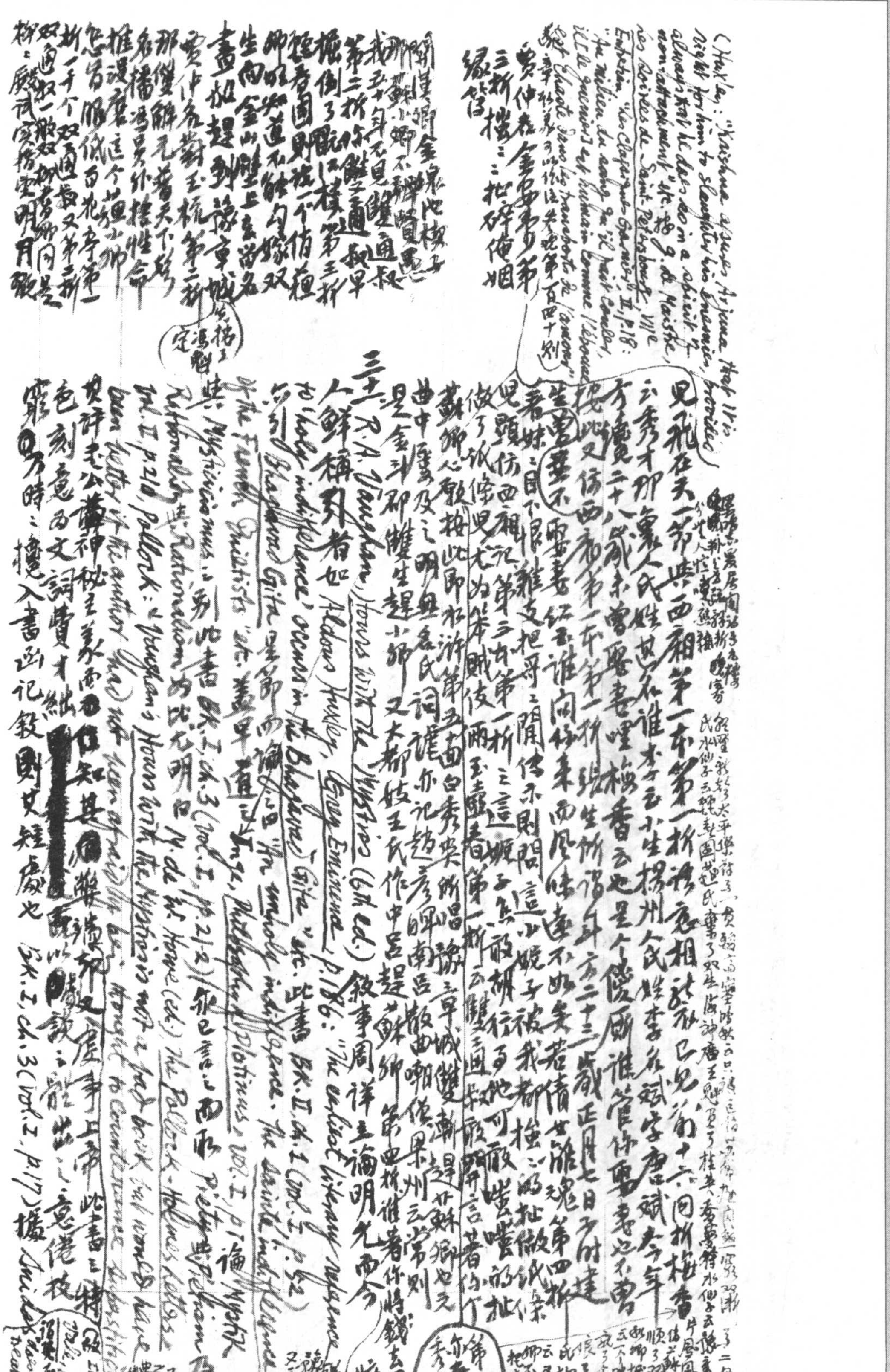
[illegible]氣之作[illegible]已周[illegible]工夫影語[illegible]
此據[illegible]已官名印今[illegible]别内外[illegible]

無據鍾嗣成錄鬼簿[illegible]
方今才人相知者中有秦簡夫[illegible]
大[illegible]見在都下擅名[illegible]
時中州集[illegible]
簡夫年代[illegible]
絕鍾書[illegible]作[illegible]
亦安[illegible]簡夫

戲[illegible]第三折（見前十九）第二折[illegible]著我[illegible]兒身軀[illegible]兒年紀為主
錦片兒前程　少室山房筆叢[illegible]曲家[illegible]詩文者多則誠是
雲石二人（見前十六）據此二人[illegible]詩文當不為[illegible]詩文家正宗所[illegible]秦簡
夫有東堂老　趙禮讓肥等集[illegible]四種[illegible]遺山中州集[illegible]秦
[illegible]七律悼亡一首　遺山推為[illegible]曲家而真工詩者矣
[illegible]東堂老[illegible]
[illegible]
[illegible]第三折[illegible]說的一句[illegible]氣話常言
道捏[illegible]見賊捏也[illegible]我是个半拳頭上站的人胳膊上走的馬不帶歡
[illegible]男子[illegible]了了當當[illegible]的[illegible]娘[illegible]水[illegible]第二十三回潘金蓮道[illegible]武大武二語
同瀟湘雨[illegible]金王奴棒打薄情郎[illegible]而情節愈相[illegible]第四折
翠[illegible]云孩兒也[illegible]來[illegible]了崔通[illegible]好教孩兒[illegible]不只是把他
那婦人臉上也刺潑婦兩字打做梅香服侍我便了[illegible]世[illegible]中正旦
[illegible]不[illegible]也同[illegible]折我那夫人也不管他這[illegible]和我炒閙不了[illegible]今作[illegible]
宋元明曲作炒[illegible]中還見如白仁甫梧桐雨第四折亂宮商閙閙炒炒
老生兒第二折似這般炒閙是也　王直方詩話論潘邠老云使老杜復
生[illegible]溪漁隱叢話前集卷五十二[illegible]弟子[illegible]三百七論
太廟多云某君去時[illegible]詩人王[illegible]等[illegible]引
明日引得蔡京又來炒[illegible]台炒去了一二七云山谷[illegible]作堂碑云某某持
三老已[illegible]夷堅志支丁卷四[illegible]廿九條我[illegible]盡炒閙
中條[illegible]為鄰里炒閙三老[illegible]仲[illegible]
閙了[illegible]

[illegible]炒[illegible]為是[illegible]記第二折當面[illegible]炒[illegible]對玉[illegible]第二折[illegible]炒[illegible]





(Huxley: "Krishna assures Arjuna that it is right for him to slaughter his enemies, provided always that he does so in a spirit of non-attachment" etc. 按 J. de Maistre, Les Soirées de Saint-Pétersbourg, VIIe Entretien: "les Chasseurs" [illegible] II, p.18: "Au milieu du sang qu'il fait couler, il [le guerrier] est humain comme l'épouse est chaste dans les transports de l'amour". [illegible] 第百四十則)

賈仲名《金安壽》第三折：攢攢=扯碎俺姻緣簿

關漢卿《金線池》楔子：[illegible]小卿[illegible]不[illegible]

我五十日不見[illegible]

第二折：你醉了[illegible]

[illegible]倒了[illegible]第三折

[illegible]卿姐知道私[illegible]勾[illegible]

生向金山壁上[illegible]名

書把[illegible]到豫章城

賈仲名《對玉梳》第二折

[illegible]

[illegible]推[illegible]性命

[illegible]花[illegible]第一

[illegible]第三折

[illegible]月[illegible]

見《飛在天》一節 與西廂第一本第一折語意相[illegible]已見前十六回[illegible]折梅香云：秀才那裏人氏？姓甚名誰？小生云：小生揚州人氏，姓李名斌，字唐斌，今年方纔二十八歲，未曾娶妻哩。梅香云：也是个俊[illegible]，誰管你娶妻也不曾。按此又仿西廂第一本第一折張生所謂「年方二十三歲，正月十七日子時建生」[illegible]不曾娶妻[illegible]誰向你來[illegible]而風[illegible]不如[illegible]《倩女離魂》第四折[illegible]著妹[illegible]目不[illegible]把哥哥[illegible]閑[illegible]則問這小妮子[illegible]兒頭仿西廂記第三本第一折[illegible]這妮子[illegible]做了紙條兒，尤為笨賊伎倆。《玉壺春》第一折[illegible]

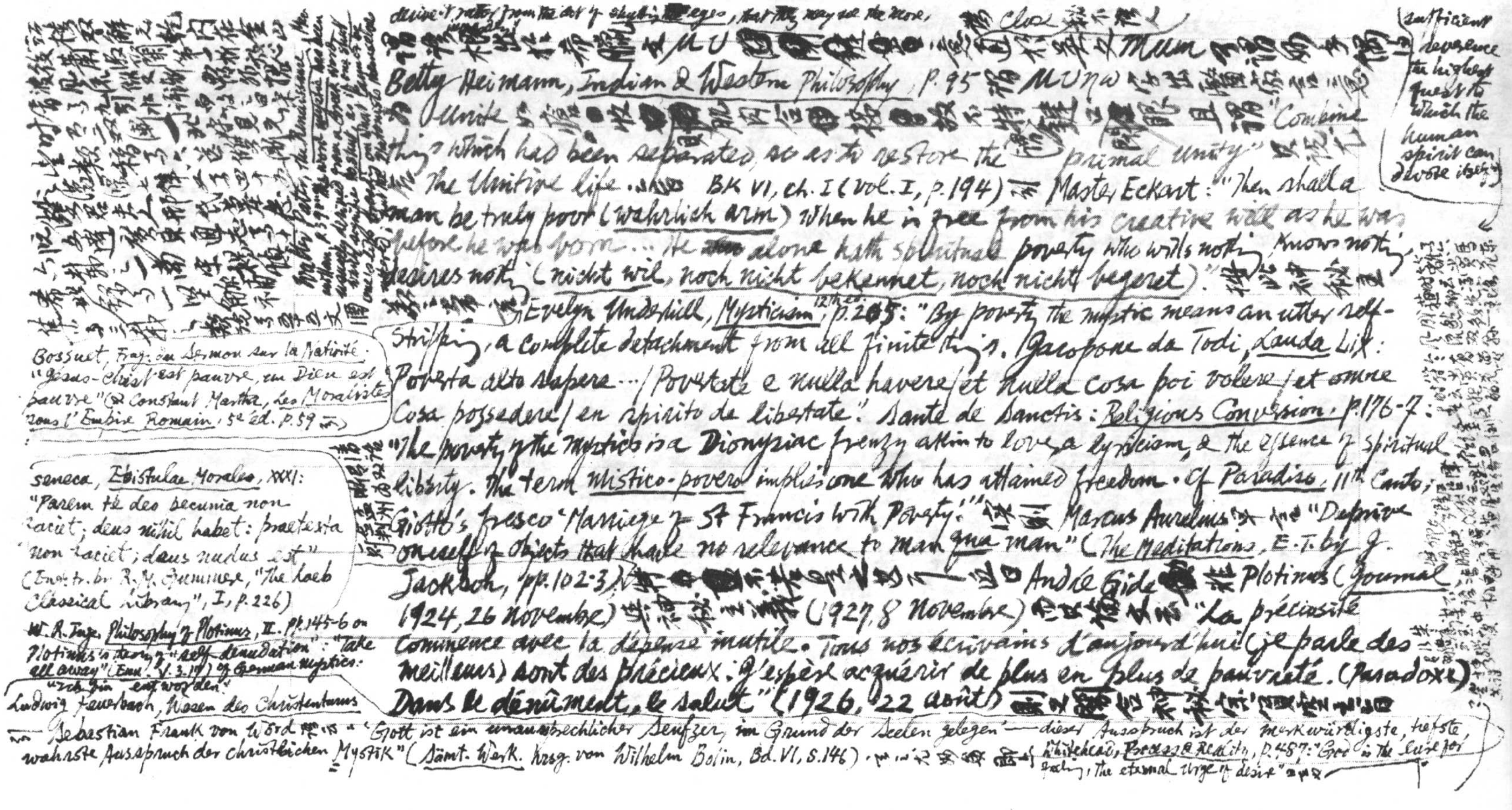
蘇卿心散 按此即水滸第五十一回白秀英所唱[illegible]豫章城雙漸趕蘇卿[illegible]曲中屢及之。明無名氏《詞謔》亦記趙彥暉南呂散曲嘲[illegible]是金斗郡雙生趕小卿。又大都妓王氏作中呂[illegible]提蘇卿[illegible]

（[illegible]馮[illegible]）

三十二. R.A. Vaughan, Hours with the Mystics (6th ed.) 敘事周詳，立論明允，而今人鮮稱引者。如 Aldous Huxley, Grey Eminence, p.176: "The earliest literary reference to 'holy indifference' occurs in the Bhagavad Gita" etc. 此書 Bk.II ch.1 (vol. I, p.52) 所引 Bhagavad Gita 是節而論[illegible] the Friends [illegible] Quietists etc. [illegible]道之 In Je, Plotinus vol. I, p.[illegible] 其 Mysticism 之別此書 Bk.I ch.3 (vol. I, p.21-2) 亦已言之，而取 Pietism [illegible] Rationalism 與 Rationalism 為比，尤明白。cf. M. de Wit Howe (ed.) The Pollock-Holmes Letters, vol. II, p.240, Pollock: "Vaughan's Hours with the Mystics is not a first book [illegible] would have been better if the author had not [illegible]"

其評老公[illegible]神秘主義[illegible][redacted]知其[illegible][illegible]色，刻意為文，詞費才絀[illegible]罷[illegible]時時擅入書函記敘，則史[illegible]也。

[illegible]



[illegible] Walter Pater, *The Renaissance*, Macmillan, p. 39: the word "mystic" has been usually derived from a Greek word which signifies to shut, as if one shut one's lips brooding on what cannot be uttered; but the Platonists [illegible]

desire it rather from the act of shutting [illegible] eyes, that they may see the more, [illegible] Clos [illegible] MU [illegible] Mum [illegible]

Betty Heimann, *Indian & Western Philosophy*, p. 95 [illegible] MUNW [illegible] Unite [illegible] "Combine things which had been separated, so as to restore the primal unity" [illegible] The Unitive life. [illegible] Bk VI, ch. I (vol. I, p. 194) [illegible] Master Eckart: "Then shall a man be truly poor (*wahrlich arm*) when he is free from his creative will as he was before he was born ... He alone hath spiritual poverty who wills nothing, knows nothing, desires nothing (*nicht will, noch nicht bekennet, noch nicht begeret*)." [illegible] Evelyn Underhill, *Mysticism*, 12th ed. p. 205: "By poverty the mystic means an utter self-stripping, a complete detachment from all finite things." Jacopone da Todi, *Lauda* LIX: "Poverta alto sapere ... / Povertate e nulla havere / et nulla cosa poi volere / et omne cosa possedere / en spirito de libertate." Sante de Sanctis: *Religious Conversion*, p. 176-7: "The poverty of the mystic is a Dionysiac frenzy akin to love & lyricism, & the essence of spiritual liberty. The term *mistico-povero* implies one who has attained freedom. Cf *Paradiso*, 11th Canto; Giotto's fresco 'Marriage of St Francis with Poverty'." [illegible] Marcus Aurelius [illegible] "Deprive oneself of objects that have no relevance to man *qua* man" (*The Meditations*, E.T. by J. Jackson, pp. 102-3) [illegible] André Gide [illegible] Plotinus (*Journal* 1924, 26 novembre) [illegible] (1927, 8 novembre) [illegible] "La préciosité commence avec la dépense inutile. Tous nos écrivains d'aujourd'hui (je parle des meilleurs) sont des précieux. J'espère acquérir de plus en plus de pauvreté. (Paradoxe) Dans le dénuement, le salut" (1926, 22 août) [illegible]

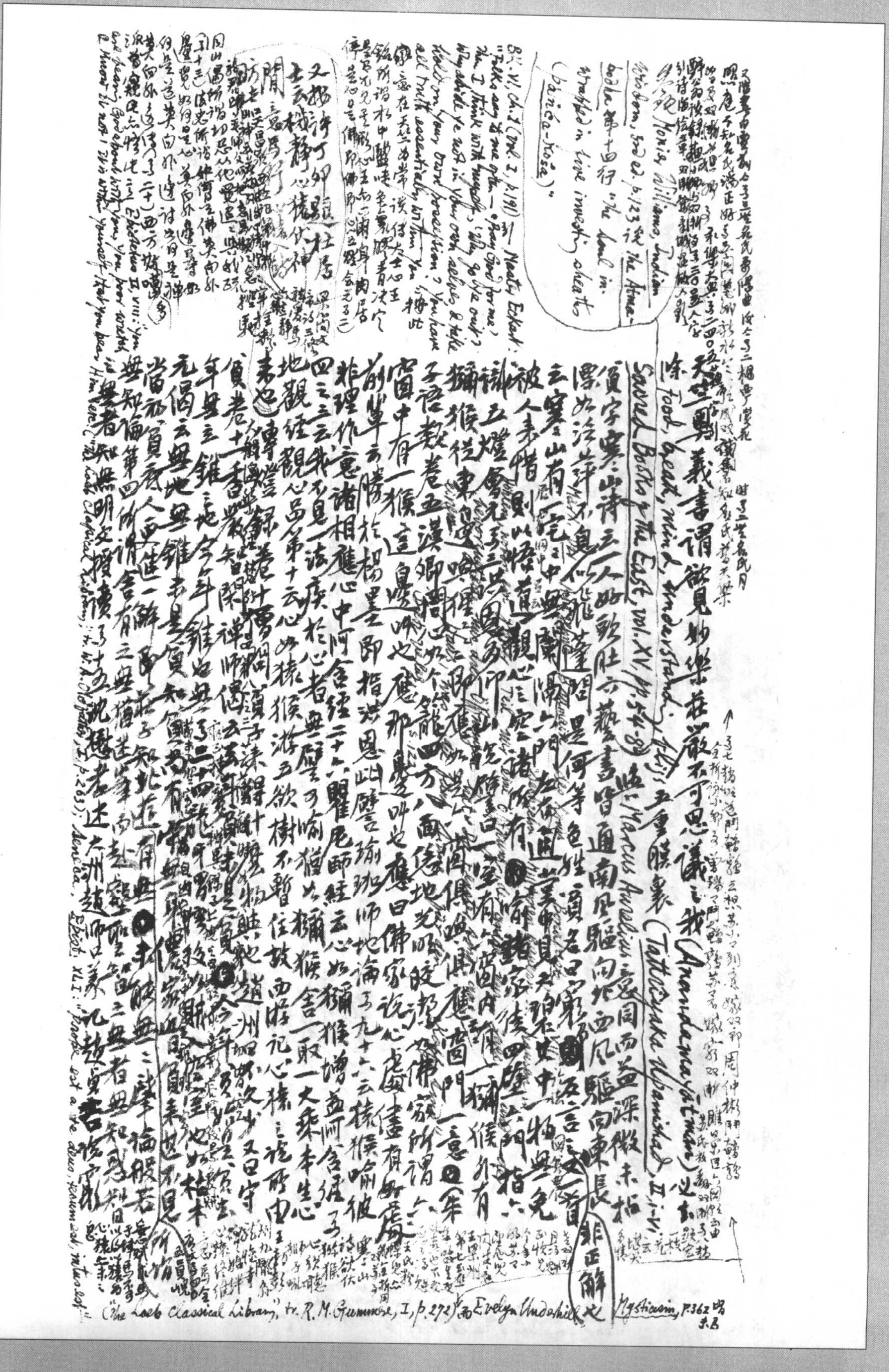
sufficient reverence the highest quest to which the human spirit can devote itself

Bossuet, *Frag. d'un Sermon sur la Nativité*: "Jésus-Christ est pauvre, un Dieu est pauvre" (cf Constant Martha, *Les Moralistes sous l'Empire Romain*, 5e éd. p. 59 [illegible])

Seneca, *Epistulae Morales*, XXXI: "Parem te deo pecunia non faciet; deus nihil habet: praetexta non faciet; deus nudus est" (Eng. tr. by R. M. Gummere, "The Loeb Classical Library", I, p. 226)

W. R. Inge, *Philosophy of Plotinus*, II. pp. 145-6 on Plotinus's theory of "self-denudation": "Take all away" (Enn. V. 3. 17) of German mystics: "Ich bin entworden."

Ludwig Feuerbach, *Wesen des Christentums* [illegible] Sebastian Frank von Wörd [illegible] "'Gott ist ein unaussprechlicher Seufzer, im Grund der Seelen gelegen' — dieser Ausspruch ist der merkwürdigste, tiefste, wahrste Ausspruch der christlichen Mystik" (*Sämt. Werk.* hrsg. von Wilhelm Bolin, Bd. VI, S. 146) [illegible] Whitehead, *Process & Reality*, p. 487: "God is the lure for feeling, the eternal urge of desire" [illegible]



天竺之一點義書謂欲見妙樂莊嚴不可思議之我（Anandamaya ātman）之[illegible]

除 food, breath, mind & understanding, bliss 五重朦衆（Taittirīyaka Upanishad II. i-vi, Sacred Books of the East, vol. XV, pp. 54-8）此 Marcus Aurelius 意同而益深微未抒

須字寶山詩云人如鼓肚吞藜書皆通南風驅向北西風驅向東長

謂如洴蹄不息似飛蓬閱是何等色姓須名曰寶彩[illegible]言之[illegible]

云寶山有一宅中無開闢門左有通窗右[illegible]見在其中一物無免

被人來借則以悟道觀心作空諸[illegible]有[illegible]諸家佳四壁六窗指六

識五燈會元[illegible]一室[illegible]有一窗內有一獼猴外有

獼猴從東邊喚猩猩即應[illegible]

子語類卷五漢卿問心[illegible]四方八面[illegible]

窗中有一猴這邊叫也應那邊叫也應曰佛家說心處儘有好處

前輩云勝於揚墨即指洪恩此譬瑜珈師地論卷九十六云猿猴喻彼

非理作意諸相應心中阿含經二十八瞿尼師經云心如獼猴舍一取一大乘本生心

四之三云我不息法廣於心者無厭可喻猶如獼猴

地觀經觀心品第十云心如猿猴遊五欲樹不暫住故西僧記心猿之喻所由

來也[illegible]

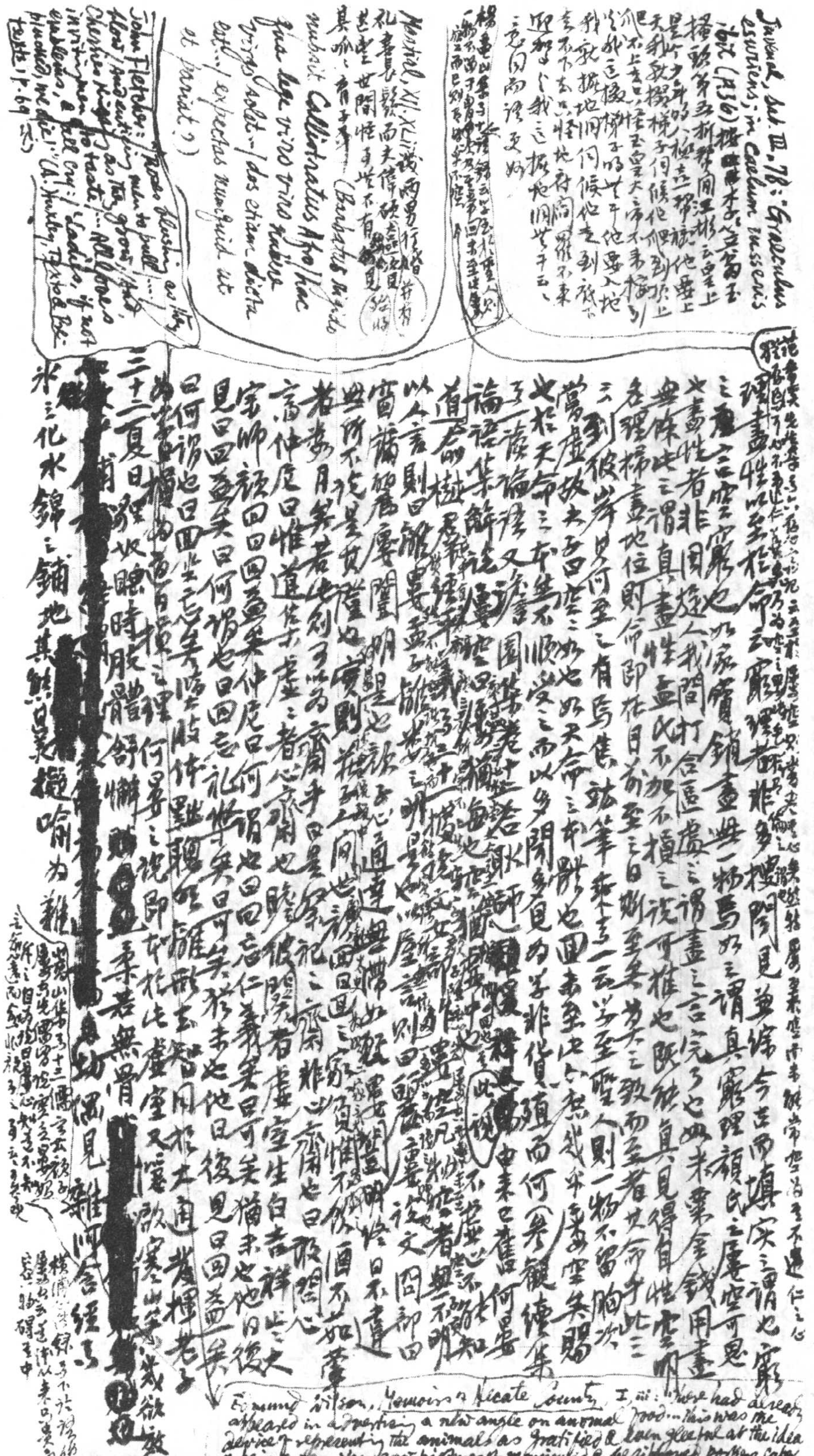
Bk. VI, ch. I (Vol. I, p. 191) 引 Meister Eckhart: "Folks say to me often — 'Pray God for me.' Then I think with myself, 'Why go ye out? Why abide ye not in your own selves & take hold on your own possession? You have all truth essentially within you.'"

又按許丁卯[illegible]杜居士云機靜心猿伏神閒意馬行[illegible]

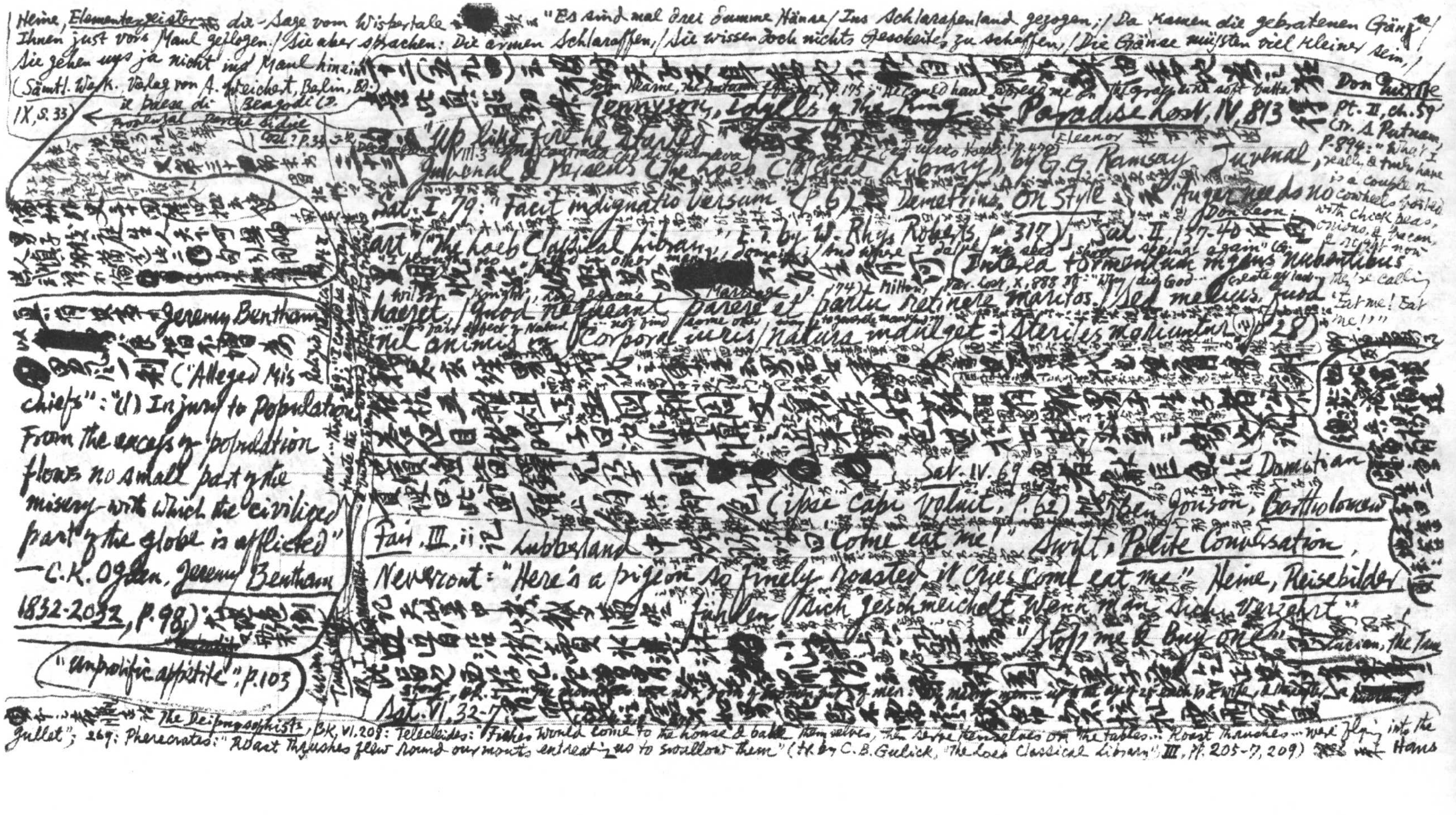
Monier Williams, Indian Wisdom, 3rd ed. p. 123 說 the Ānandamaya ... the soul in ... wrapped in five investing sheaths (pañca-kośa).

Epictetus II, viii: "You are bearing God about with you, you poor wretch, & know it not! ... This is within yourself that you bear Him here." (The Loeb Classical Library, tr. W. A. Oldfather, I, p. 263); Seneca, Epist. XLI: "Prope est a te deus, tecum est, intus est." (The Loeb Classical Library, tr. R. M. Gummere, I, p. 272) 而 Evelyn Underhill 之 Mysticism, p. 362 [illegible]

非正解



Edmund Wilson, *Memoirs of Hecate County*, I, iii: "There had already appeared in advertising a new angle on animal food... This was the device of representing the animals as gratified & even gleeful at the idea of being eaten. You saw pictures of manicured & be-ribboned porkers capering & smirking at the prospect of being put up in glass jars as sausages" etc. (Doubleday & Co. ed. p. 8)



Heine, Elementargeister die Sage vom Wispertale "Es sind mal drei dumme Gänse / Ins Schlaraffenland gezogen; / Da kamen die gebratenen Gänse / Ihnen just vors Maul geflogen. / Sie aber sprachen: Die armen Schlaraffen, / Sie wissen doch nichts Gescheites zu schaffen, / Die Gänse müßten viel kleiner sein, / Sie gehen uns ja nicht ins Maul hinein" (Sämtl. Werk. Verlag von A. Weichert, Berlin, Bd. IX, S. 33)

Paradise Lost, IV, 813

Don Quixote Pt. II, ch. 59 (tr. S. Putnam, p. 894): "What I really & truly have is a couple of cowheels boiled with chick peas, onions, & bacon"

Juvenal & Persius (The Loeb Classical Library), by G. G. Ramsay

Sat. I, 79: "Facit indignatio versum" (p. 6)

Demetrius, On Style (The Loeb Classical Library, E. T. by W. Rhys Roberts, p. 317)

Sat. II, 137-40

Sat. IV, 69 (ipse capi voluit, p. 62)

Ben Jonson, Bartholomew Fair, III, ii: Lubberland

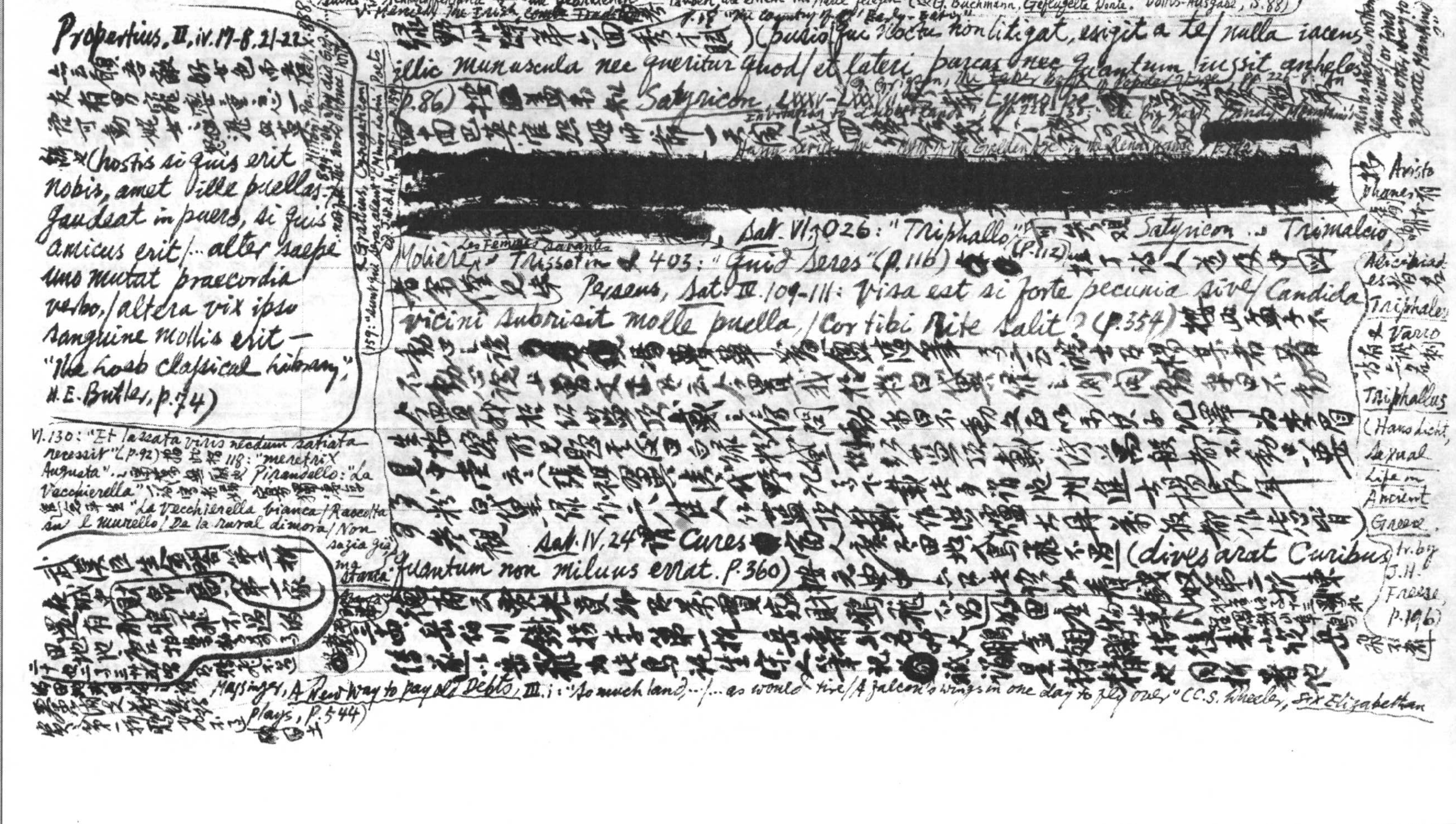
"Come eat me!" Swift, Polite Conversation, Neverout: "Here's a pigeon so finely roasted it cries come eat me!" Heine, Reisebilder

Jeremy Bentham ("Alleged Mischiefs": "(1) Injury to Population. From the excess of population flows no small part of the misery with which the civilized part of the globe is afflicted" — C. K. Ogden, Jeremy Bentham 1832-2032, p. 98)

"Unprolific appetite", p. 103

Sat. VI, 32-7

The Deipnosophists, Bk. VI, 268: Teleclides: "Fishes would come to the house & bake themselves, then serve themselves on the tables... Roast thrushes... were flying into the gullet"; 269: Pherecrates: "Roast thrushes flew round our mouths entreating us to swallow them" (tr. by C. B. Gulick, "The Loeb Classical Library" III, pp. 205-7, 209) Hans



Propertius, II.iv.17-8.21-22 [illegible]

[illegible] (hostis si quis erit nobis, amet ille puellas; / gaudeat in pueris, si quis amicus erit / … alter saepe uno mutat praecordia verbo, / altera vix ipso sanguine mollis erit — "The Loeb Classical Library," H.E. Butler, p. 74)

Milton, Par. Lost X. 888 … 894: "Oh, why did God … not fill the world at once … men as Angels without feminine, / or find some other way to generate Mankind?"

Grattius, Cynegeticon 159: "Sunt qui Seras alant" ("Minor Latin Poets", ed. J.W.D.A.M. Duff, p. 159)

Sachs 之 "Schlaraffenland" 中 "die gebratenen Tauben, die einem ins Maul fliegen" (v. G. Büchmann, Geflügelte Worte. "Volks-Ausgabe", S. 88) V. Mercier, The Irish Comic Tradition, p. 18 [illegible]

绿野仙踪第六回秀才赋 [illegible] (Pusio qui nocte non litigat, exigit a te / nulla iacens illic munuscula nec queritur quod / et lateri parcas nec quantum iussit anhelas (p. 86) [illegible] Satyricon LXXXV–LXXXVII [illegible] G. Grigson, The Faber Book of Popular Verse, pp. 226-8 [illegible] Invitation to Lubberland [illegible] Eumolpe [illegible] 228 [illegible] "The Big Rock Candy Mountains" [illegible] Hans Sachs [illegible] Myth of the Golden Age in the Renaissance [illegible]

[redacted]

Sat. VI, 026: "Triphallo" (p. 112) [illegible] Satyricon 之 Trimalcio [illegible]

Aristophanes [illegible] Alcibiades [illegible] Triphales [illegible] Varro [illegible] Triphallus (Hans Licht, Sexual Life in Ancient Greece, tr. by J.H. Freese, p. 196)

Molière, Les Femmes savantes 之 Trissotin 之 403: "Quid Seres" (p. 116) [illegible]

Persius, Sat. III. 109-111: Visa est si forte pecunia sive / Candida vicini subrisit molle puella, / Cor tibi rite salit? (p. 354) [illegible]

[illegible] Sat. IV, 24 [illegible] Cures [illegible] (dives arat Curibus / quantum non miluus errat. p. 360) [illegible]

VI. 130: "Et lassata viris necdum satiata recessit" (p. 92) [illegible] 118: "meretrix Augusta" [illegible] Pirandello: "La Vecchierella" [illegible] "La vecchierella bianca / Raccolta su 'l murello / Da la rural dimora / Non sazia già …" stanza [illegible]

武汉臣生金阁第三折 [illegible] 在城中有财帛第一家 [illegible] 还有那鹞儿飞不过的田地 [illegible]

Massinger, A New Way to Pay Old Debts, II.i: "So much land … / … as would tire / A falcon's wings in one day to fly over" (C.C.S. Wheeler, Six Elizabethan Plays, p. 544) [illegible]

Sat. VI, 504-7: "Cedo si breve parvi / sortita est lateris spatium breviorque videtur / virgine Pygmaea nullis adiuta cothurnis / et levis erecta consurgit ad oscula planta" (R124)
[illegible] "High heels was invented by a short, pretty girl who was always kissed on the forehead!"

[illegible]蝴蝶[illegible]第二折 休要大驚小怪的

鄧[illegible]《双硯齋筆記》卷四：[illegible]雅[illegible]中[illegible]謂之[illegible]衚衕之[illegible]文[illegible]新[illegible]卷[illegible]遂為韻[illegible]正衚衕之切音

[illegible]二十[illegible]衚衕[illegible]

亦見《蔣范叔》第一折

孫二娘笑道：「情乎世界[illegible]乾坤那[illegible]有人肉的饅頭」

桃花女第三折：准備着長休飯永別酒

[illegible]陵子乾淨絕早[illegible]秋劍來，不知那个早死[illegible]托生為弟子孩兒

第四折：[illegible]糟[illegible]筆記[illegible]糟[illegible]通[illegible]

不[illegible]第一折：心我這口中言着[illegible]你這般大[illegible]小怪氣中[illegible]

早[illegible]道甲情事不[illegible]那銀山鐵壁[illegible]十重[illegible]

[illegible]說着花[illegible]衚衕我可早[illegible]

[illegible]三[illegible]張[illegible]西[illegible]即巷也[illegible]通衚[illegible]火衚[illegible]

[illegible]林[illegible]西[illegible]南方四[illegible]衚衕[illegible]

[illegible]是[illegible]向河[illegible]那[illegible]第一折[illegible]

[illegible]早[illegible]言[illegible]

小官一生不[illegible]不吃那人手內飲食

[illegible]冷[illegible]小官[illegible]情[illegible]則見那

[illegible]雪[illegible]在[illegible]眉[illegible]看[illegible]

[illegible]第二折[illegible]眉又見第三折[illegible]第四折[illegible]

[illegible]秋[illegible]第二折這[illegible]情乎世界[illegible]乾坤[illegible]

人家[illegible]許[illegible]林中[illegible]何道

[illegible]良[illegible]中[illegible]是我[illegible]

[illegible]老[illegible]也不成[illegible]親兄弟看成[illegible]去

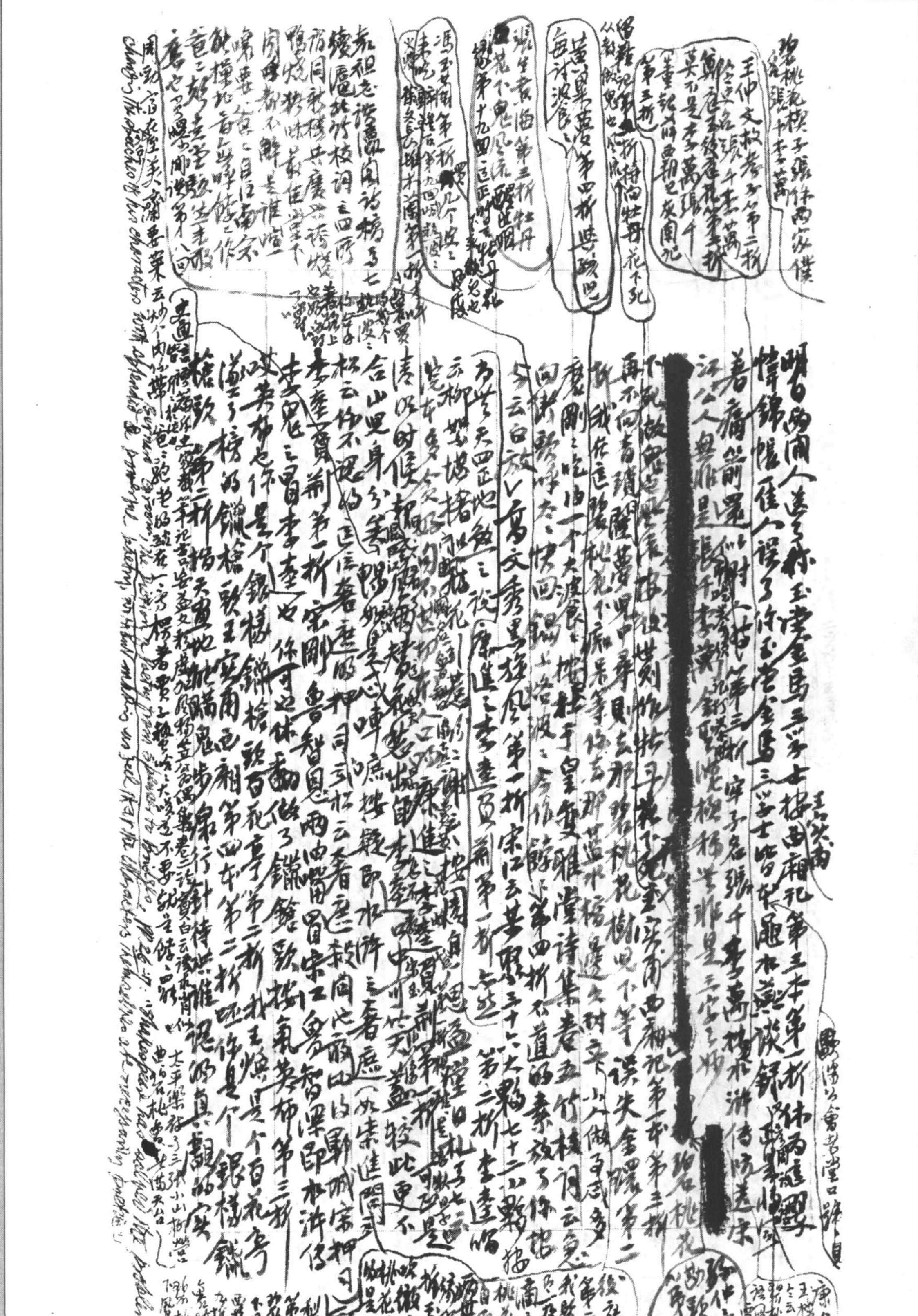
[illegible]五[illegible]作[illegible]第三折[illegible]長[illegible]送長

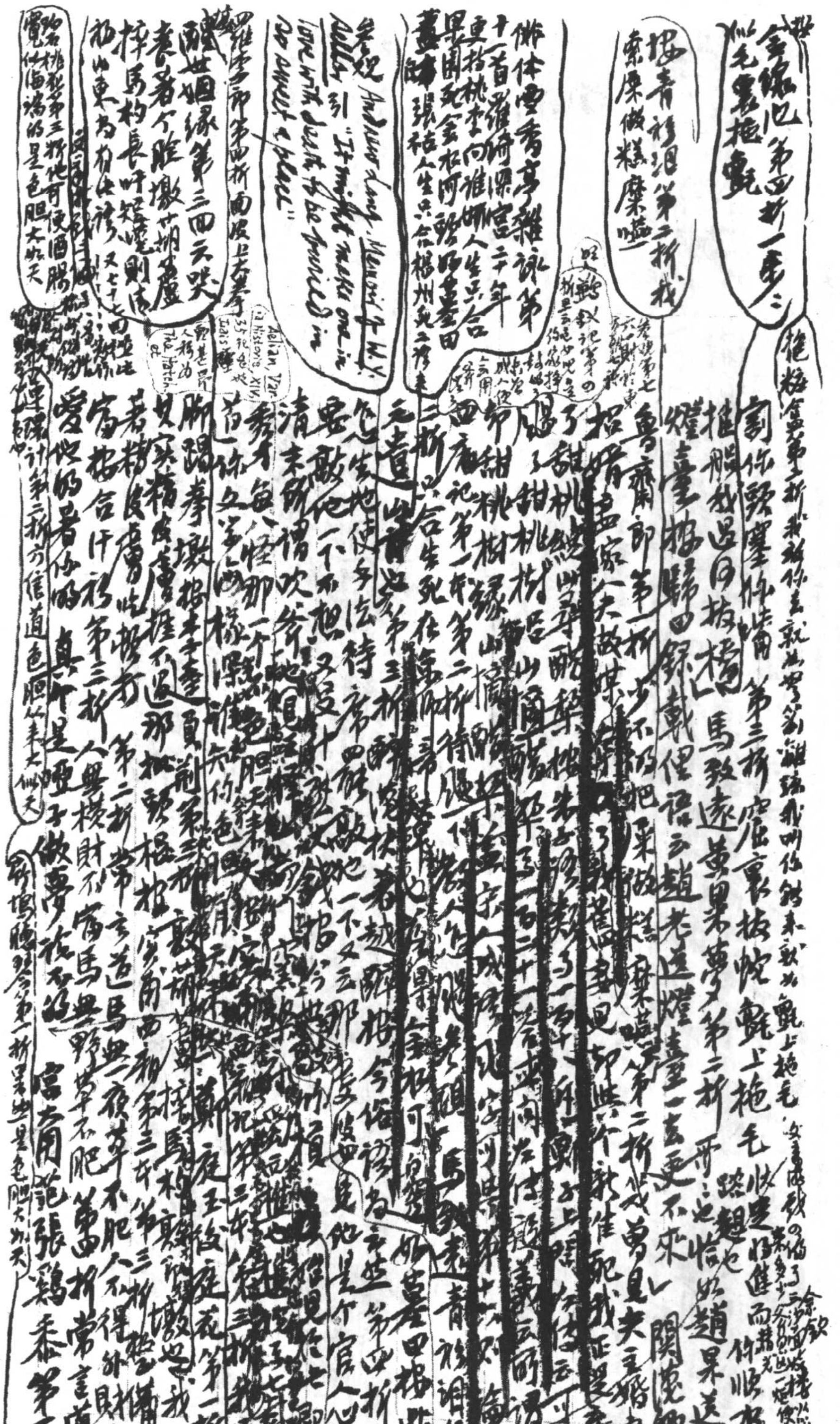
休飯永別酒[illegible]云[illegible]了一碗長休飯[illegible]

別酒[illegible]Cena libera (souper de liberté, Henkersmahlzeit)

關[illegible]蝴蝶夢第一折[illegible]

[illegible]





金線池第四折一步一……毛裏拖氈

[illegible]青[illegible]第二折我索[illegible]做糕糜啖

佛体曼香亭雜詠第十一首羅綺深宮二十年更持桃李向誰妍……墓田　蓋即張祜人生只合揚州死之移來

參觀 Andrew Lang, Memoir of W. Y. Sellar 引 "It might make one in love with death to be buried in so sweet a place."

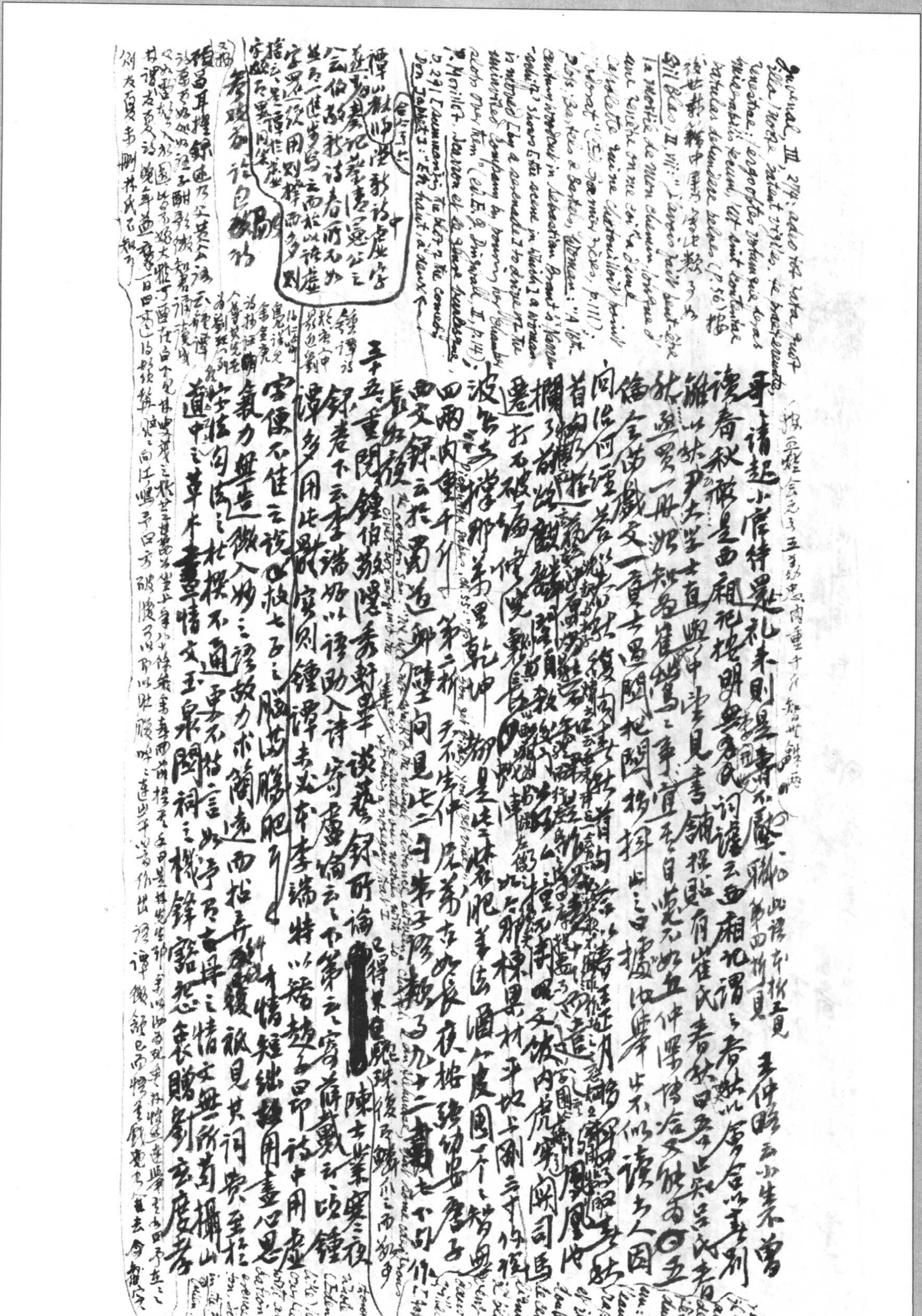
Aelian, Var. Historia XIV, 35

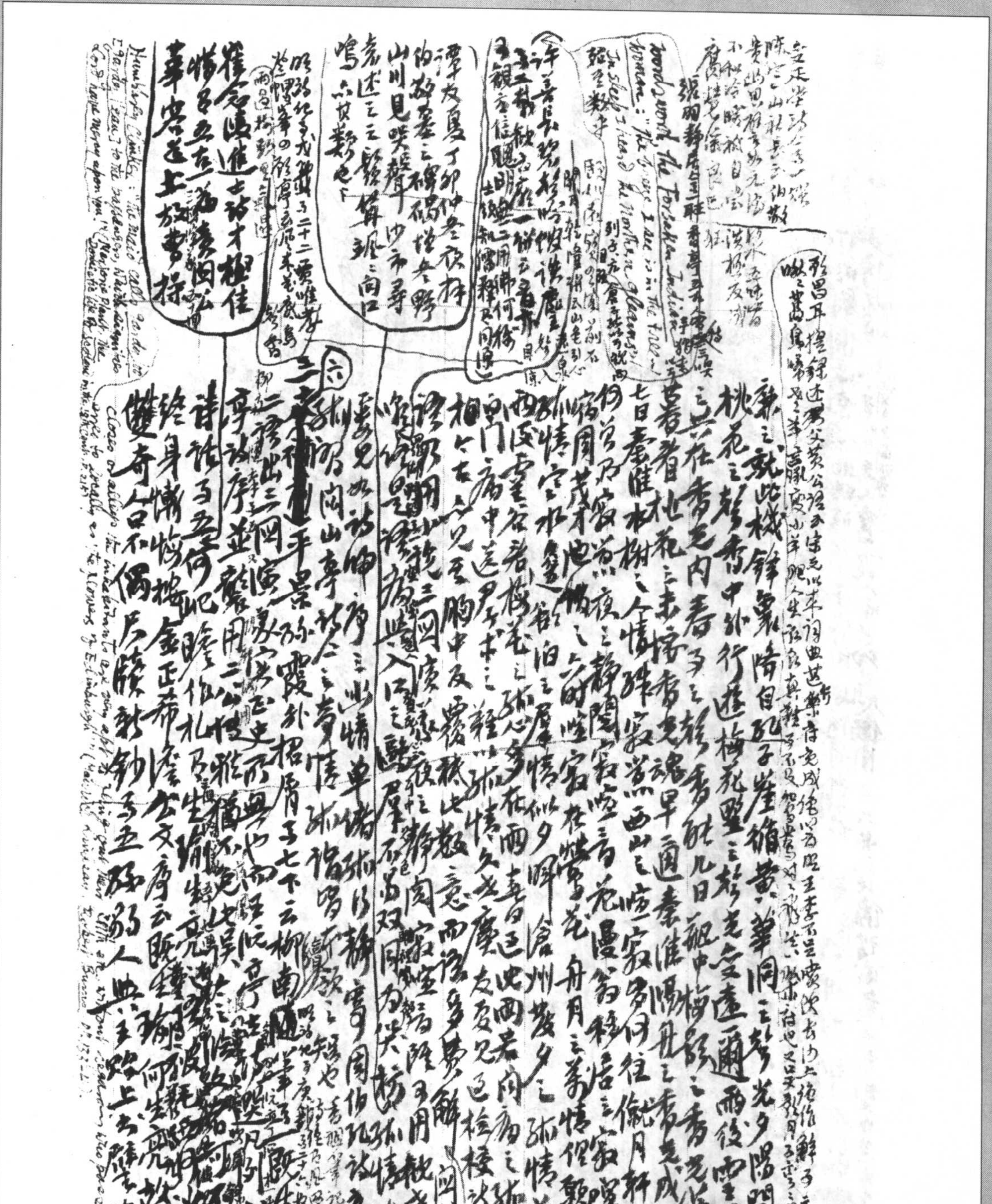
兩世姻緣第四折面皮上[illegible]

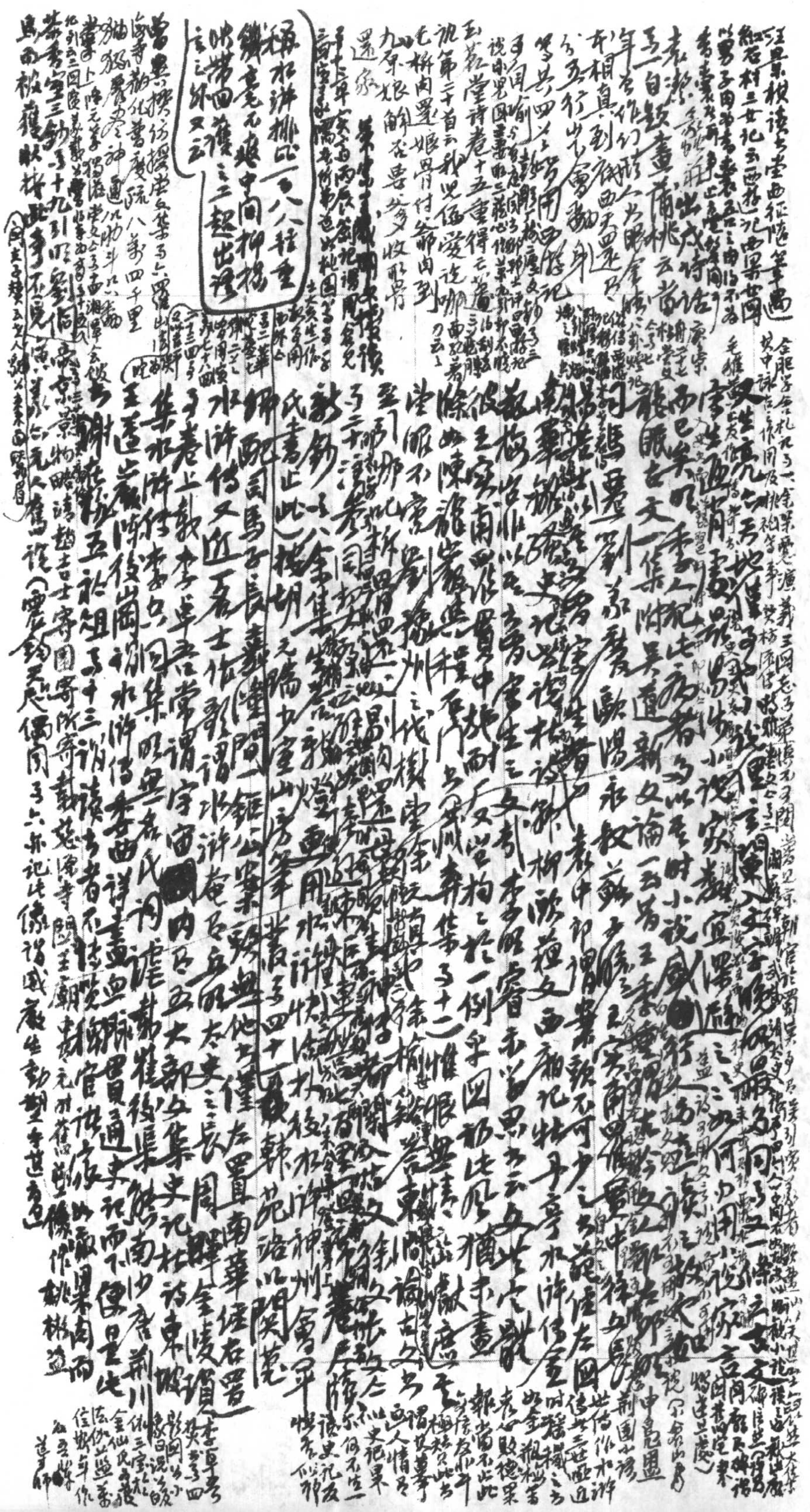
兩世姻緣第三[illegible]春香者不時[illegible]揀馬的長吁短嘆[illegible]則[illegible]山東為[illegible]

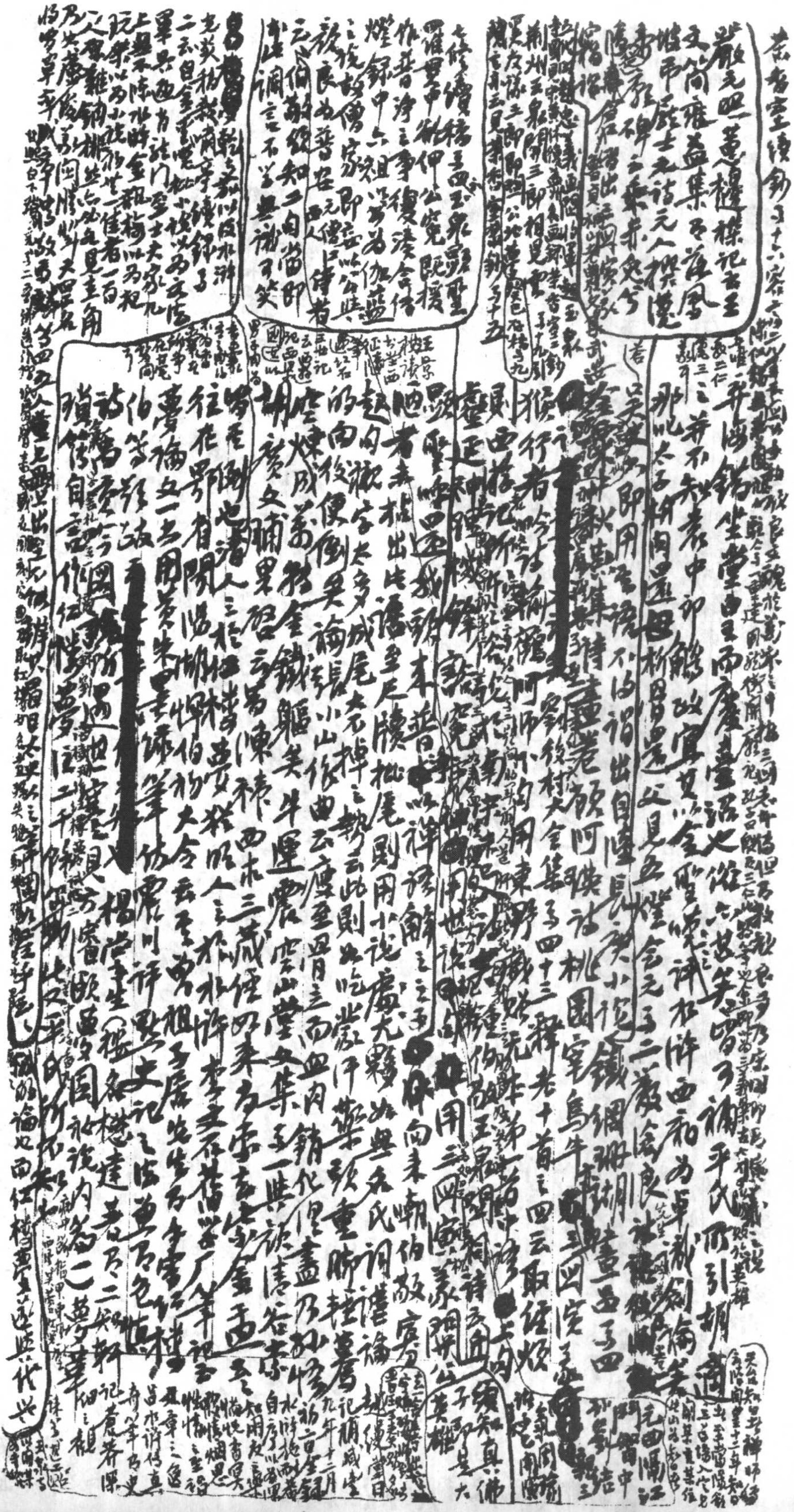
[illegible]第三折他可便酒膽[illegible]覓什麼[illegible]的是色膽大如天

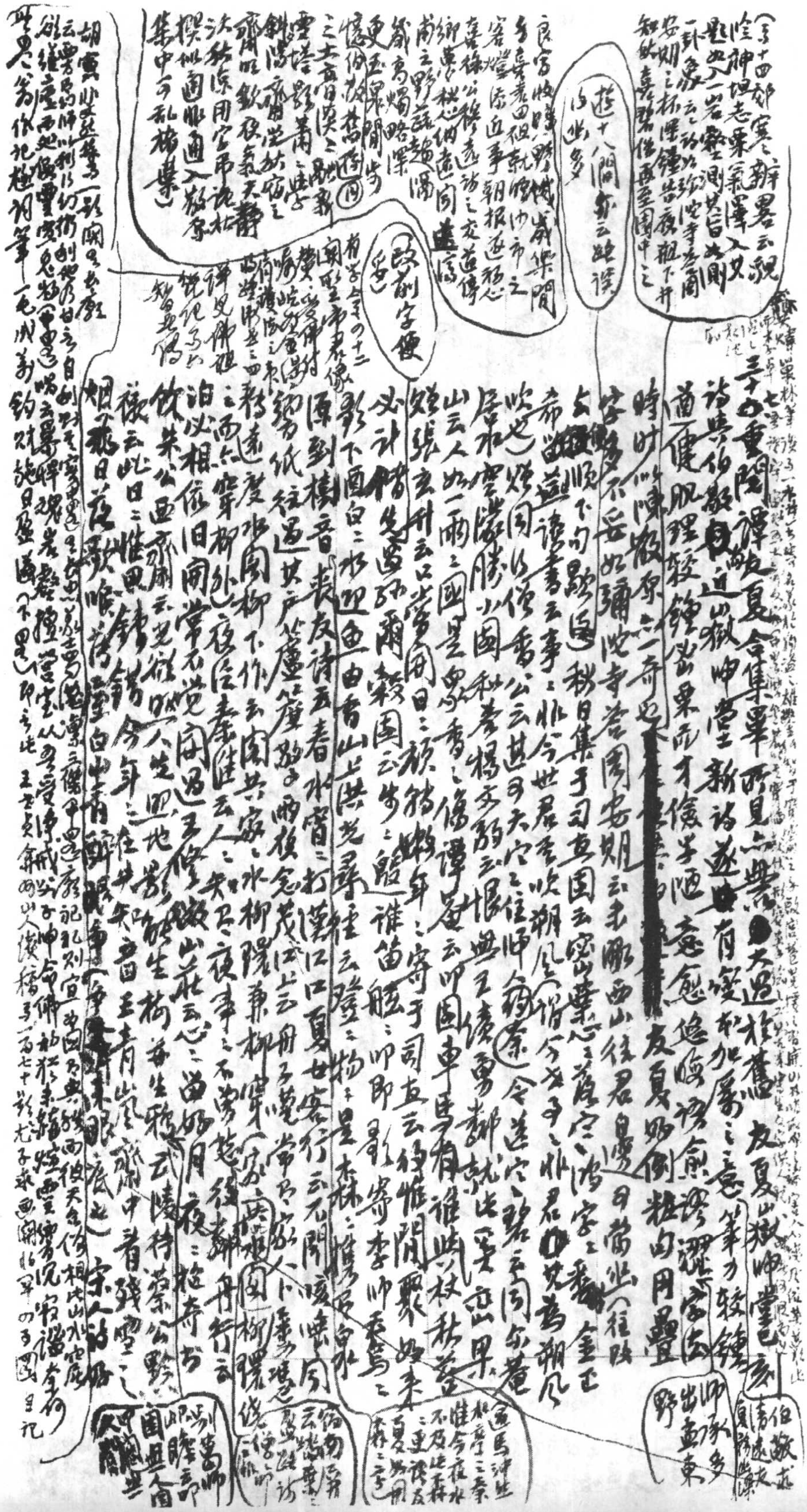
[illegible]

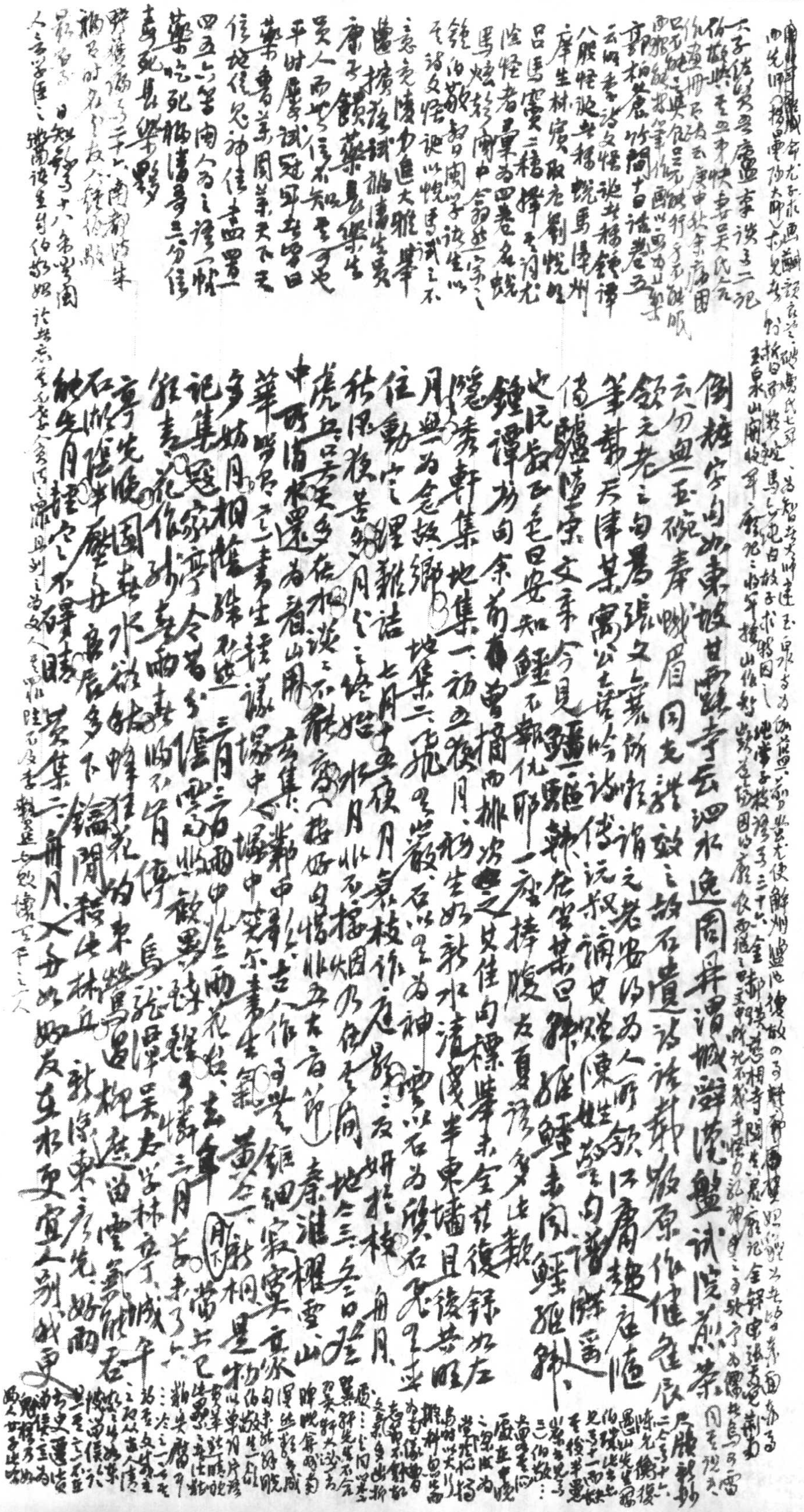


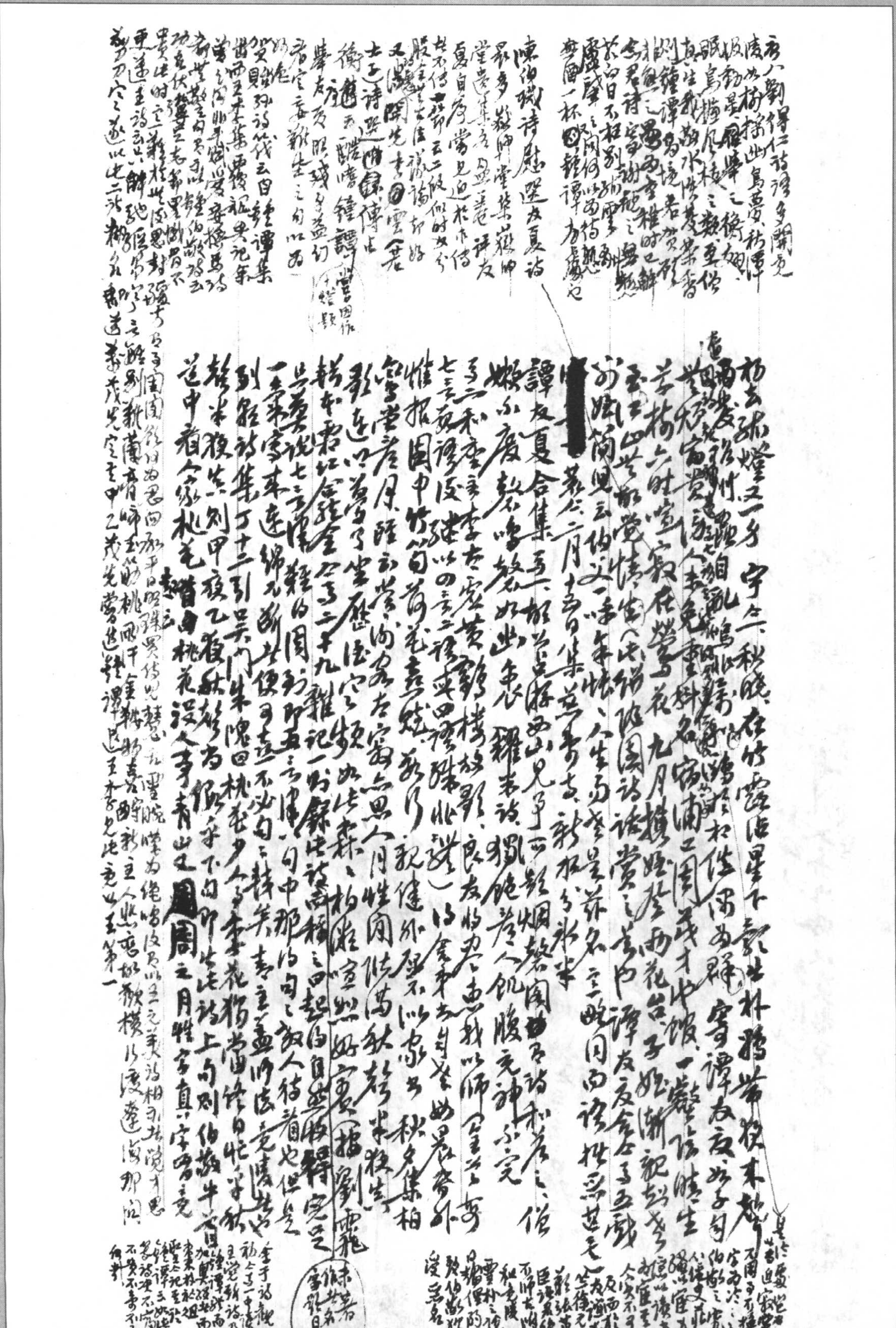












姚旅露書卷九：鍾伯敬秣陵桃葉歌三十六首之金陵風土之作史也（[illegible]揚[illegible]）舒妻女催[illegible]，十歲女兒能賣過市，一錢買得[illegible]（卷十又引其四月時魚[illegible]：不論錢千錢，為問一時[illegible]光，日過桃園城中去，書到城中減半千（隱秀軒詩月令七絕二

張元長梅花草堂筆談卷二有[illegible]云[illegible]燈[illegible]燭焰[illegible]卷三三境條云：燈魂未滅，攪夜鵑聲方歇。

（詩慰評[illegible]夜句云似也不協乃曉句耳）

王太古招同伯敬之第泛新月，[illegible]照出不須多，遙憐伯素、平野今宵雪窗之江明日照[illegible]

陵[illegible]氣卷十九收[illegible]九峯[illegible]先生云[illegible]秋[illegible]月[illegible]夜吐松老子

[illegible]二十[illegible]王和[illegible]云：詩從此地易水是夜未生）卷四十三夜無雨[illegible]月遇塘雲

[illegible]佳月出[illegible]鍾風[illegible]（武陵[illegible]）[illegible]鴻飛而其追[illegible]及

石[illegible]江流恨有餘（[illegible]）節去[illegible]乘[illegible]生世以[illegible]之）（[illegible]

[illegible]新語卷十五擬讀出影，竹、[illegible]、環、[illegible]、我、[illegible]沙、[illegible]卷十六[illegible]

[illegible]十二月二十四夜月[illegible]空[illegible]化冰[illegible]之心[illegible]秋月[illegible]如

[illegible]林[illegible]久乃[illegible]日月魂一[illegible]（[illegible]魂字[illegible]）[illegible]如卷十九[illegible]

[illegible]寺[illegible]看[illegible]江失上[illegible]魂不知所[illegible]去[illegible]舟出南溪[illegible]

[illegible]第三泉之[illegible]泉新月于[illegible]壁自舟[illegible]魂則新如美[illegible]

[illegible]相引如[illegible]卷十九[illegible]則一寸[illegible]不樂[illegible]如

臨別[illegible]相訂[illegible]未[illegible]寺[illegible]因[illegible]不違[illegible]南除寂寞[illegible]

[illegible]上魂驚在[illegible]閣[illegible]夕[illegible]香園[illegible]晴晴

夕[illegible]卷[illegible]山新月[illegible]不及[illegible]漸夜[illegible]如[illegible]

[illegible]西中[illegible]進[illegible]氣知花正[illegible]入[illegible]園（[illegible]）卷二十月

[illegible]相寺門[illegible]不急鐘後寺如[illegible]中[illegible]傳君

[illegible]六覺[illegible]近[illegible]來言[illegible]中仍日[illegible]起居藥香禮佛不回首

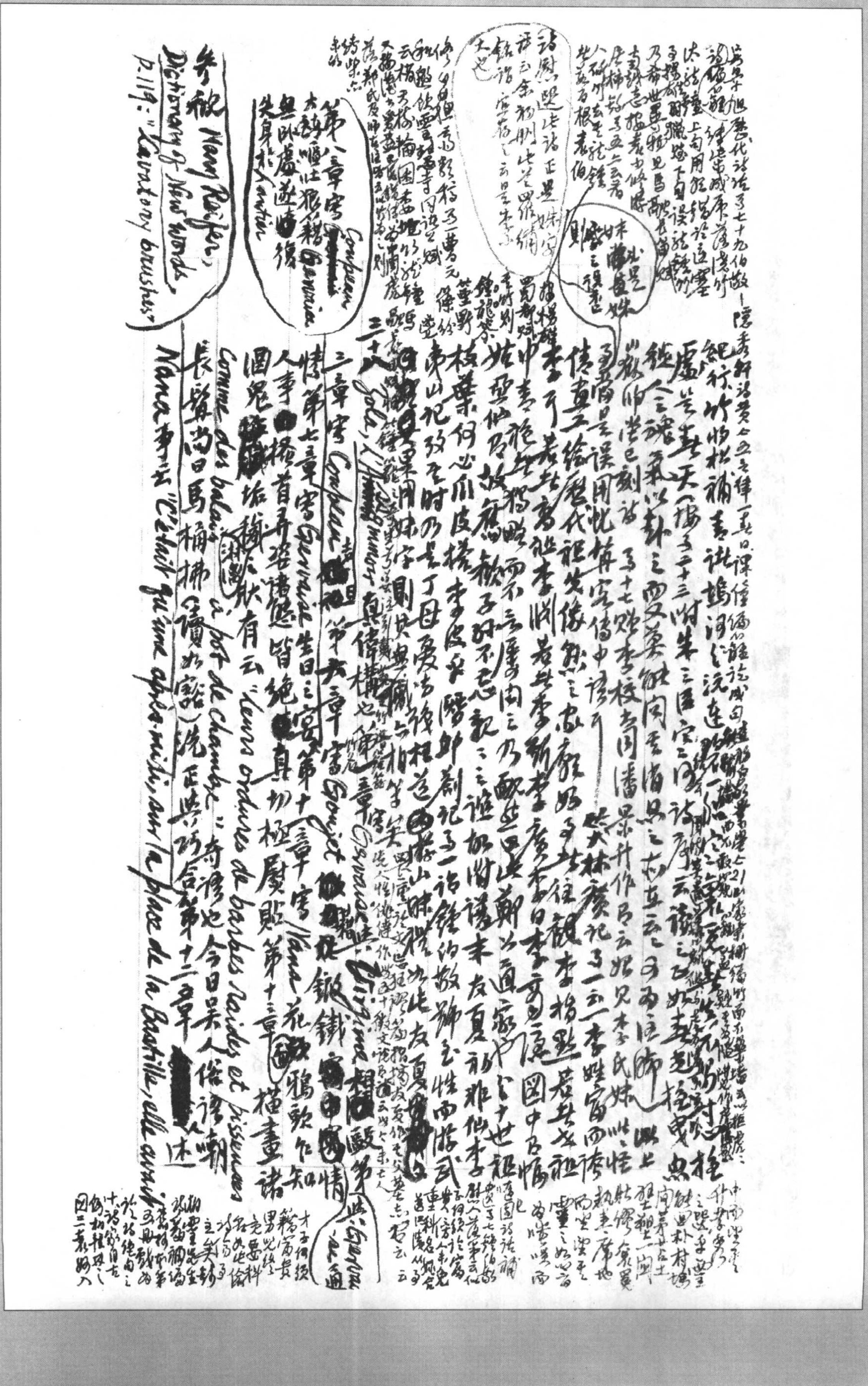
官[illegible]我信[illegible]山川[illegible]如（佛下[illegible]之誤）[illegible]

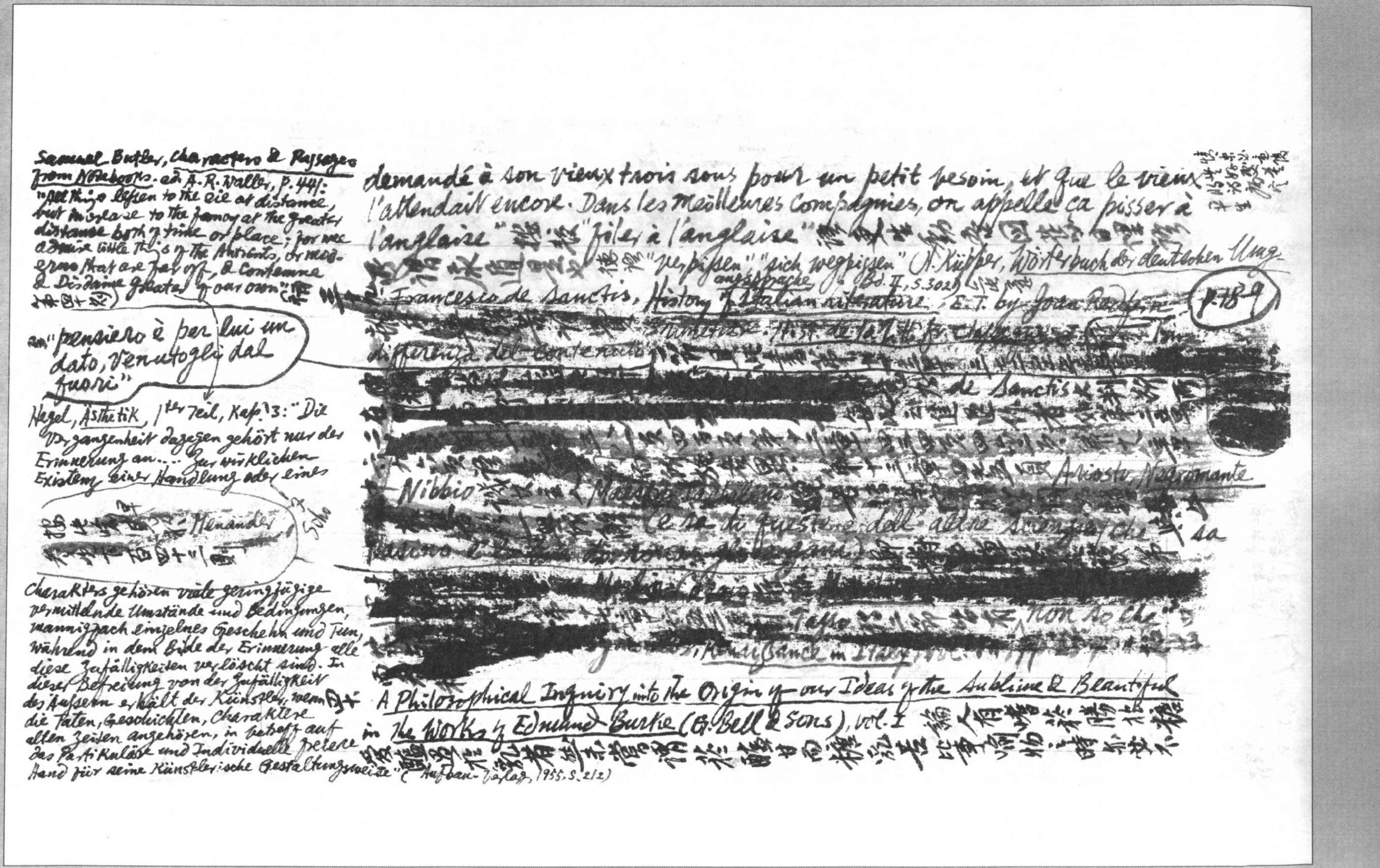
宿[illegible]如成世[illegible]不近墻[illegible]二十一遊靈[illegible]水前香[illegible]

雨夜寺門[illegible]細風時[illegible]張文寺園[illegible]月[illegible]生[illegible]在[illegible]

陽不[illegible]江卷二十二[illegible]於[illegible]隨[illegible]回

[illegible]





Samuel Butler, Characters & Passages from Notebooks, ed. A. R. Waller, p. 441: "All things lessen to the eie at distance, but increase to the fancy at the greater distance both of time or place; for wee admire little things of the Antients, or mag[…]erors that are far off, & contemne & Disdaine greater of our own" [illegible]
（第四十冊）

un "pensiero è per lui un dato, venutogli dal fuori"

Hegel, Ästhetik, 1ter Teil, Kap. 3: "Die Vergangenheit dagegen gehört nur der Erinnerung an.... Zur wirklichen Existenz einer Handlung oder eines

按此[illegible] Menander [illegible]
[illegible]百四十三則 Soho

Charakters gehören viele geringfügige vermittelnde Umstände und Bedingungen, mannigfach einzelnes Geschehen und Tun, während in dem Bilde der Erinnerung alle diese Zufälligkeiten verlöscht sind. In dieser Befreiung von der Zufälligkeit des Äußeren erhält der Künstler, wenn die Taten, Geschichten, Charaktere alten Zeiten angehören, in betreff auf das Partikuläre und Individuelle freiere Hand für seine künstlerische Gestaltungsweise" (Aufbau-Verlag, 1955, S. 212)

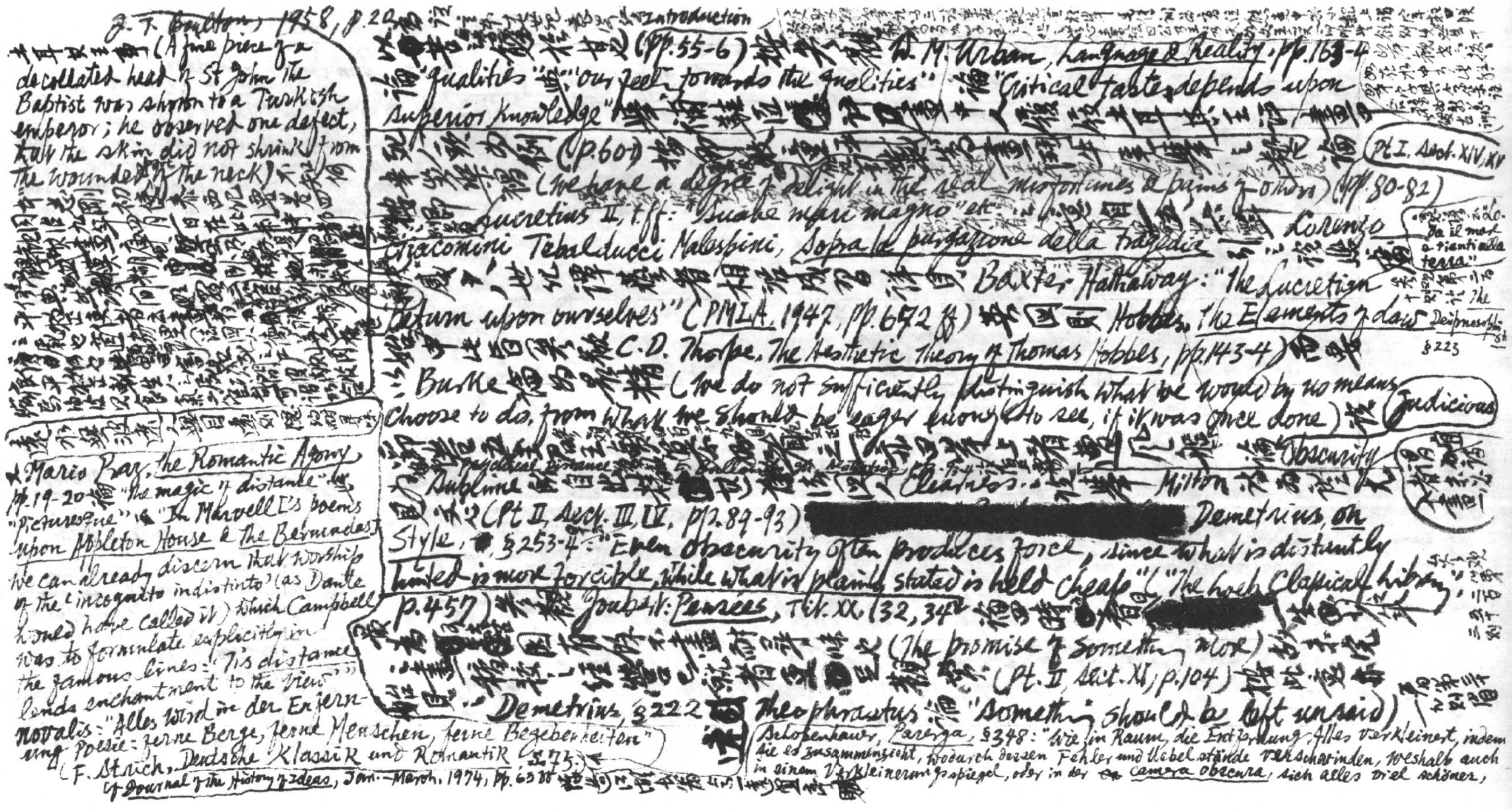
情未必連傳 世所愛產 時為新奇 平生

demandé à son vieux trois sous pour un petit besoin, et que le vieux l'attendait encore. Dans les meilleures compagnies, on appelle ça pisser à l'anglaise" 謂之 "filer à l'anglaise" [illegible] 德語謂之 "verpissen" "sich wegpissen" (H. Küpper, Wörterbuch der deutschen Umgangssprache, Bd. II, S. 302) [illegible]

Francesco de Sanctis, History of Italian Literature, E. T. by Joan Redfern p. 189

[redacted]

A Philosophical Inquiry into the Origin of our Ideas of the Sublime & Beautiful in the Works of Edmund Burke (G. Bell & Sons), vol. I 論人有嗜菸勝於糖愛醋過於糖者並未嘗謂菸醋甘而糖苦比事喻物時亦並不



J. T. Boulton, 1958, p.20 [illegible] (A fine piece of a decollated head of St John the Baptist was shown to a Turkish emperor; he observed one defect, that the skin did not shrink from the wounded part of the neck) [illegible]

[illegible]

[illegible] Mario Praz, the Romantic Agony pp.19-20 [illegible] "the magic of distance" [illegible] "picturesque" [illegible] "In Marvell's poems upon Appleton House & the Bermudas, we can already discern that worship of the 'incognito indistinto' (as Dante would have called it) which Campbell was to formulate explicitly in the famous lines: 'Tis distance lends enchantment to the view'"

Novalis: "Alles wird in der Entfernung Poesie: ferne Berge, ferne Menschen, ferne Begebenheiten" (F. Strich, Deutsche Klassik und Romantik, S.75.) Cf Journal of the History of Ideas, Jan.–March. 1974, pp.63 ff. [illegible]

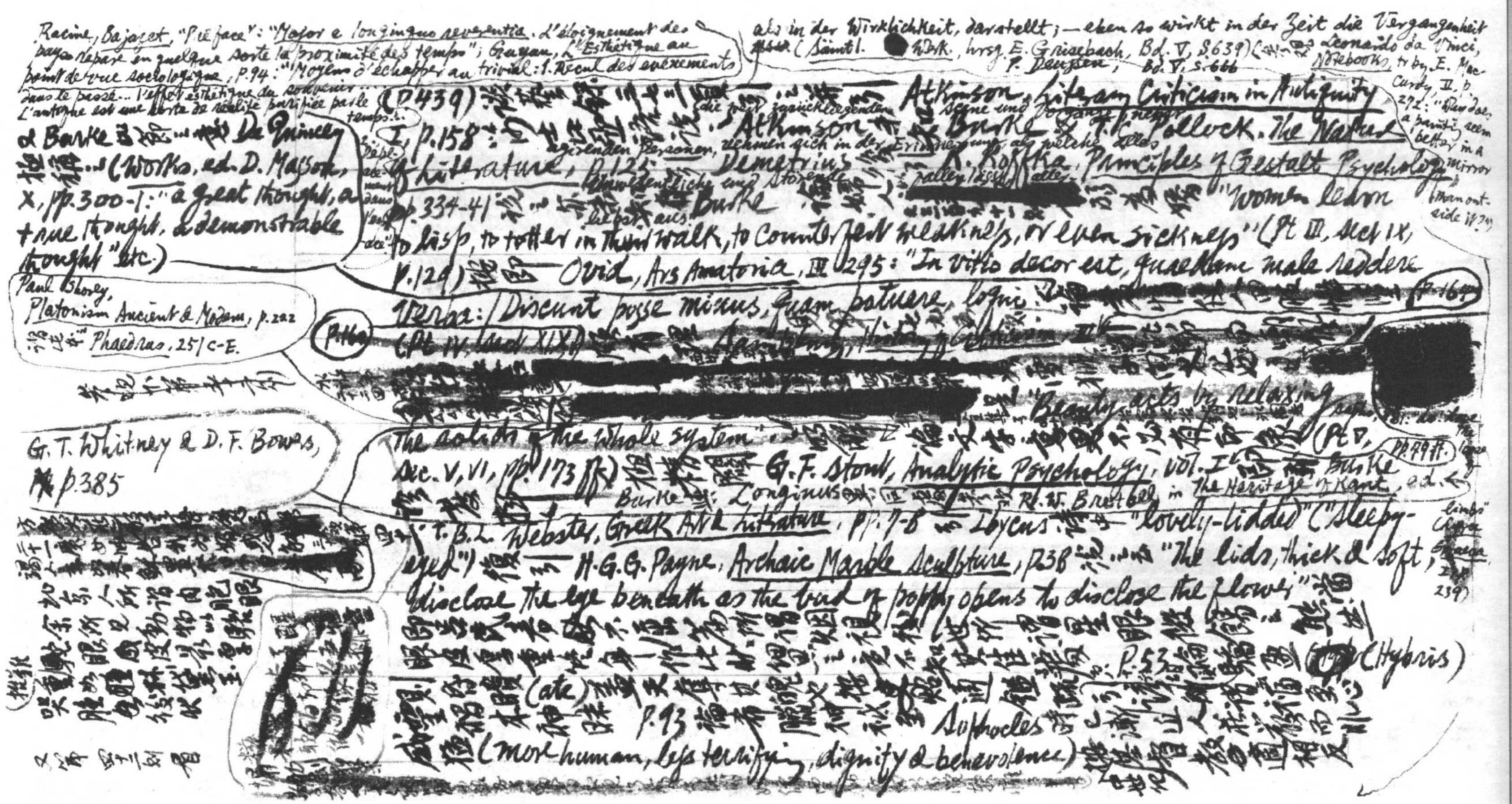
[illegible] introduction [illegible] (pp.55-6) [illegible] W. M. Urban, Language & Reality, pp.163-4 [illegible] "qualities" [illegible] "our feeling towards the qualities" [illegible] "Critical taste depends upon superior knowledge" [illegible]

[illegible] (p.60) [illegible] (Pt.I, Sect. XIV, XV [illegible] (we have a degree of delight in the real misfortunes & pains of others) (pp.80-82) [illegible] Lucretius II, 1 ff: "Suave mari magno" etc. [illegible] Lorenzo Giacomini Tebalducci Malespini, Sopra la purgazione della tragedia [illegible] "Da il mare a rimirar la terra" [illegible] Baxter Hathaway: "The Lucretian return upon ourselves" (PMLA, 1947, pp.672 ff) [illegible] Hobbes, The Elements of Law [illegible] The Deipnosophists §223 [illegible] C.D. Thorpe, The Aesthetic Theory of Thomas Hobbes, pp.143-4) [illegible]

Burke [illegible] (we do not sufficiently distinguish what we would by no means choose to do, from what we should be eager enough to see, if it was once done) [illegible] Judicious

[illegible] Psychical Distance [illegible] Obscurity [illegible] Sublime [illegible] Cleanthes [illegible] Milton [illegible] (Pt II, Sect. III, IV, pp.89-93) [redacted] Demetrius, On Style, §253-4: "Even obscurity often produces force, since what is distinctly hinted is more forcible, while what is plainly stated is held cheap" ("The Loeb Classical Library", p.457) [illegible] Joubert: Pensées, Tit. XX (32, 34) [illegible] [redacted] [illegible] (The promise of something more) [illegible] (Pt. II, Sect. XI, p.104) [illegible] Demetrius, §222 [illegible] Theophrastus [illegible] "Something should be left unsaid") [illegible]

Schopenhauer, Parerga, §348: "Wie im Raum, die Entfernung, Alles verkleinert, indem sie es zusammenzieht, wodurch dessen Fehler und Uebelstände verschwinden, weshalb auch in einem Verkleinerungsspiegel, oder in der ~~ca~~ camera obscura, sich alles viel schöner,



Racine, Bajazet, "Préface": "Major e longinquo reverentia. L'éloignement des pays répare en quelque sorte la proximité des temps"; Guyau, L'Esthétique au point de vue sociologique, P.94: "Moyens d'échapper au trivial: 1. Recul des événements dans le passé… l'effet esthétique du souvenir… L'antique est une sorte de réalité purifiée par le temps…"

als in der Wirklichkeit, darstellt; — eben so wirkt in der Zeit die Vergangenheit [illegible] (Sämtl. Werk., hrsg. E. Griesebach, Bd. V, S.639) (P. Deussen, Bd. V, S.666) [illegible] Leonardo da Vinci, Notebooks, tr. by E. MacCurdy, II, p. 272: "Why does a painting seem better in a mirror than outside it?"

(P439) [illegible] die zeit zurückliegenden Scene und Vorgänge nebst agirenden Personen, nehmen sich in der Erinnerung, als welche alles Unwesentliche und Störende fallen lässt, [illegible] Atkinson, Literary Criticism in Antiquity I, p.158 [illegible] Atkinson [illegible] Burke [illegible] T. K. Pollock, The Nature of Literature, p.125 [illegible] Demetrius [illegible] K. Koffka, Principles of Gestalt Psychology [redacted]

& Burke [illegible] De Quincey [illegible] (Works, ed. D. Masson, X, pp.300-1: "a great thought, a true thought, a demonstrable thought" etc.)

Déplacement dans l'espace

pp.334-41 [illegible] Burke [illegible] "Women learn to lisp, to totter in their walk, to counterfeit weakness, or even sickness" (Pt III, Sect IX, p.129) [illegible] Ovid, Ars Amatoria, III 295: "In vitio decor est, quaedam male reddere verba: / Discunt posse minus, quam potuere, loqui." [illegible] (P.164)

Paul Shorey, Platonism Ancient & Modern, p.222 [illegible] Phaedrus, 251 C-E.

(P.146) (Pt IV, Sect XIX) [illegible] History of Criticism III [illegible]

[redacted]

[illegible] "Beauty acts by relaxing the solids of the whole system" [illegible] (Pt V, pp.79 ff.) Sec. V, VI, pp.173 ff.) [illegible] G. F. Stout, Analytic Psychology, vol. I [illegible] Burke [illegible] Longinus [illegible] R. W. Bretall in The Heritage of Kant, ed. [illegible]

G. T. Whitney & D. F. Bowers, [illegible] p.385

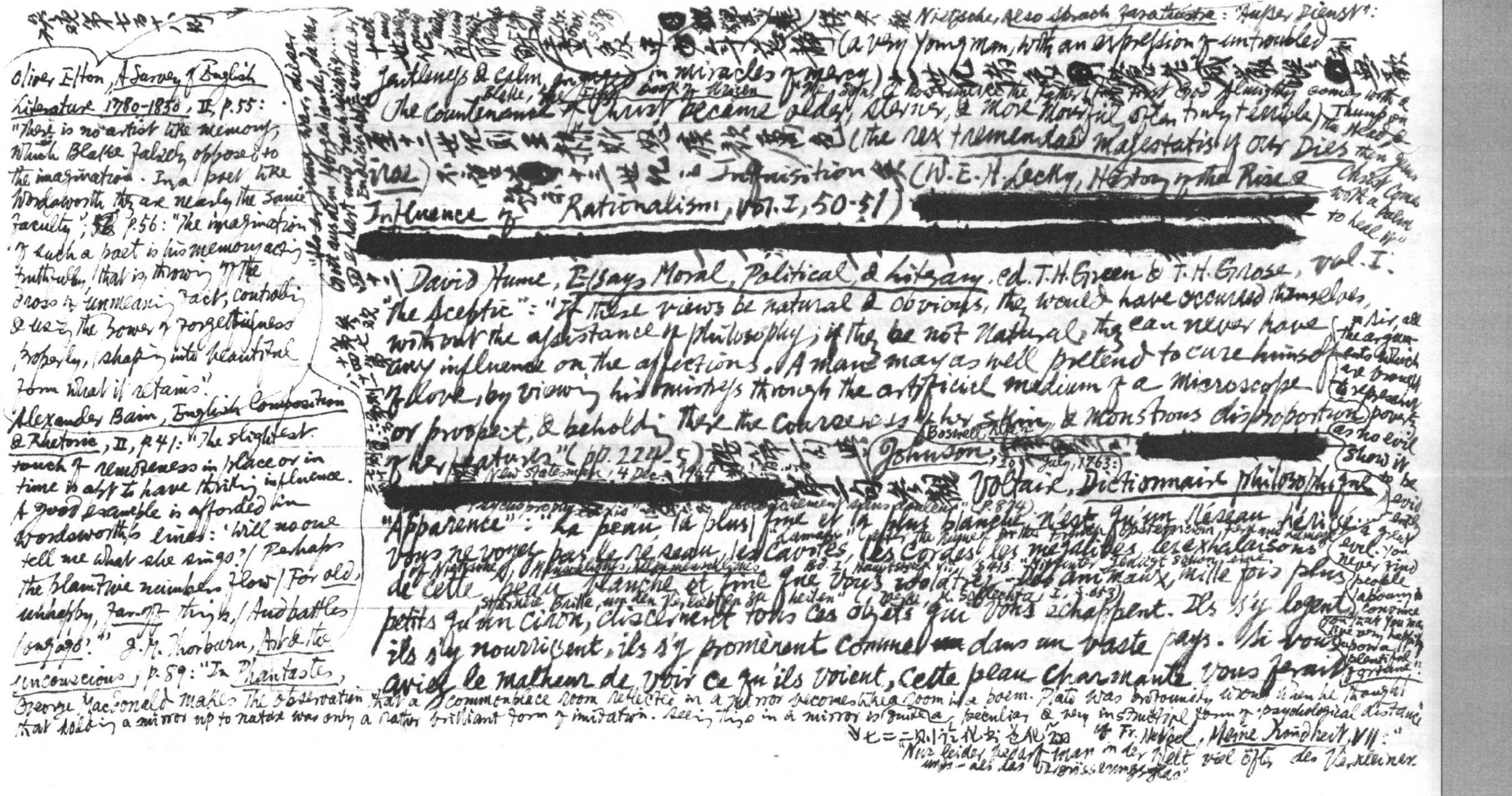
[illegible] T. B. L. Webster, Greek Art and Literature, pp.7-8 [illegible] Ibycus [illegible] "lovely-lidded" ("sleepy-eyed") [illegible] H. G. G. Payne, Archaic Marble Sculpture, p.38 [illegible] "The lids, thick & soft, disclose the eye beneath as the bud of poppy opens to disclose the flower" [illegible] "limbs" [illegible] 239)

[illegible] P.53 [illegible] (Hybris) [illegible] (ate) [illegible] P.93 [illegible] Sophocles [illegible] (more human, less terrifying, dignity & benevolence) [illegible]

[redacted]

如宗人所謂肉肥眼
余所見動物以駝
[illegible]皮最厚
[illegible]林黛玉
哭腫[illegible]後狀

又第四十二則 晉



[illegible]第七百十八则

Oliver Elton, A Survey of English Literature 1780-1850, II, p.55: "There is no artist like memory, which Blake falsely opposed to the imagination. In a poet like Wordsworth they are nearly the same faculty"; p.56: "The imagination of such a poet is his memory acting truthfully, that is, throwing off the dross of unmeaning fact, controlling & using the power of forgetfulness properly, shaping into beautiful form what it retains".

Alexander Bain, English Composition & Rhetoric, II, p.41: "The slightest touch of remoteness in place or in time is apt to have striking influence. A good example is afforded in Wordsworth's lines: 'Will no one tell me what she sings? / Perhaps the plaintive numbers flow / For old, unhappy, far-off things, / And battles long ago.'" J. M. Thorburn, Art & the Unconscious, p.89: "In Phantastes, George MacDonald makes the observation that a commonplace room reflected in a mirror becomes like a room in a poem. Plato was profoundly wrong when he thought that holding a mirror up to nature was only a rather brilliant form of imitation. Seeing things in a mirror is quite a peculiar & very instructive form of psychological distance".

"Als er jung war, dieser Gott aus dem Morgenlande, da war er hart und rachsüchtig … Endlich aber wurde er …" [illegible]

[illegible] Nietzsche, Also sprach Zarathustra: "Außer Dienst": [illegible] (a very young man, with an expression of untroubled gentleness & calm in miracles of mercy) [illegible] Blake, The [illegible] Book of Urizen [illegible] the Father [illegible] God Almighty comes with a thump on the head & then Jesus Christ comes with a balm to heal it" (The countenance of Christ became older, sterner, & more mournful … truly terrible) [illegible] (the rex tremendae majestatis of our Dies Irae) [illegible] Inquisition [illegible] (W. E. H. Lecky, History of the Rise & Influence of Rationalism, vol. I, 50-51) [redacted]

[illegible] David Hume, Essays Moral, Political & Literary, ed. T. H. Green & T. H. Grose, vol. I. "The Sceptic": "If these views be natural & obvious, they would have occurred themselves, without the assistance of philosophy; if they be not natural, they can never have any influence on the affections. A man may as well pretend to cure himself of love, by viewing his mistress through the artificial medium of a microscope or prospect, & beholding there the coarseness of her skin, & monstrous disproportion of her features" (pp. 224-5) [illegible] New Statesman, 4 Dec. 1964 [illegible] Boswell, Life of Johnson, 20 July, 1763: "Sir, all the arguments which are brought to represent poverty as no evil show it to be evidently a great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune". [redacted] [illegible] Voltaire, Dictionnaire philosophique, "Apparence": "La peau la plus fine et la plus blanche n'est qu'un réseau hérissé … Vous ne voyez pas le réseau, les cavités, les cordes, les inégalités, les exhalaisons de cette peau blanche et fine que vous idolâtrez. Des animaux, mille fois plus petits qu'un ciron, discernent tous ces objets qui vous échappent. Ils s'y logent, ils s'y nourrissent, ils s'y promènent comme dans un vaste pays. Si vous aviez le malheur de voir ce qu'ils voient, cette peau charmante vous ferait [illegible]" (p. 874) [illegible] Nietzsche, Unzeitgemäße, [illegible] Bd. I, [illegible] S. 413 [illegible] [illegible] K. Schlechta, I, S. 653) [illegible] [redacted]

[illegible] Fr. Hebbel, Meine Kindheit, VII: "Nur leider bedarf man in der Welt viel öfter des Verkleinerungs- als des Vergrößerungsglases".

[illegible] Jules Renard, La Lanterne sourde. éd. F. Bernouard, p. 70: "'Quelle peau fine vous avez, chère Madame!' A ces mots, il [Eloi] tire de sa poche une loupe… de verre appliqué, on voit des ornières profondes, des grains pareils aux pierres [illegible] de la route, des navigables, des poils oubliés comme de mauvaises herbes, de sombres taches ici, là un point qui bouge. Pt [illegible]. II, Ch. V une petite bête sans doute, et partout des horreurs" (Oeuvr. Comp. T. XVII, pp. 332-3) [illegible] Gulliver's Travels [illegible]

(Skin coarse & uneven… a mole the size of a trenchers with hairs thicker than pack threads) [Marjorie Nicolson: "The Microscope & English Imagination" [illegible] (Science & Imagination, pp. 194-5)

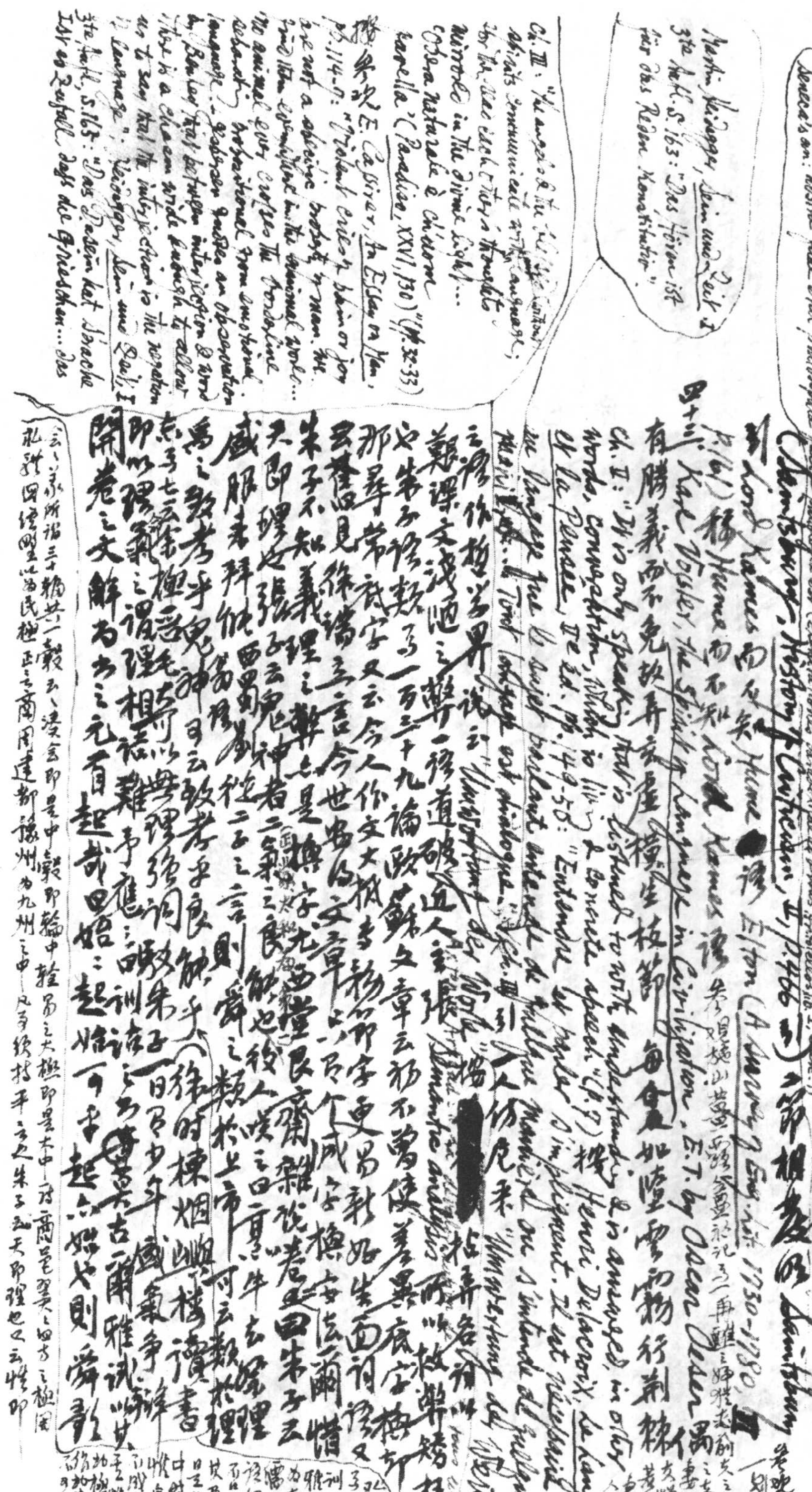
此雜毛長 有脂膩氣

[illegible] Ovid [illegible] Remedia Amoris [illegible]

G. F. Meier (Croce Estetica, 10 ed. p. 270) [illegible] "Of Polygamy & Divorces": "Man, like a weak sovereign, being unable to support himself against the wiles & intrigues of his subjects, must play one faction against another, & become absolute by the mutual jealousy of the females" (p. 233) [illegible] Josh Billings: "There is one advantage in the plurality of wives; they fight each other, instead of their husbands" (cited in E. Partridge, Slang Today & Yesterday, p. 335); Graham Greene: "Convoy to West Africa", 1 Jan. 1942: "The pole discusses with gleaming eyes the advantage of having three wives: 'One wife, she rule. Three, I am King'" (The Mint, ed. by G. Grigson, p. 54) & Hume, Treatise of Human Nature, Bk. II, Pt. ii, Sect. 4: "'Tis easy to remark in common life, that children esteem their relation to their mother to be weaken'd, in a great measure, by her second marriage, & no longer regard her with the same eye, as if she had continu'd in her state of widowhood… This also takes place with regard to the second marriage of a father; but in a much less degree: And 'tis certain the ties of blood are not so much loosen'd in the latter case as by the marriage of the mother" (ed. L. A. Selby-Bigge, p. 355) [illegible] Lord Kames, Elements of Criticism: "I love my daughter less after she is married & my mother less after a second marriage: the marriage of my son or my father diminishes not my affection so remarkably"

Walter Pater: "— of Balliol who had never met Browning was wont to say that the poet must be, or have been a very unhappy man." "Such a nobody flouting of probabilities could be due only to the inevitable law of reaction" (William Sharp, Papers Critical & Reminiscent, pp. 196-7)

[illegible] Hume] p. 49: "The decorative value of foreign dress was exploited by the tragedians. Sophocles, as well as Aeschylus, made his tragedies colourful by dressing his chorus as Thracians, Scythians or Trojans. Stage machinery & mass-groupings were employed to produce decorative spectacle" etc. p. 57-8: "The word ekplexis (consternation shock tactics) is used more than once of the effect produced by Aeschylus… Sophocles also used 'ecplectic spectacle'… in the Niobe (Fr. 442) one at least of the children of Niobe died on the stage" [illegible] J. Barzun, Romanticism & the Modern Ego, p. 321: "The lyric character of Greek drama, its song, dance, animation, mass appeal, [is] very different from the marmoreal representations we occasionally see, & also very different from the Greek marbles as we now see them; since they were originally painted in gaudy colours" etc. [illegible]



参观 K. Eucken, Geschichte der philosophischen Terminologie, S. 85: "Unter heftigem Tadel ihres [Scholastik und Aristotelismus] Streitens um Worte eignet er [Gassendi] sich die Klage Seneca's an: nostra quae erat philosophia facta philologia est (Exercitationes paradoxicae adversus Aristoteleos lib. I, exerc. 1)"

(Saintsbury, History of Criticism, II, p.466 引) [illegible] Saintsbury 引 Lord Kames 而不知 Hume [illegible] Elton (A Survey of Eng. Lit. 1730–1780, II p.161) 稱 Hume 而不知 Lord Kames [illegible]

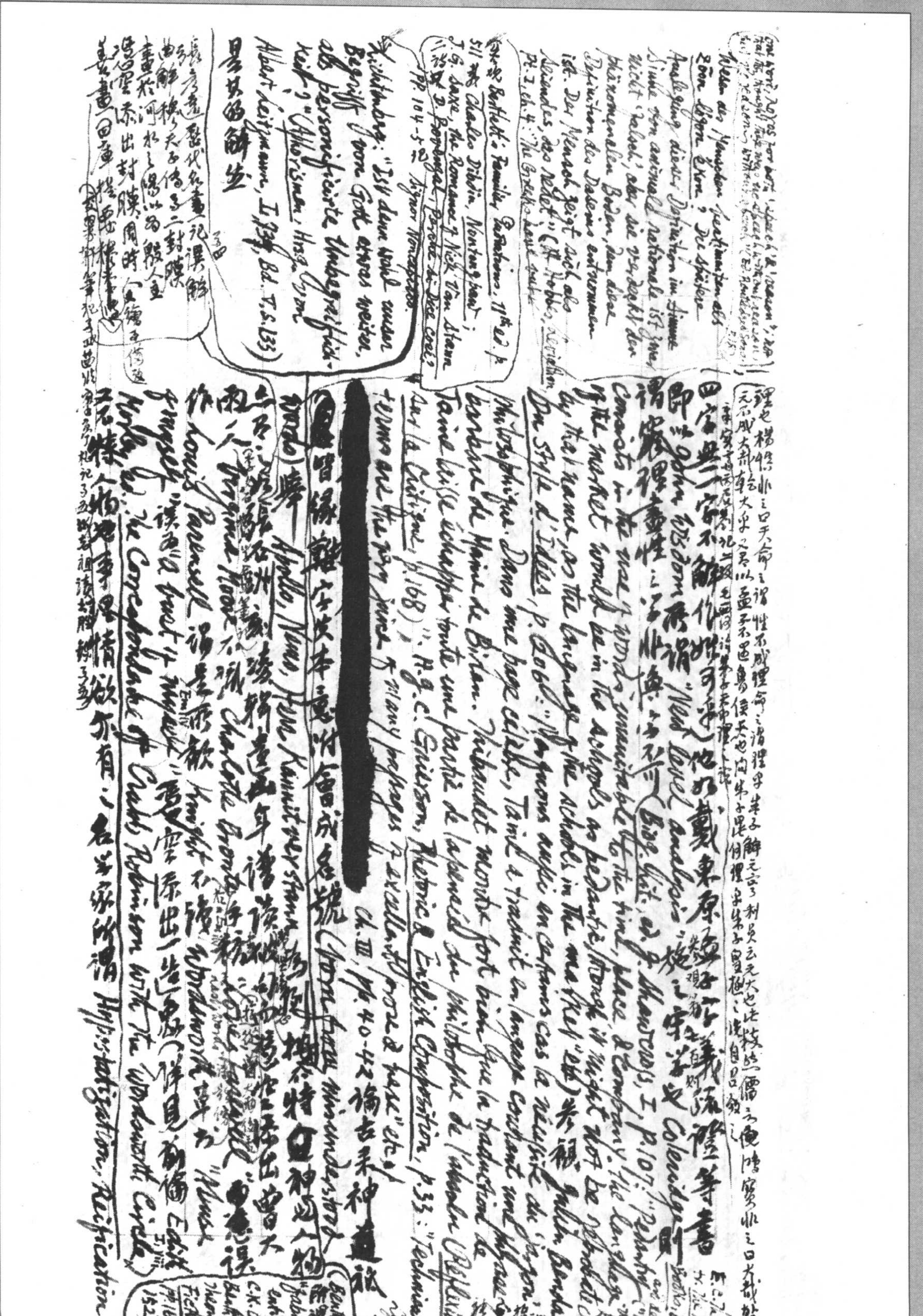
Martin Heidegger, Sein und Zeit, I, 3te Aufl. S. 163: "Das Hören ist für das Reden konstitutiv".

四十三 Karl Vossler, the Spirit of Language in Civilization, E.T. by Oscar Oeser [illegible]

Ch. II: "It is only speaking that is listened to with understanding & is answered, in other words, conversation, which is living & concrete speech" (p.7) [illegible] Henri Delacroix, Le Langage et la Pensée, IIe éd. pp.149-50: "Entendre et parler s'impliquent. Il est nécessaire au langage que le sujet parlant entende de quelque manière ou s'entende de quelque manière... Tout langage est dialogue." Ch. III [illegible] "Umwertung der Werte" (p.39) [illegible] "Umwortung der Worte" [redacted] [illegible] Antonin Artaud: "...la dévalorisation de ... tous les valeurs" [illegible] Semantic analysis [illegible]

Ch. III: "The angels & the blessed [illegible] without spirits communicate without language; for they read each other's thoughts mirrored in the divine light... 'Opera naturale è ch'uom favella' (Paradiso, XXVI, 130)" (pp.32-33) [illegible] E. Cassirer, An Essay on Man, pp.114-7: "Violent cries of pain or joy are not a specific property of man. We find them everywhere in the animal world... No animal ever crosses the borderline separating propositional from emotional language... Jespersen quotes an observation by Benfey that between interjection & word there is a chasm wide enough to allow us to say that the interjection is the negation of language"; Heidegger, Sein und Zeit, I, 3te Aufl., S.165: "Das Dasein hat Sprache. Ist es Zufall, dass die Griechen... das

[illegible]



理也。[illegible]天命之謂性[illegible]命之謂理[illegible]元亨利貞[illegible]元大也[illegible]儒[illegible]曰大哉乾

四字無一字不解作[illegible]他如戴東原孟子字義疏證等書

即以John Wisdom所謂"New level analysis"施之[illegible] Coleridge（Biog. Lit., ed. J. Shawcross, I, p.107: "Pedantry consists in the use of words unsuitable to the time, place & company. The language of the market would be in the schools as pedantic, though it might not be reprobated by that name, as the language of the schools in the market" etc.）參觀 Julien Benda, Du Style d'Idées, p.206: "Marquons aussi en certains cas la nécessité du 'jargon' philosophique. Dans une page célèbre, Taine a traduit en langage courant une phrase barbare de Maine de Biran. Thibaudet montre fort bien que la traduction de Taine laisse échapper toute une partie de la pensée du philosophe de l'absolu (Réflexions sur la Critique, p.168)"; H.J.C. Grierson, Rhetoric & English Composition, p.33: "Technical terms are the very juice of many passages of excellent prose & verse" etc.

[redacted] Ch. III, pp. 40-42 [illegible]

[illegible]皆緣[illegible]本意附會成名號（born from misunderstood words）如 Apollo, Nemo, Herr Kannitverstan [illegible] Virginia Moore [illegible] Charlotte Brontë [illegible] "Love's Farewell" [illegible] Louis Parensell [illegible] Knight [illegible] Wordsworth [illegible] "Abuse of myself" [illegible] "A bust of myself" [illegible] Edith Morley ed., The Correspondence of Crabb Robinson with the Wordsworth Circle, I, viii）[illegible] Hypostatization, Reification

E.C. Thomas, tr. The Love of Books, by Richard de Bury ("The Mediæval Library") p.135 [illegible] "oculis lynceis" [illegible] Lynceus [illegible] "lynx-eyed."

（Bentham [illegible] "fabulous entity", C.K. Ogden, Bentham's Theory of Fictions, pp.16, 137, 152）

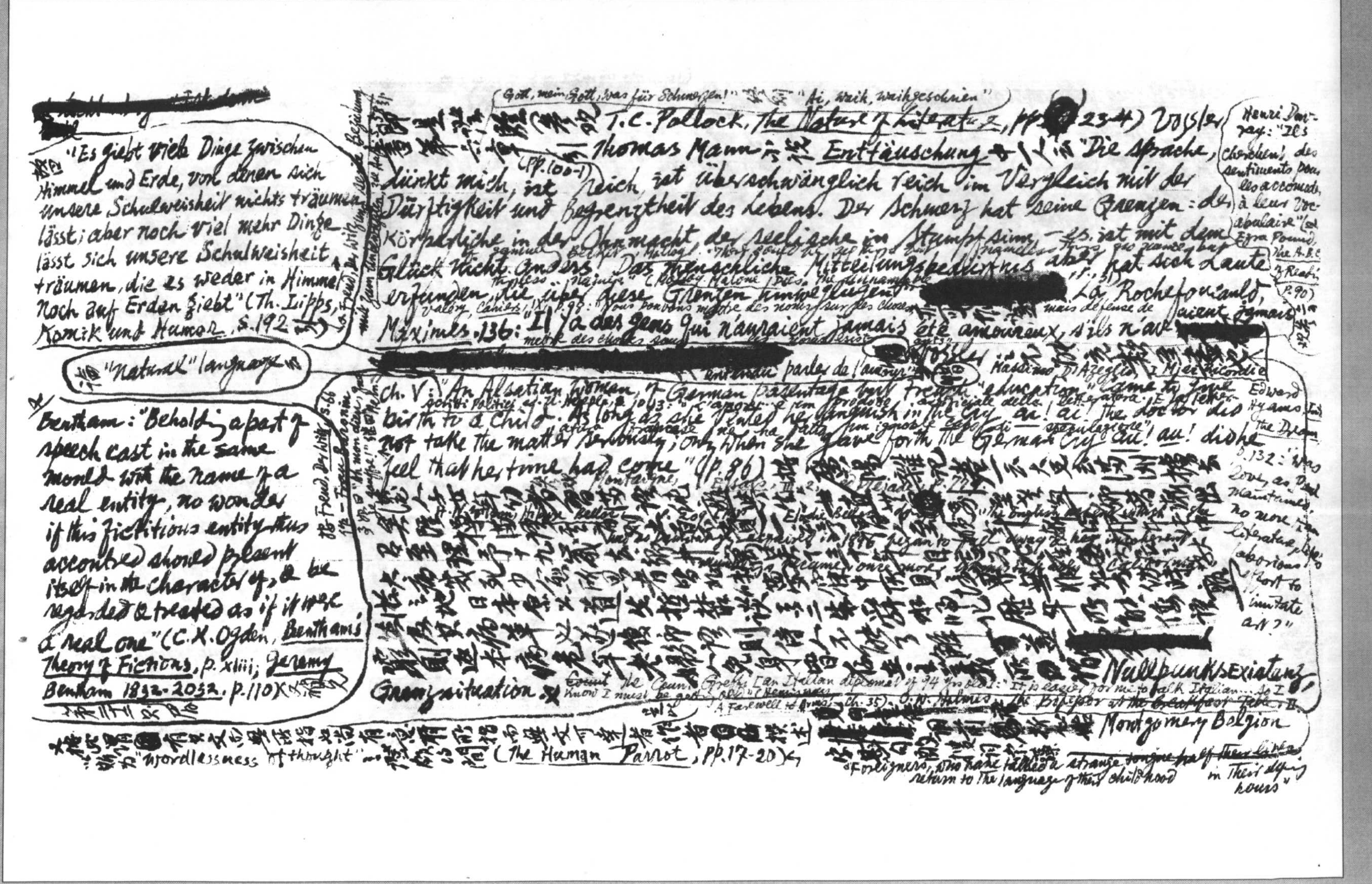
(one word, λόγος for both 'speech' & 'reason'; not that they thought there was no speech without reason, but no reasoning without speech." Ed. Routledge's Sons, p.15)

Wesen des Menschen bestimmt als zōon lógon échon? Die spätere Auslegung dieser Definition im ~~Sinne~~ Sinne von animal rationale ist zwar nicht 'falsch', aber sie verdeckt den phänomenalen Boden, dem diese Definition des Daseins entnommen ist. Der Mensch zeigt sich als Seiendes, das redet" (Cf. Hobbes, Leviathan, Pt. I, ch. 4: "The Greeks have but

[illegible] Bartlett's Familiar Quotations, 11th ed. p.511 [illegible] Charles Dibdin, Nongtongpaw; J.G. Saxe, the Romance of Nick Van Stann 一詩 [illegible] D. Provenzal, Perché si dice così? pp.104-5 論 Signor Noncapisco.

Lichtenberg: "Ist denn wohl unser Begriff von Gott etwas weiter, als personificirte Unbegreiflichkeit?" (Aphorismen, Hrsg. von Albert Leitzmann, I, 734, Bd. V, S.133) 是其的解也

張彥遠歷代名畫記[illegible]曲解[illegible]畫於河北[illegible]



[redacted]

"Es giebt viele Dinge zwischen Himmel und Erde, von denen sich unsere Schulweisheit nichts träumen lässt; aber noch viel mehr Dinge lässt sich unsere Schulweisheit träumen, die es weder im Himmel noch auf Erden giebt" (Th. Lipps, Komik und Humor, S.192)

Freud, Der Witz und seine Beziehung zum Unbewussten, 3te Aufl., S.53

"Natural" language

Bentham: "Behold a part of speech cast in the same mould with the name of a real entity, no wonder if this fictitious entity thus accoutred should present itself in the character of, & be regarded & treated as if it were a real one" (C. K. Ogden, Bentham's Theory of Fictions, p. xliii; Jeremy Bentham 1832-2032, p. 110)

Freud, Der Witz, S.66 … Frau Baronin … "Ah mon dieu, que je souffre!" …

Gott, mein Gott, was für Schmerzen!" … "Ai, waih, waihgeschrien"

T. C. Pollock, The Nature of Literature, pp. [redacted] 23-4) Vossler

Thomas Mann … Enttäuschung … "Die Sprache, dünkt mich, ist reich, ist überschwänglich reich im Vergleich mit der Dürftigkeit und Begrenztheit des Lebens. Der Schmerz hat seine Grenzen: der körperliche in der Ohnmacht, der seelische im Stumpfsinn, — es ist mit dem Glück nicht anders. Das menschliche Mitteilungsbedürfnis aber hat sich Laute erfunden, die über diese Grenzen hinweglügen" (pp. 100-1)

Beckett, Malloy … Malone Dies … nameless things … [redacted]

Valéry, Cahiers, IX, p. 98: "Nous pouvons mettre des noms sur des choses … mais défense de mettre des choses sous les noms …"

La Rochefoucauld, Maximes, 136: "Il y a des gens qui n'auraient jamais été amoureux, s'ils n'av[redacted]aient jamais entendu parler de l'amour"

[redacted]

Henri Dupay: "… chercheront des sentiments pour les accommoder à leur vocabulaire" (cf. Ezra Pound, The A.B.C. of Reading, p. 90)

Massimo D'Azeglio, I Miei Ricordi

Ch. V: "An Alsatian woman, of German parentage but French 'education', came to give birth to a child. As long as she uttered her anguish in the cry 'ai! ai!' the doctor did not take the matter seriously; only when she gave forth the German cry 'au! au!' did he feel that her time had come" (p. 86)

Edward Hyams, The Dream … S.132: "Was love, as Paul Maintains, no more than literature … laborious effort to imitate art?"

Montaigne, Essais, III, 2 …

Hilaire Belloc … p. 209 … Elodie Belloc … "The English language which she …"

[redacted]

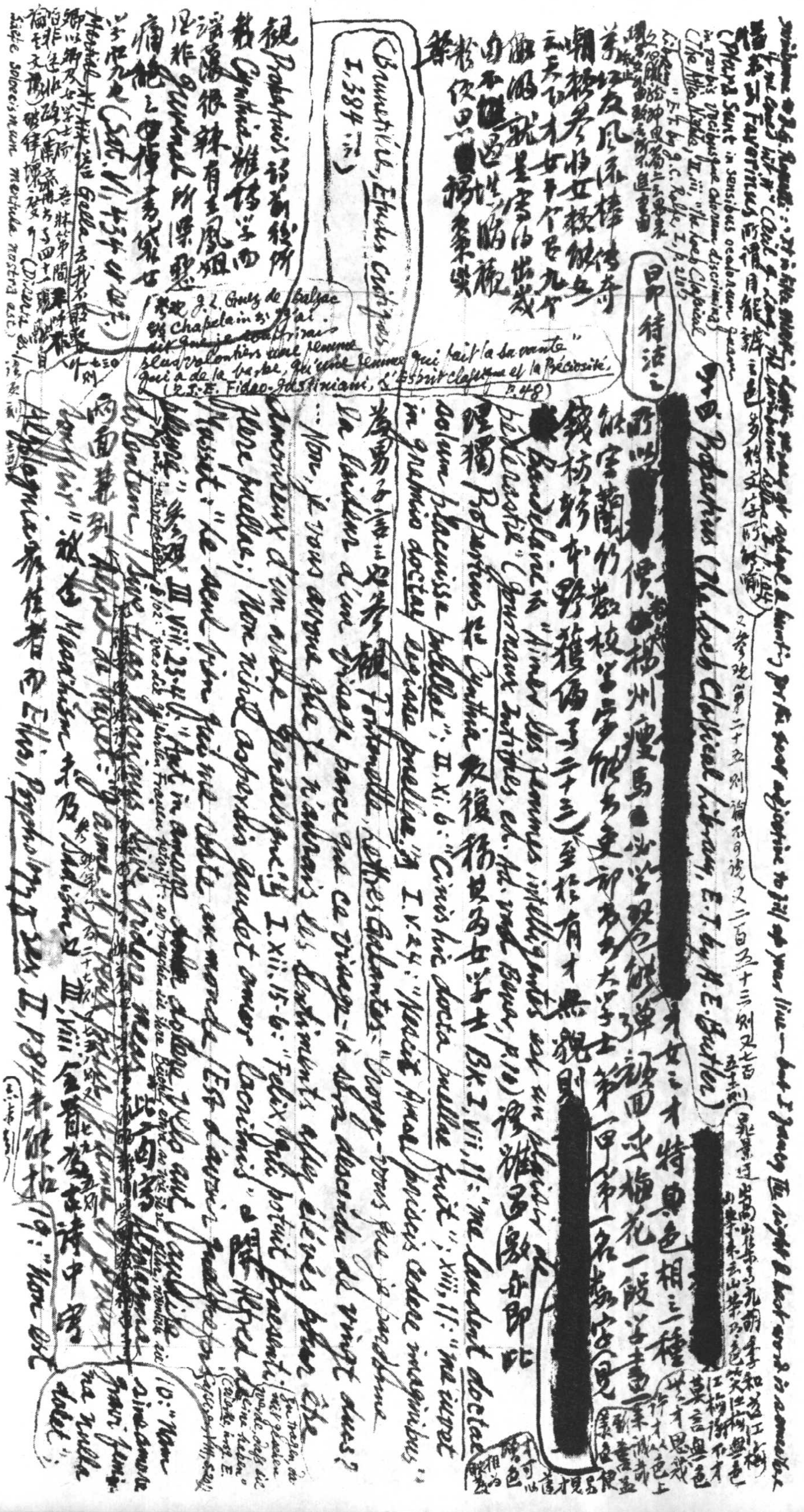
Nullpunktsexistenz

Grenzsituation

Count the Count Greffi [an Italian diplomat of 94 yrs old]: "It is easier for me to talk Italian … So I know I must be getting old" (Hemingway, A Farewell to Arms, Ch. 35). O. W. Holmes, The Professor at the Breakfast-Table, II [redacted] Montgomery Belgion

"Foreigners, who have talked a strange tongue half their lives, return to the language of their childhood in their dying hours"

"wordlessness of thought" (The Human Parrot, pp. 17-20)



[illegible] D. G. Rossetti: "It is little matter [illegible] for the best adjective to fill up your line — but I [illegible] the right & best word is a marvellous [illegible]"

[illegible] "Call it [illegible]" 猶希臘 Favorinus 所謂目能辨之色多於文字所能喻（Plura sunt in sensibus oculorum quam in verbis vocibusque colorum discrimina）（The Attic Nights, II, xxvi; The Loeb Classical [Library], E.T. by J. C. Rolfe, I, p. 210）又參觀第二十五則論不可說又二百五十三則又七百五十三則（晁景迂嵩山集卷九胡季和為江梅[illegible]江梅猶不才莫言無色[illegible]）

（昂待沽之）

[illegible] Propertius (The Loeb Classical Library, E.T. by H. E. Butler) [redacted]

[illegible]才女之才特具色相之一種 [redacted]

所以[illegible]價揚州瘦馬必學琴能彈[illegible]圖畫梅花一般字畫

然宋蘭竹數枝字能書史部[illegible]大學士第一甲第一名[illegible]（見

錢枋[illegible]野獲編卷二十三）至於有才無貌則 [redacted] [illegible]數即此

Baudelaire 云 "Aimer les femmes intelligentes est un plaisir de pédéraste" (Journaux intimes, ed. Ad. van Bever, p. 10)

荒江友風流[illegible]傳奇[illegible]女[illegible]云天下才女[illegible]九[illegible]就是[illegible]出[illegible]畫[illegible]

(Brunetière, Études critiques, I, 384 詩)

觀 Propertius 詩稍稱所 Cynthia 雅[illegible]字而[illegible]很辣有[illegible]風姻[illegible] Juvenal 所深惡痛絕之[illegible]稱書袋女（Sat. VI, 434 ff.）

Martial 於 Galla 云我不娶[illegible]以御及女學士[illegible]（Diserta es. / Saepe soloecismum mentula nostra facit）

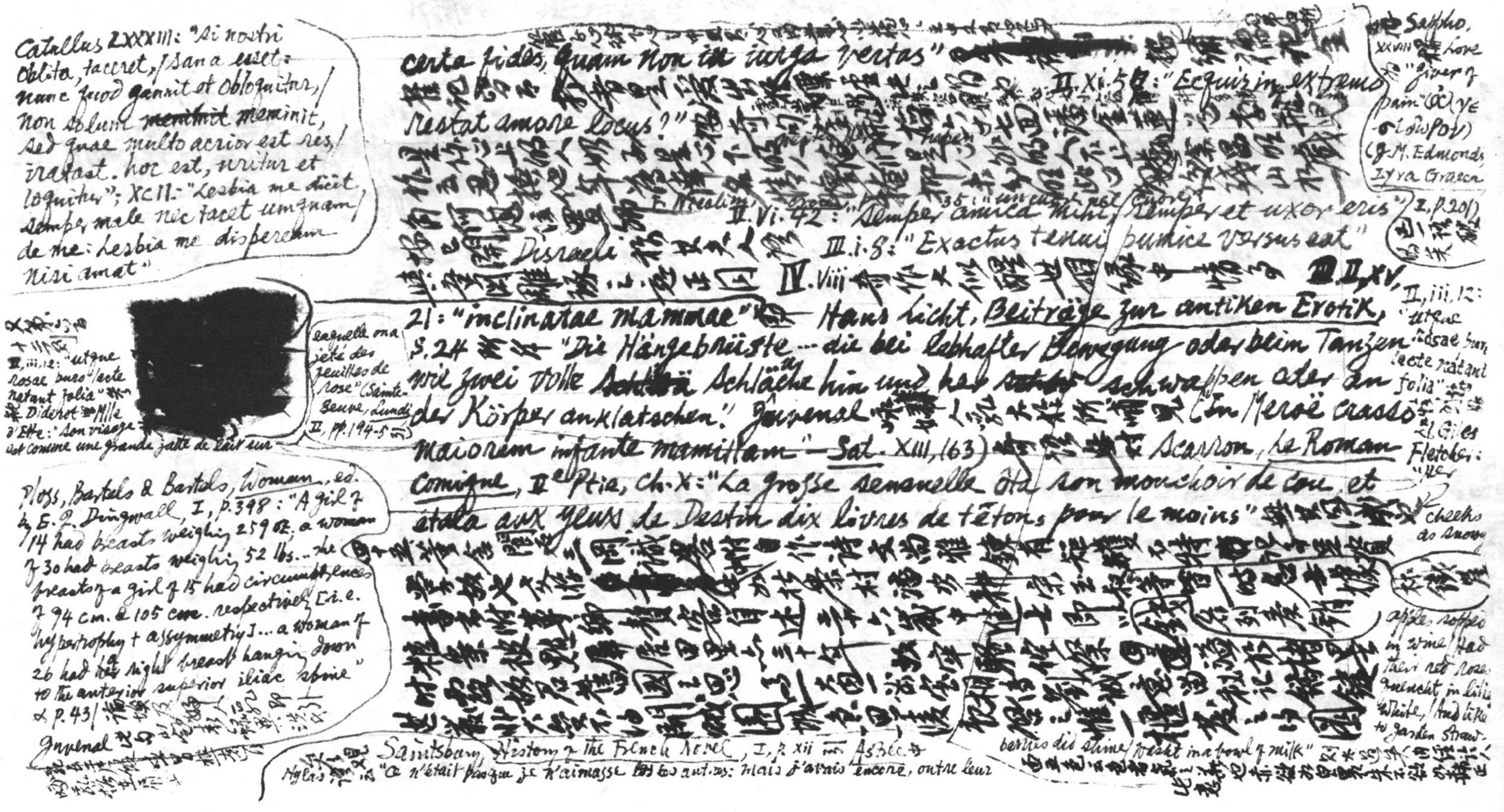
參觀 J.-L. Guez de Balzac 致 Chapelain 書云 "J'ai dit que je souffrirais plus volontiers une femme qui a de la barbe, qu'une femme qui fait la savante" (見 F. E. Fidao-Justiniani, L'Esprit classique et la Préciosité, p. 48)

理獨 Propertius 於 Cynthia 反復稱其為女學士 Bk. I, vii, 11: "me laudent doctae / solum placuisse puellae"; II, xi, 6: "Cinis hic doctae puellae fuit"; xiii, 11: "me iuvet / in gremio doctae legisse puellae"; I. v. 24: "Nescit Amor priscis cedere imaginibus"

參觀 Fontenelle, Lettres Galantes: "Croyez-vous que je pardonne / la laideur d'un visage parce que ce visage-là sera descendu de vingt ducs? … Non, je vous avoue que je n'aurais des sentiments assez élevés pour être / amoureux d'un arbre généalogique"; I. xiii. 15-6: "Felix qui potuit praesenti / flere puellae; / Non nihil aspersis gaudet Amor lacrimis"; 又 Alfred de Musset: "Le seul bien qui me reste au monde / Est d'avoir quelquefois / pleuré"; III, viii, 23-4: "Aut in amore dolere volo aut audire / dolentem, / Sive tuas lacrimas sive videre meas"

兩面[illegible]列[illegible] Masochism 未及 Sadism 又 III, viii [illegible]合看[illegible]詩中[illegible]

Algolagnia 兼[illegible]者也 Ellis, Psychology of Sex, II, p. 84 未能拈 19: "Non est [illegible]"; 10: "Non sine amore gravi femina nulla dolet".



Catullus LXXXIII: "Si nostri / oblita, taceret, / sana esset: / nunc quod gannit et obloquitur, / non solum ~~meminit~~ meminit, / sed quae multo acrior est res, / irata est. hoc est, uritur et / loquitur"; XCII: "Lesbia mi dicit / semper male nec tacet umquam / de me: Lesbia me dispeream / nisi amat"

[redacted]

[illegible] II, iii, 12: "utque / rosae puro lacte / natant folia" [illegible] Diderot [illegible] Mlle d'Ette: "Son visage est comme une grande jatte de lait sur laquelle on a jeté des feuilles de rose" (Sainte-Beuve, *Lundi* II, pp. 194-5 [illegible])

Ploss, Bartels & Bartels, *Woman*, ed. by E. J. Dingwall, I, p. 398: "A girl of 14 had breasts weighing 25 9 oz.; a woman of 30 had breasts weighing 52 lbs. ... the breasts of a girl of 15 had circumferences of 94 cm. & 105 cm. respectively [i.e. hypertrophy + assymmetry] ... a woman of 26 had her right breast hanging down to the anterior superior iliac spine" & p. 43 [illegible] Juvenal [illegible]

certa fides, quam non in iurgia vertas" [illegible] II. xi. 5 [illegible]: "Ecquis in extremo restat amore locus?" [illegible] F. Nealim [illegible] II. vi. 42: "Semper amica mihi, semper et uxor eris" [illegible] Disraeli [illegible] III. i. 8: "Exactus tenui pumice versus eat" [illegible] IV. viii [illegible] III. II, xv, 21: "inclinatae mammae" [illegible] Hans Licht, *Beiträge zur antiken Erotik*, S. 24 [illegible] "Die Hängebrüste ... die bei lebhafter Bewegung oder beim Tanzen wie zwei volle ~~Schläu~~ Schläuche hin und her ~~schw~~ schwappen oder an den Körper anklatschen." Juvenal [illegible] ("In Meroë crasso maiorem infante mamillam" — *Sat.* XIII, 163) [illegible] Scarron, *Le Roman comique*, IIe Ptie, ch. X: "La grosse servante ôta son mouchoir de cou, et étala aux yeux de Destin dix livres de tétons pour le moins" [illegible]

Sappho, XXVIII [illegible] Love "giver of pain" [illegible] (J. M. Edmonds, *Lyra Graeca* I, p. 201) [illegible]

II, iii, 12: "utque rosae fiunt lacte natant folia" [illegible] Giles Fletcher: "Her cheeks as snowy apples sopped in wine, / Had their red roses quenched in lilies white, / And like to garden strawberries did shine, / Wash't in a bowl of milk" [illegible]

Saintsbury, *History of the French Novel*, I, p. xii [illegible] Mylas [illegible] "Ce n'était pas que je n'aimasse les autres: mais j'avais encore, outre leur [illegible]

[illegible]

Place, celle-ci vide dans mon âme (…) [illegible] *indication of possession or phrase* …

三軸第一圖五武官數十被髮亂行呂岩官多吉亂番第三圖

寫兵將倒戈毫甲白姓稱男秦休日治非罕民曾擬乎第三剛

一像無御[illegible]暗首穿白半臂左足踐左足數[illegible]數[illegible]

樹下空無夾竟是苻待良兆楊[illegible]明清間多見[illegible]韓[illegible]傳

至彖若時務子相逆[illegible]春呼陽讀鈔[illegible]五[illegible]明太祖親封

錢冠道人所撰圖自題日闘作三層上二層[illegible]樓[illegible]而治下一

[illegible]無人數今執兵圖至外中去山橋一人披髮縮於[illegible]枝條一

橋頭一人[illegible]而[illegible]馬[illegible]白洪武十三年七月十五日御筆親封鐵

冠道人所撰圖今藏[illegible]聖公府中詩長不錄因子引李

[illegible]訴園日錄記[illegible]攻作渠不意授師女數百[illegible]下詔例檻木

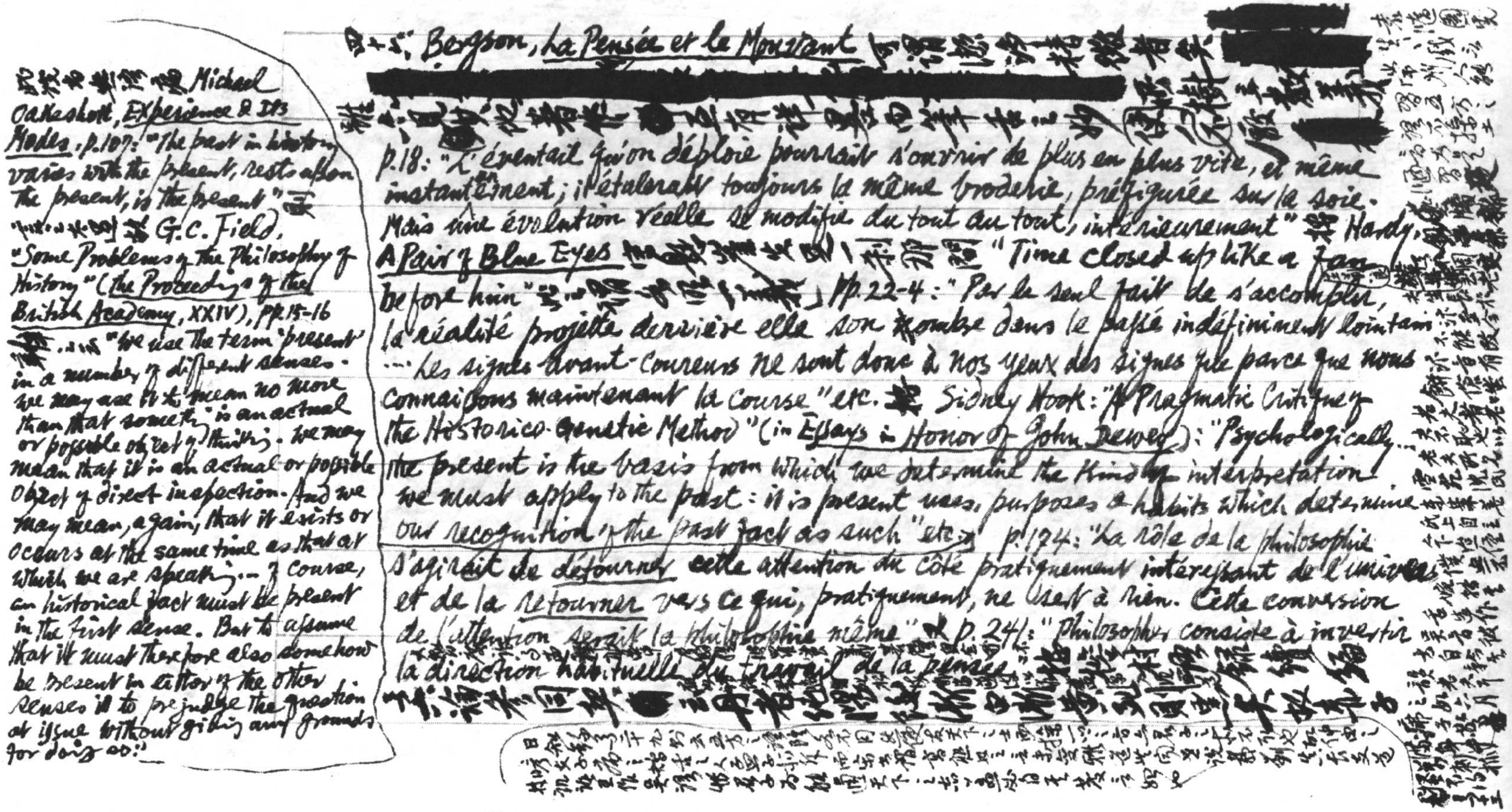
北向城樓[illegible]口[illegible]門[illegible]城上炮皆不發[illegible]有衆福[illegible]

八歲男[illegible]身主[illegible]口對之語之喝門陣賊炮之不發其

帝后以求[illegible]法[illegible]義和春時[illegible]傳[illegible]人爲人[illegible]

門陣以相[illegible]制[illegible]

[illegible]



四十五、Bergson, *La Pensée et le Mouvant* 可謂融冷精微者矣[redacted]

雖亦見吾[illegible]此着作●互有詳略而筆舌之妙使[illegible][redacted]

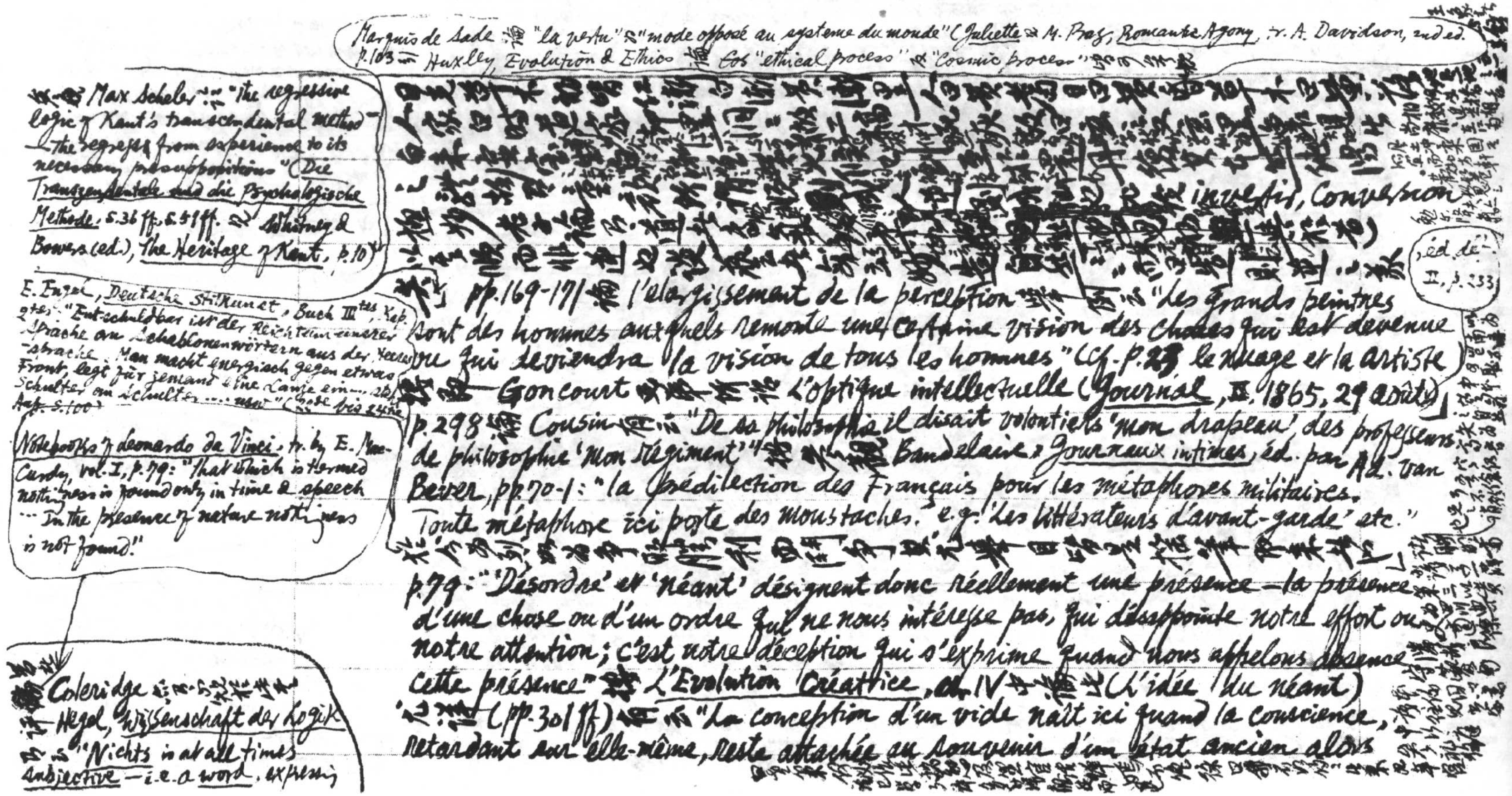
p.18: "L'éventail qu'on déploie pourrait s'ouvrir de plus en plus vite, et même instantanément; il étalerait toujours la même broderie, préfigurée sur la soie. Mais une évolution réelle se modifie du tout au tout, intérieurement" 按 Hardy, *A Pair of Blue Eyes* [illegible]一刹那間 "Time closed up like a fan before him" 云云[illegible]」 pp.22-4: "Par le seul fait de s'accomplir, la réalité projette derrière elle son ombre dans le passé indéfiniment lointain … Les signes avant-coureurs ne sont donc à nos yeux des signes que parce que nous connaissons maintenant la course" etc. 按 Sidney Hook: "A Pragmatic Critique of the Historico-Genetic Method" (in *Essays in Honor of John Dewey*): "Psychologically… the present is the basis from which we determine the kind of interpretation we must apply to the past: it is present uses, purposes & habits which determine our recognition of the past fact as such" etc. p.174: "Le rôle de la philosophie s'agirait de *détourner* cette attention du côté pratiquement intéressant de l'univers et de la *retourner* vers ce qui, pratiquement, ne sert à rien. Cette conversion de l'attention serait la philosophie même" 又 p.241: "Philosopher consiste à invertir la direction habituelle du travail de la pensée" [illegible]

[illegible]●[illegible]

此段當與此節參 Michael Oakeshott, *Experience & Its Modes*, p.107: "The past in history varies with the present, rests upon the present, is the present" 云「[illegible]」又 G.C. Field, "Some Problems of the Philosophy of History" (*the Proceedings of the British Academy*, XXIV), pp.15-16 又云: "We use the term 'present' in a number of different senses. We may use it to mean no more than that something is an actual or possible object of thinking. We may mean that it is an actual or possible object of direct inspection. And we may mean, again, that it exists or occurs at the same time as that at which we are speaking… Of course, an historical fact must be present in the first sense. But to assume that it must therefore also somehow be present in either of the other senses is to prejudge the question at issue without giving any grounds for doing so."

日知錄二十九論云五方之語雖各不同然使友天下之士而操一鄉之音亦君子之所不取也故仲由之喭[illegible]

袁隨園[illegible]



Marquis de Sade 論 "la vertu" 乃 "mode opposé au systeme du monde" (Juliette 見 M. Praz, Romantic Agony, tr. A. Davidson, 2nd ed. p.103 引) Huxley, Evolution & Ethics 論 Cos "ethical process" 反 "Cosmic process" [illegible]

[illegible] Max Scheler 云："the regressive logic of Kant's transcendental method – the regresses from experience to its necessary presuppositions" (Die Transzendentale und die Psychologische Methode, S.36 ff., S.51 ff. 見 Whitney & Bowers (ed.), The Heritage of Kant, p.10)

E. Engel, Deutsche Stilkunst, Buch III^tes, Kap. 9tes："Entschuldbar ist der Reichtum unserer Sprache an Schablonenwörtern aus der Heeressprache. Man macht energisch gegen etwas Front, legt für jemand eine Lanze ein... steht Schulter an Schulter ... usw." (Aufl. S.100)

Notebooks of Leonardo da Vinci, tr. by E. MacCurdy, vol. I, p.79: "That which is termed nothingness is found only in time & speech ... In the presence of nature nothingness is not found!"

[illegible] Coleridge [illegible] Hegel, Wissenschaft der Logik [illegible] "Nichts is at all times subjective – i.e. a word, expressing

[illegible] inversio, Conversion [illegible]

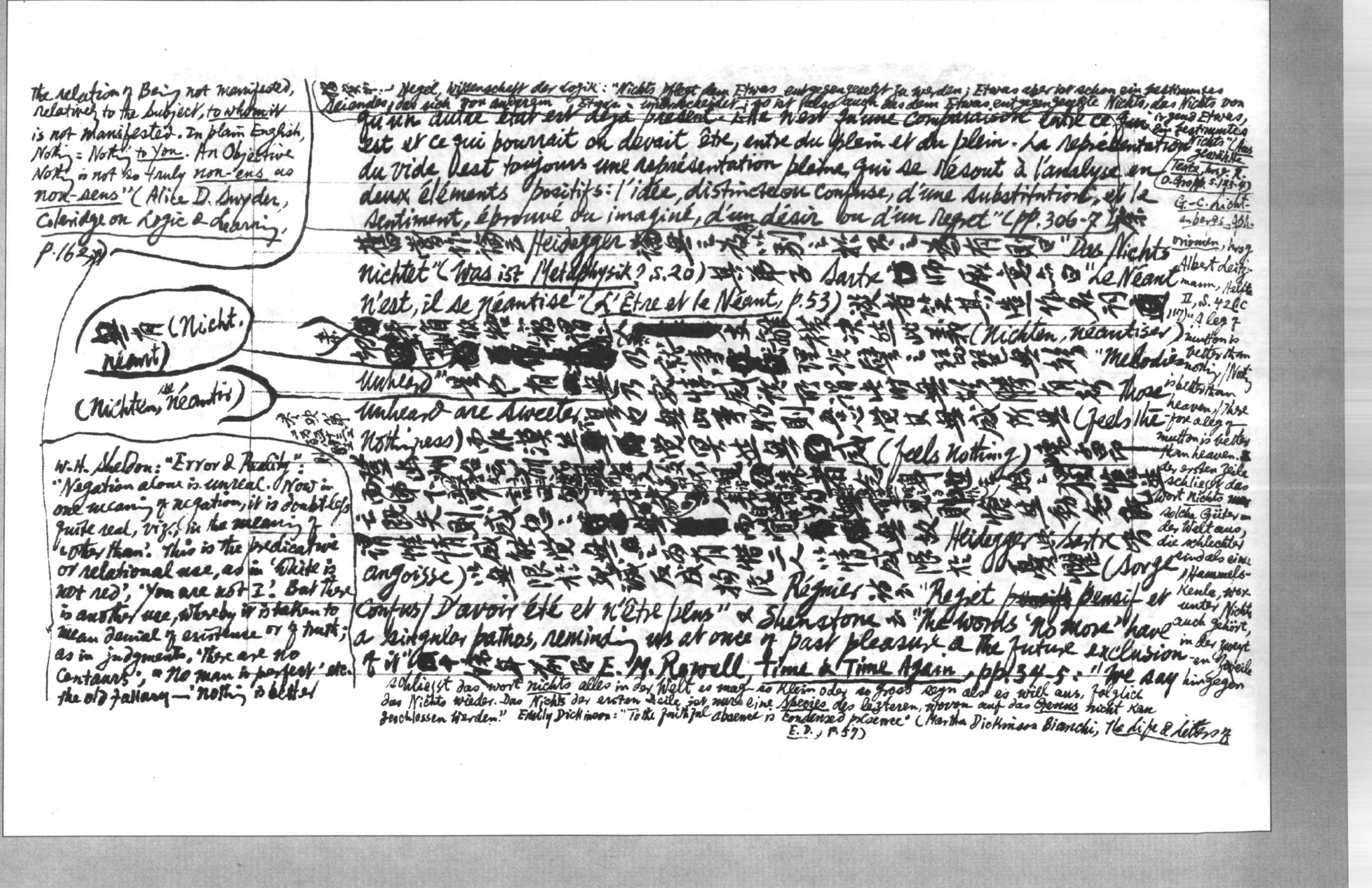
[illegible] pp.169-171 論 l'élargissement de la perception [illegible] "les grands peintres sont des hommes auxquels remonte une certaine vision des choses qui est devenue ou qui deviendra la vision de tous les hommes" (Cf. p.23 le nuage et la artiste) [illegible] Goncourt [illegible] l'optique intellectuelle (Journal, II, 1865, 29 août) p.298 論 Cousin 有云 "De sa philosophie il disait volontiers 'mon drapeau', des professeurs de philosophie 'mon régiment'" [illegible] Baudelaire, Journaux intimes, éd. par Ad. Van Bever, pp.70-1: "la prédilection des Français pour les métaphores militaires. Toute métaphore ici porte des moustaches." e.g. 'Les littérateurs d'avant-garde' etc."

(éd. de II, p.233)

[illegible]

p.79: "'Désordre' et 'néant' désignent donc réellement une présence – la présence d'une chose ou d'un ordre qui ne nous intéresse pas, qui désappointe notre effort ou notre attention; c'est notre déception qui s'exprime quand nous appelons absence cette présence" [illegible] L'Evolution Créatrice, ch. IV [illegible] (L'idée du néant) [illegible] (pp.301 ff.) [illegible] "La conception d'un vide naît ici quand la conscience, retardant sur elle-même, reste attachée au souvenir d'un état ancien alors

[illegible]



[illegible] Hegel, Wissenschaft der Logik: "Nichts pflegt dem Etwas entgegengesetzt zu werden; Etwas aber ist schon ein bestimmtes Seiendes, das sich von anderem Etwas unterscheidet; so ist [illegible] auch das dem Etwas entgegengesetzte Nichts, das Nichts von irgend Etwas, ein bestimmtes Nichts" (Ausgewählte Texte, hrsg. R. O. Gropp, S. 123-4)

qu'un autre état est déjà présent. Elle n'est qu'une comparaison entre ce qui est et ce qui pourrait ou devrait être, entre du plein et du plein. La représentation du vide est toujours une représentation pleine, qui se résout à l'analyse en deux éléments positifs: l'idée, distincte ou confuse, d'une substitution, et le sentiment, éprouvé ou imaginé, d'un désir ou d'un regret" (pp. 306-7) [illegible] Heidegger [illegible] "Das Nichts nichtet" (Was ist Metaphysik? S. 20) [illegible] Sartre [illegible] "Le Néant n'est, il se néantise" (L'Être et le Néant, p. 53) [illegible] (Nichten, néantiser) [illegible] "Melodies unheard" [illegible] "Those unheard are sweeter" [illegible] (feels the Nothingness) [illegible] (feels Nothing) [illegible] Heidegger [illegible] Sartre [illegible] (Sorge, angoisse) [illegible] Régnier [illegible] "Regret ~~[illegible]~~ pensif et confus / D'avoir été et n'être plus" & Shenstone [illegible] "The words 'no more' have a singular pathos, reminding us at once of past pleasure & the future exclusion of it" [illegible] E. M. Rowell, Time & Time Again, pp. 34-5: "We say

G.-C. Lichtenbergs Aphorismen, hrsg. Albert Leitzmann, Hefte II, S. 42 (C 117): "A leg of mutton is better than nothing, / Nothing is better than heaven, / Therefore a leg of mutton is better than heaven. [illegible] der ersten Zeile schliesst das Wort Nichts nur solche Güter in der Welt aus, die schlechter sind als eine Hammelskeule, worunter Nichts auch gehört, in der zweyten Zeile hingegen schliesst das Wort nichts alles in der Welt es mag so klein oder so gross seyn als es will aus, folglich das Nichts wieder. Das Nichts der ersten Zeile ist nur eine Species des lezteren, wovon auf das Genus nicht kan geschlossen werden." Emily Dickinson: "To the faithful absence is condensed presence" (Martha Dickinson Bianchi, The Life & Letters of E. D., p. 57)

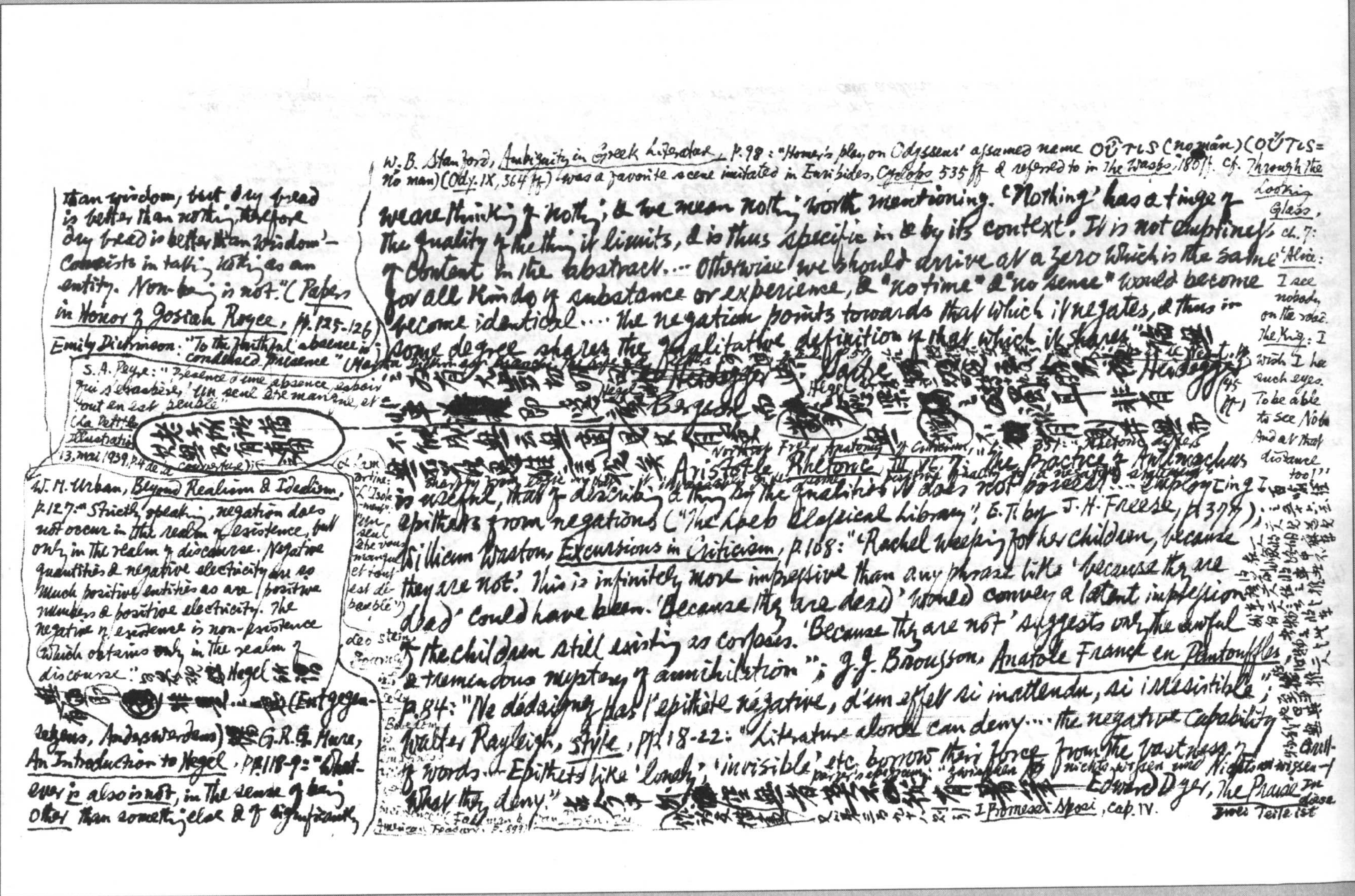
the relation of Being not manifested, relatively to the subject, to whom it is not manifested. In plain English, Nothing = Nothing to You. An Objective Nothing is not so truly non-ens as non-sens" (Alice D. Snyder, Coleridge on Logic & Learning, p. 162 [illegible])

[illegible] (Nicht, néant)

(Nichten, néantiser)

[illegible]

W. H. Sheldon: "Error & Reality": "Negation alone is unreal. Now in one meaning of negation, it is doubtless quite real, viz., in the meaning of 'other than'. This is the predicative or relational use, as in 'White is not red', 'You are not I'. But there is another use, whereby it is taken to mean denial of existence or of truth; as in judgments, 'There are no Centaurs', 'No man is perfect' etc. the old fallacy — 'nothing is better



than wisdom, but dry bread is better than nothing, therefore dry bread is better than wisdom' — consists in taking nothing as an entity. Non-being is not." (Papers in Honor of Josiah Royce, pp. 125-126

Emily Dickinson: "To the faithful absence is condensed presence" (Martha Dickinson Bianchi, The Life & Letters [illegible]

S. A. Peyre: "Présence d'une absence, espoir qui s'exaspère, 'Un seul être manque, et tout en est semblé'" (La Petite Illustration, 13, mai 1939, p. 4 de la couverture) [illegible]

[illegible]

W. M. Urban, Beyond Realism & Idealism, p. 127: "Strictly speaking, negation does not occur in the realm of existence, but only in the realm of discourse. Negative quantities & negative electricity are as much positive entities as are positive numbers & positive electricity. The negative of existence is non-existence which obtains only in the realm of discourse." [illegible] Hegel [illegible] (Entgegensetzens, Anderswerdens) [illegible] G. R. G. Mure, An Introduction to Hegel, pp. 118-9: "Whatever is also is not, in the sense of being other than something else & of significantly

W. B. Stanford, Ambiguity in Greek Literature, p. 98: "Homer's play on Odysseus' assumed name Οὖτις (no man) (Οὔτις = No man) (Ody. IX, 364 ff.) was a favorite scene imitated in Euripides, Cyclops 535 ff & referred to in The Wasps, 180 ff." cf. Through the Looking Glass, ch. 7: "Alice: I see nobody on the road. The King: I wish I had such eyes. To be able to see Nobody! And at that distance too!" [illegible]

we are thinking of nothing; & we mean nothing worth mentioning. 'Nothing' has a tinge of the quality of the thing it limits, & is thus specific in & by its context. It is not emptiness of content in the abstract... Otherwise we should arrive at a zero which is the same for all kinds of substance or experience, & "no time" & "no sense" would become identical... the negation points towards that which it negates, & thus in some degree shares the qualitative definition of that which it shares" [illegible] Heidegger [illegible] Sartre [illegible] Heidegger (45 ff.) [illegible] Hegel [illegible] Bergson [illegible]

[illegible] Northrop Frye, Anatomy of Criticism, p. 331: "Rhetoric [illegible] Aristotle, Rhetoric III. vi. 7: "The practice of Antimachus is useful, that of describing a thing by the qualities it does not possess... employing epithets from negations" ("The Loeb Classical Library", E. T. by J. H. Freese, p. 377);

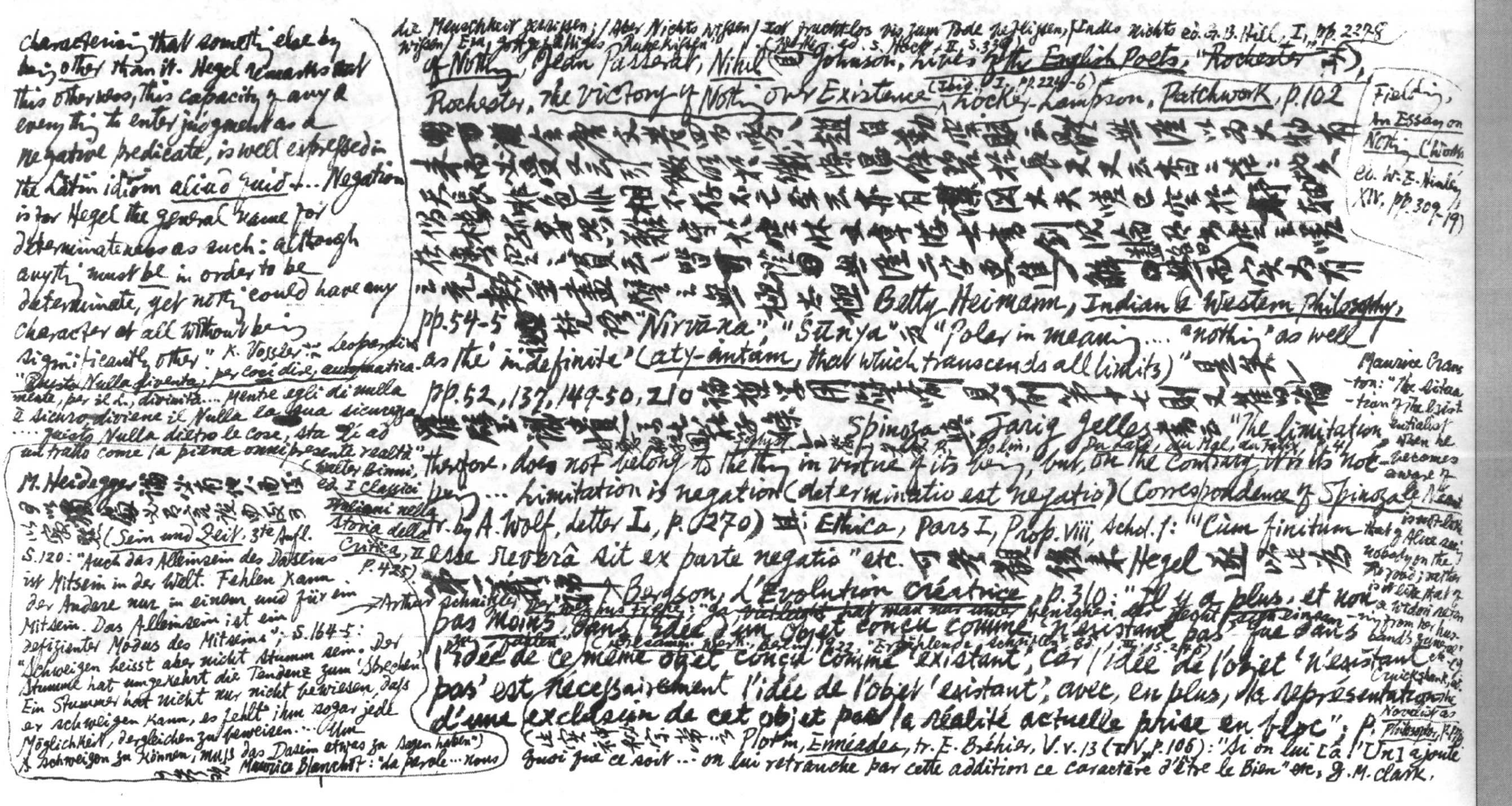
William Watson, Excursions in Criticism, p. 108: "'Rachel weeping for her children, because they are not.' This is infinitely more impressive than any phrase like 'because they are dead' could have been. 'Because they are dead' would convey a latent impression of the children still existing as corpses. 'Because they are not' suggests only the awful & tremendous mystery of annihilation"; J. J. Brousson, Anatole France en Pantoufles, p. 84: "Ne dédaignez pas l'épithète négative, d'un effet si inattendu, si irrésistible";

Walter Rayleigh, Style, pp. 18-22: "Literature alone can deny... the negative capability of words... Epithets like 'lonely', 'invisible' etc. borrow their force from the vastness of what they deny." [illegible] "Gewissen [illegible] nichts wissen und Nichts zu wissen" [illegible] Edward Dyer, The Praise [illegible] I Promessi Sposi, cap. IV. [illegible] In diese Teile ist [illegible]

(cf. Lamartine: "L'Isolement": "Un seul être vous manque et tout est dépeuplé")

Leo Stein, [illegible]

[illegible] Faulkner [illegible] American Treasury, p. 899 [illegible]



characterising that something else by being other than it. Hegel remarks that this otherness, this capacity of any & everything to enter judgment as a negative predicate, is well expressed in the Latin idiom aliud quid... Negation is for Hegel the general name for determinateness as such: although anything must be in order to be determinate, yet nothing could have any character at all without being significantly other." K. Vossler 論 Leopardi "Questo Nulla diventa, per così dire, automaticamente, per il L., divinità.... mentre egli di nulla è sicuro, diviene il Nulla la sua sicurezza ... questo Nulla dietro le cose, sta lì ad un tratto come la piena onnipresente realtà" (Walter Binni, ed. I Classici Italiani nella storia della Critica, II, p.425).

M. Heidegger [illegible] (Sein und Zeit, 3te Aufl. S.120: "Auch das Alleinsein des Daseins ist Mitsein in der Welt. Fehlen kann der Andere nur in einem und für ein Mitsein. Das Alleinsein ist ein defizienter Modus des Mitseins"; S.164-5: "Schweigen heisst aber nicht stumm sein. Der Stumme hat umgekehrt die Tendenz zum 'Sprechen'. Ein Stummer hat nicht nur nicht bewiesen, dass er schweigen kann, es fehlt ihm sogar jede Möglichkeit, dergleichen zu beweisen... Um schweigen zu können, muss das Dasein etwas zu sagen haben") [illegible] Maurice Blanchot: "La parole... nous

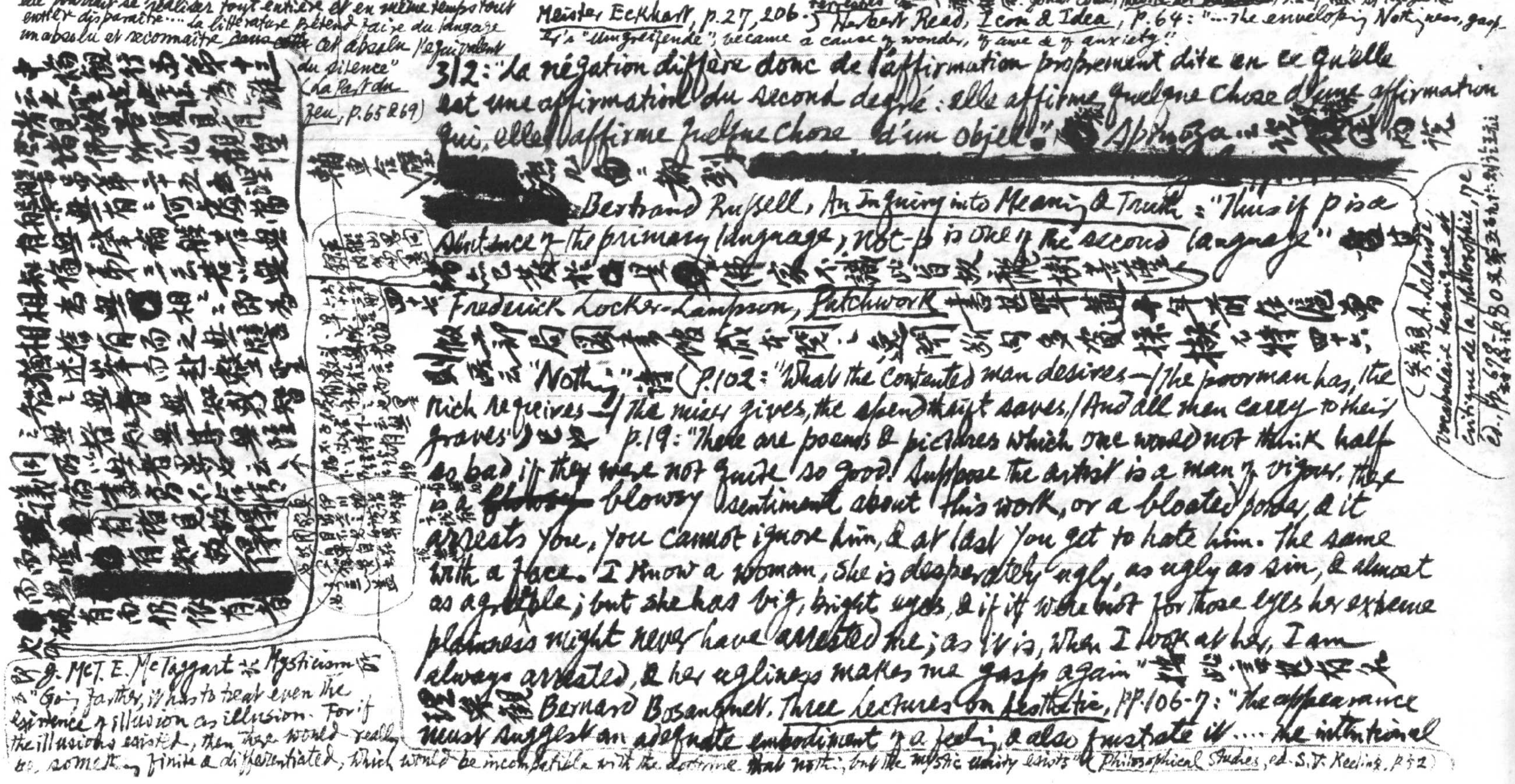
die Menschheit geschaffen; / Aber Nichts wissen / Ist fruchtlos bis zum Tode beflissen, Endlos nichts wissen / Ein gottgefälliges Ruhekissen" (Werke, ed. S. Hock, II, S.339) ed. G. B. Hill, I, pp. 227-8 of Nothing, Jean Passerat, Nihil (Johnson, Lives of the English Poets, ~~"Rochester"~~ [illegible]), Rochester, The Victory of Nothing over Existence (Ibid., I, pp.224-6) Locker-Lampson, Patchwork, p.102 [illegible]

(Fielding, An Essay on Nothing (Works, ed. W. E. Henley, XIV, pp.309-19)

[illegible] Betty Heimann, Indian & Western Philosophy, pp.54-5 [illegible] "Nirvāna", "Śūnya" [illegible] "polar in meaning.... 'nothing' as well as the 'indefinite' (aty-antam, that which transcends all limits)" [illegible] pp.52, 137, 149-50, 210 [illegible] Spinoza [illegible] Jarig Jelles [illegible] "The limitation, therefore, does not belong to the thing in virtue of its being, but, on the contrary, of its not-being... Limitation is negation (determinatio est negatio)" (Correspondence of Spinoza, tr. by A. Wolf, Letter L, p.(270) [illegible] Ethica, Pars I, Prop. VIII, Schol. I: "Cum finitum esse reverâ sit ex parte negatio" etc. [illegible] Hegel [illegible] Bergson, L'Évolution créatrice, p.310: "Il y a plus, et non pas moins, dans l'idée d'un objet conçu comme 'n'existant pas' que dans l'idée de ce même objet conçu comme 'existant', car l'idée de l'objet 'n'existant pas' est nécessairement l'idée de l'objet 'existant', avec, en plus, la représentation d'une exclusion de cet objet par la réalité actuelle prise en bloc"; p. (此[illegible]) Plotin, Ennéades, tr. E. Bréhier, V.v.13 (t.V, p.106): "Si on lui [à l'Un] ajoute quoi que ce soit... on lui retranche par cette addition ce caractère d'être le Bien" etc. J. M. Clark,

Arthur Schnitzler, Der Weg ins Freie: "Ja, ~~vielleicht hat man nur unter~~ [illegible] (Gesamm. Werk., Berlin, 1922, "Erzählende Schriften" [illegible] III, S.2[illegible])

Maurice Cranston: "The dilemma of the Existentialist when he becomes aware of the Néant is not like that of Alice seeing nobody on the road; rather is it like that of a widow returning from her husband's funeral" etc. (Cruickshank, ed. The Novelist as Philosopher, p.[illegible])



renvoie sans cesse à un acte dont elle rêve comme du moment où elle pourrait se réaliser tout entière et en même temps tout entière disparaître…. la littérature prétend faire du langage un absolu et reconnaître ~~dans cette~~ cet absolu l'équivalent du silence" (La Part du Feu, p.65 & 69)

André Gide, Journal, 1932, 15 Juin (éd. Pléiade, p.1132) [illegible] Spinoza [illegible] Jonas Cohn, Theorie der Dialektik, S.227 [illegible] Spinoza [illegible]

Meister Eckhart, p.27, 206. 5 Herbert Read, Icon & Idea, p.64: "…The enveloping Nothingness, god's "Ungreifende", became a cause of wonder, of awe & of anxiety."

312: "La négation diffère donc de l'affirmation proprement dite en ce qu'elle est une affirmation du second degré: elle affirme quelque chose d'une affirmation qui, elle, affirme quelque chose d'un objet." Spinoza [illegible]

[redacted] [illegible] [redacted]

Bertrand Russell, An Inquiry into Meaning & Truth: "Thus if p is a sentence of the primary language, not-p is one of the second language" [illegible]

Frederick Locker-Lampson, Patchwork 書甚罕覯 [illegible] 圖書館藏本 [illegible] 四十六 [illegible] "Nothing" (p.102: "What the contented man desires— / The poor man has, the rich requires— / The miser gives, the spendthrift saves, / And all men carry to their graves") [illegible] p.19: "There are poems & pictures which one would not think half so bad if they were not quite so good! Suppose the artist is a man of vigour, there is a ~~flowsy~~ blowsy sentiment about his work, or a bloated pose, & it arrests you, you cannot ignore him, & at last you get to hate him. The same with a face. I know a woman, she is desperately ugly, as ugly as sin, & almost as agreeable; but she has big, bright eyes, & if it were not for those eyes her extreme plainness might never have arrested me; as it is, when I look at her, I am always arrested, & her ugliness makes me gasp again" [illegible] Bernard Bosanquet, Three Lectures on Aesthetic, pp.106-7: "The appearance must suggest an adequate embodiment of a feeling & also frustrate it…. The intentional

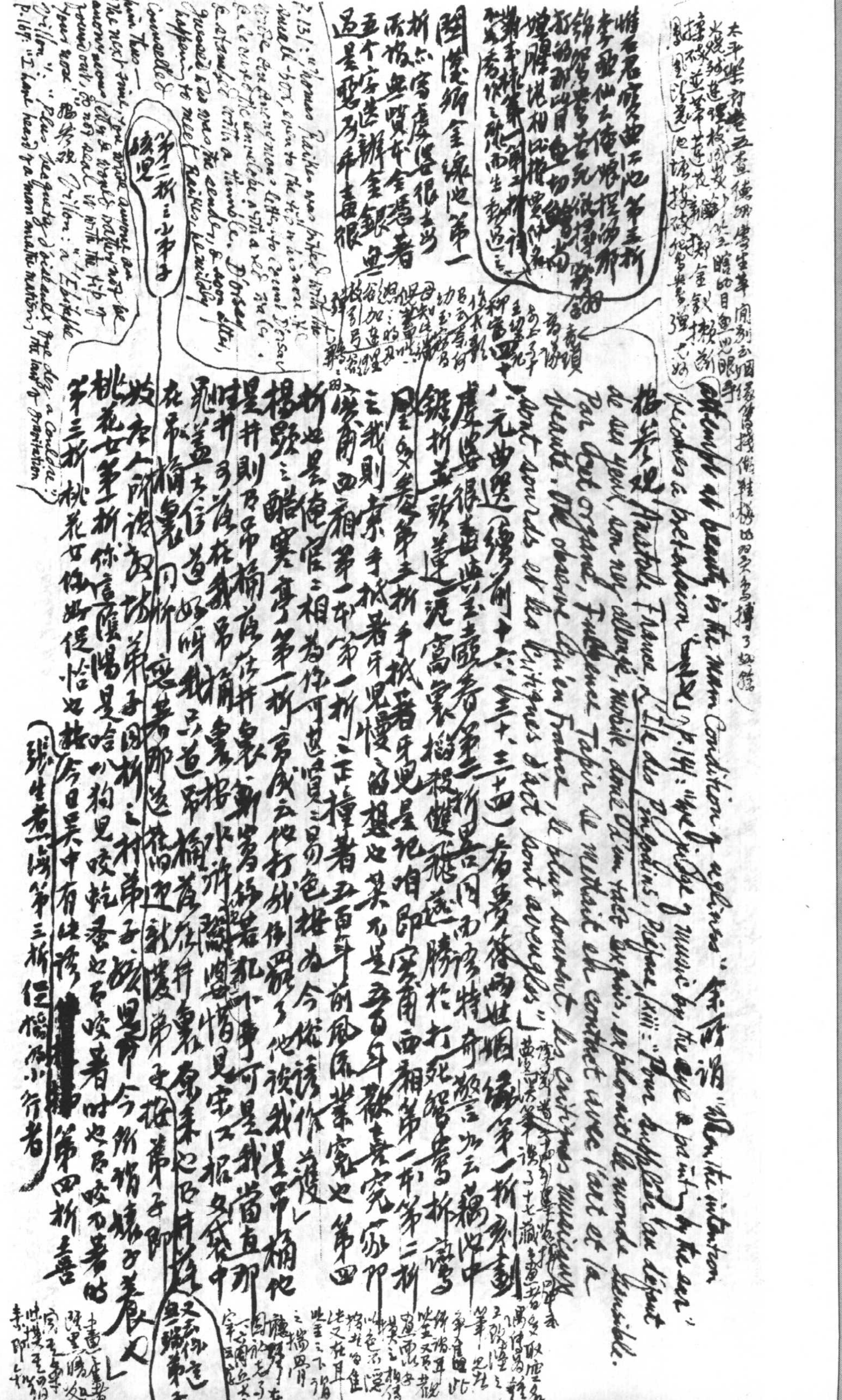
中論觀行品第十三云：大聖說空法，為離諸見故；若復見有空，諸佛所不化。觀湼槃品第二十五 [illegible]

[redacted]

[illegible]

參 J. McT. E. McTaggart 論 Mysticism 云："Going farther, it has to treat even the existence of illusion as illusion. For if the illusions existed, then there would really be something finite & differentiated, which would be incompatible with the doctrine that nothing but the mystic unity exists" (Philosophical Studies, ed. S.V. Keeling, p.52)

（參觀 A. Lalande, Vocabulaire technique et critique de la philosophie, 7e éd., pp.678-680 [illegible]



四十八、元曲選（續前十六、三十、三十四）

Anatole France, L'Île des Pingouins, Préface, p. xiii: "Pour suppléer au défaut de ses yeux, son nez allongé, mobile, doué d'un tact exquis, explorait le monde sensible. Par cet organe, Fulgence Tapir se mettait en contact avec l'art et la beauté. Il observait qu'en France le plus souvent les critiques musicaux sont sourds et les critiques d'art sont aveugles."

"because he was reminded upon a hint
himself." 譯 Kenneth 記 Mr.
Ramsbotham 游羅馬[illegible]云："Oh
those dead people! Who did
Columbus discover them?" (Max Eastman,
Enjoyment of Laughter, p.163: "A famous
Englishman proclaims: 'I don't hate
America, I regret it. I regret that
Columbus ever made the mistake of
discovering it.'") 同錢稿 p.175: Thomas
Paine: "The account of the whale swallowing
Jonah, though a whale may have been large
enough to do so, borders greatly on the mar-
vellous; but it would have approached nearer
to the idea of a miracle if Jonah had
swallowed the whale." 又 C. A. Dana: "When a
dog bites a man, that is not news; but when a
man bites a dog, that is news." (Oxford Dict. of
Quotations) p.166

覓究儀主第一折福從云門首討錢的兒錢父親在日同他借了一千貫錢父親若死了還他二千貫鈔堂上一殺錢泉鬥下亦利於當時宋上官府友會從散記米信住畜要致香子簿但於庫室營利取錢謂之老倒還三契又父死鐘大僥倖利高到三樣見茶香客僥

[illegible]二千年自敬[illegible]九十六篇

情繆程收[illegible]稿父夫年六陽世也

酒也不吃西[illegible]桌灑酒沒些水不成[illegible]按不許你低頭不作[illegible]

窨娘又到[illegible]難道沒酒沒柴做什麼道場老子乏一夜

兒好酒[illegible]氣[illegible]殺氣即至正直元

子四鹹粉害人條所謂庶氣臂癩殺乃男兒之標太平樂府卷九

杜蕢大[illegible]殺笑殺我又馬致遠休教漫着殺忍字記第一折

這里妻不著把鏢眼未調達字又不道史鐵騎挑何追生洗不下

擦不起揩不掉曹仲名金安壽第二折恨不滿心窩高閣放手老手中

擘眼皮上閣揭寄南西廂第一本第二折手掌見鬼奇撥手心訣見

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驢子般一欸去行貨樹杯游傳王谷道第三件驢見大般行貨

第二轉若万年向花議似嘴南上寫硯大顛為庵揚水滸傳李逵

今枝但時財香愁魚生硯未大府庵第三折公人董超薛霸揭水

游僧押送林中公人各年董新西新[illegible]薛霸[illegible]

節詞向曾模秋蕭南西廂第[illegible]小蠻蕭二

樊素當衍娘面拜月燒香財為老夫人撞破無酬簡之事

愈且庸另樊子小蠻云不知夫人意何意却叫俺拜他做哥哥之第

一折白兒中云見子夫人不知主意收貂兒會全不題則說著以姻拜

哥子夫人相待隆厚終非小生本願區區之心當舖灑丙來權西和弟

二本第三折張生云不知夫人何見以兄妹之禮相待小生非圖哺

黎雲來第二折樊素云可早來到書房門首了我且著這嘴諱

兒稠破紙窗我試看咱擬的西廂第三本第一折紅娘云可早來到

書院裏我自把嘴唾兒潤破窗紙看他在書房裏做甚麼同折

圭美[illegible]八月五日

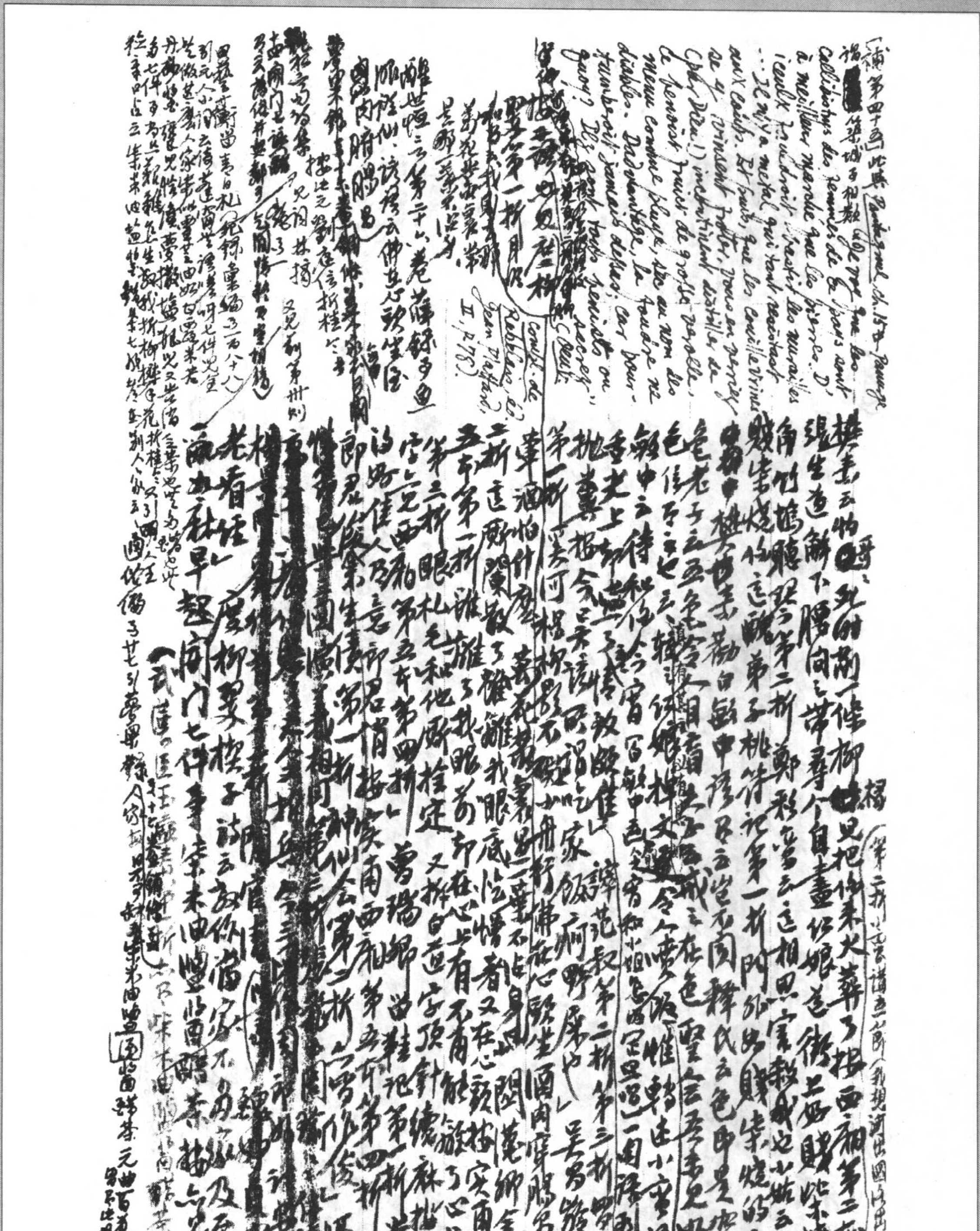
古劇張燭[illegible]第十四

真[illegible]

劉延群[illegible]第二十六

[illegible]八十一則

平妖傳第十二回[illegible]董超薛霸



第四折柳翠唱〔小梁州〕偈云：當向[illegible]行人[illegible]度[illegible]折[illegible]自[illegible]在[illegible]佛[illegible]手[illegible]明[illegible]同[illegible]上[illegible]林[illegible]良[illegible]有[illegible]解求[illegible]見因畫柳[illegible]扇[illegible]云普[illegible]日[illegible]

[illegible]折[illegible]枝[illegible]人令[illegible]舟[illegible]東[illegible]

第一三折稍畫偈[illegible]度[illegible]年[illegible]人[illegible]利[illegible]組織市井[illegible]生[illegible]譯[illegible]蓋在[illegible]也全[illegible]世[illegible]春[illegible]因緣云上

[illegible]入淨[illegible]則[illegible]矣

繞鏝[illegible]夫父

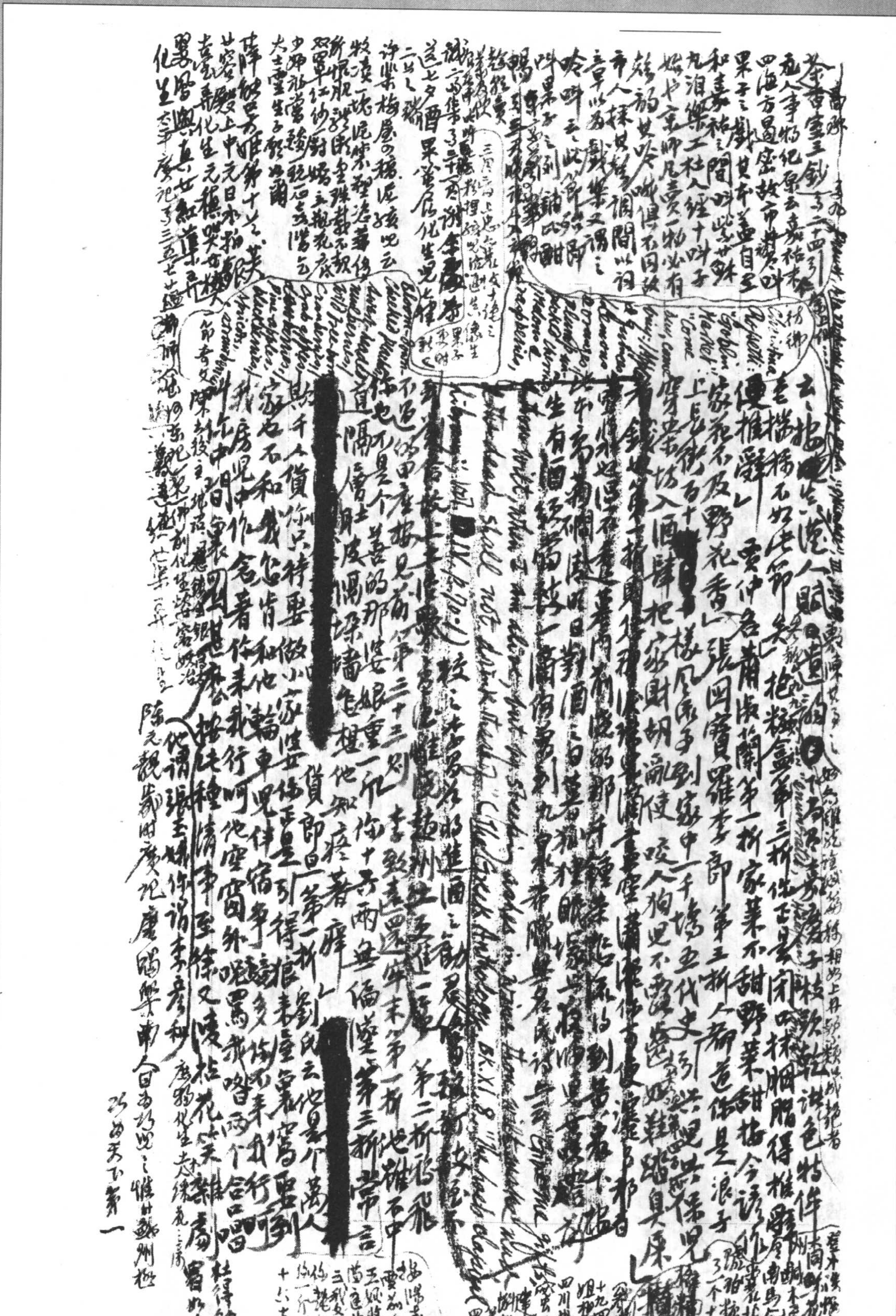
[illegible]太平樂府[illegible]鳴[illegible]柳青[illegible]

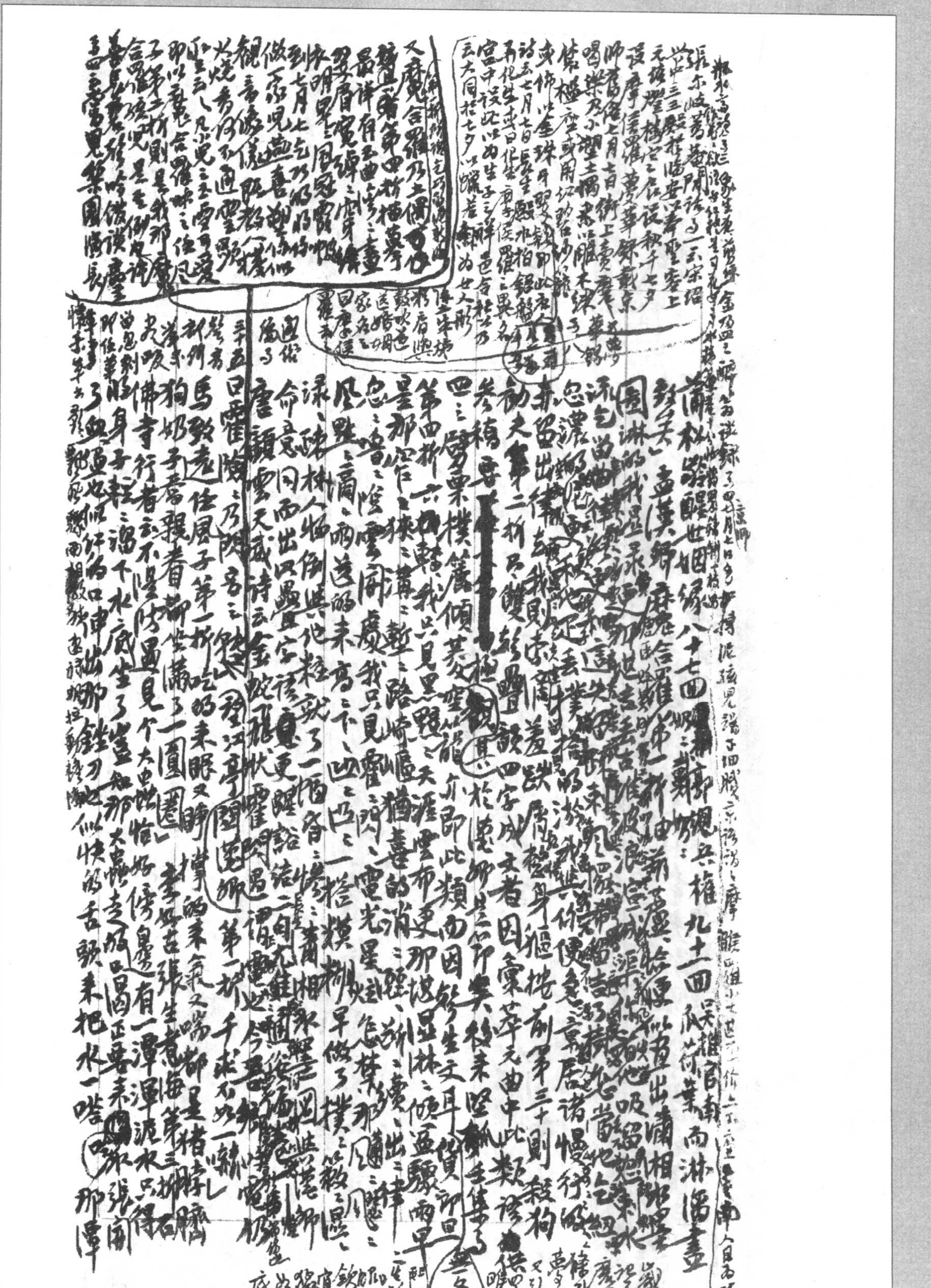
[illegible]飲食果子[illegible]第二折[illegible]梨[illegible]鮮果[illegible]餡[illegible]和[illegible]糖[illegible]河[illegible]南[illegible]長[illegible]桂[illegible]

無作析[illegible]

首第二折[illegible]第一折[illegible]白[illegible]第二折[illegible]第三折[illegible]

[illegible]





[illegible]張[illegible]枝[illegible]一云宋[illegible][illegible]中三[illegible]臨安[illegible]上[illegible]七夕[illegible]京師[illegible]七月七日[illegible]街上賣[illegible]泥孩兒[illegible]

[illegible]宮中設此以爲生子之祥[illegible]云大同於七夕以蠟若[illegible]爲女人形

又廣[illegible]合羅乃土偶[illegible]最詳[illegible]

[illegible]七月七[illegible]

[illegible]

蒲松齡醒世姻緣八十七回[illegible]九十三回[illegible]雨淋漓盡

斂笑[illegible]

團[illegible]

流[illegible]

忽[illegible]

未留出[illegible]我則[illegible]羞跌[illegible]

勒夫第二折又[illegible]韻四字成文者因彙萃元曲中此類[illegible]

參禱[illegible]於[illegible]那其二[illegible]實根來堅[illegible]手集了

四之[illegible]勞棗撲籬傾莫[illegible]亦即此類而因[illegible]生文耳[illegible]

第四折[illegible]我只見黑[illegible]天涯雲布更那堪[illegible]林[illegible]傾盆驟雨早[illegible]

墨那[illegible]路崎嶇猶喜的[illegible]閃電光星[illegible]

忽[illegible]陰雲開處我只見[illegible]

風飄[illegible]雨[illegible]送[illegible]來高下凹凸[illegible]一搭模糊早做了撲撲[illegible]

[illegible]林人[illegible]倒與他[illegible]就了一個[illegible]

命意因而出以疊字[illegible]更[illegible]

唐韻雲天藏詩云金蛇飛狀霍閃[illegible]

三十五回[illegible]霍閃[illegible]乃[illegible]登江亭[illegible]第一折千求不如一[illegible]

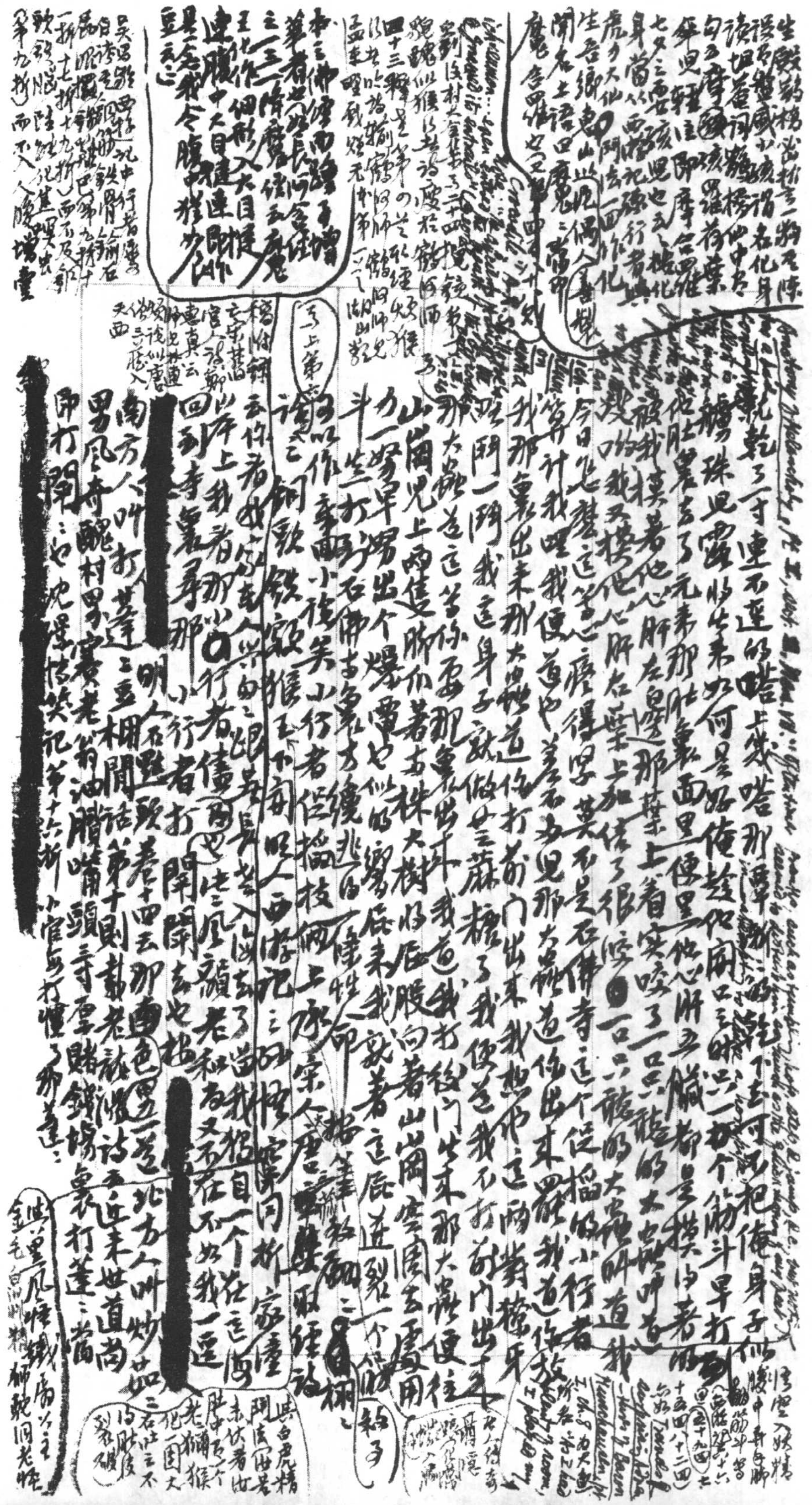
馬致遠任風子第一折吃的[illegible]來眼又[illegible]

狗奶子[illegible]親者[illegible]了一團團[illegible]

佛寺行者云不是防[illegible]見个大虫[illegible]

[illegible]身子[illegible]下水底坐了[illegible]

了血[illegible]快[illegible]舌頭來把水一[illegible]那[illegible]



[illegible]含經二十八日[illegible]降龍化 [illegible]

深入淺出處 時有新[illegible] 詞令人頤解心悅

[illegible]

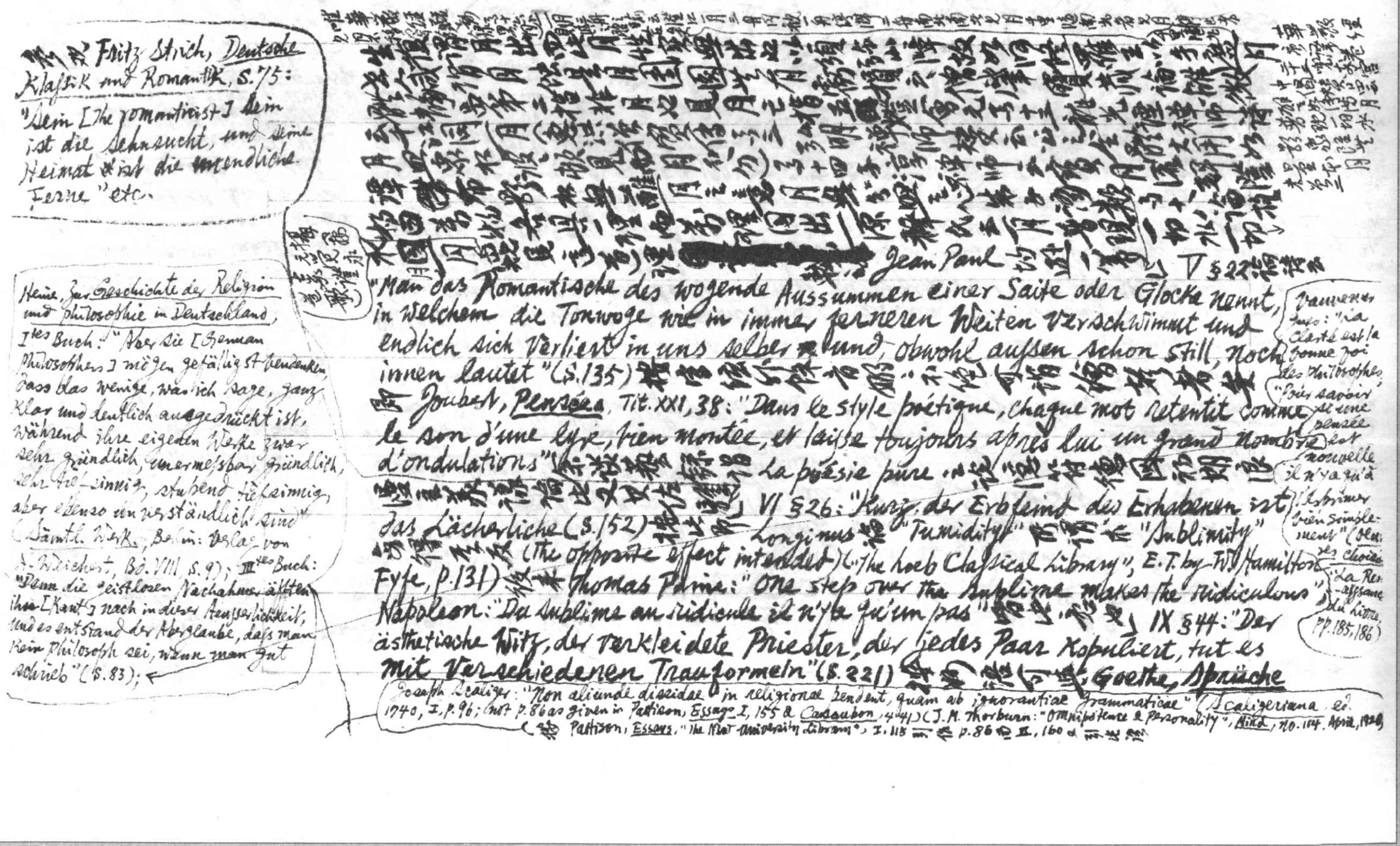
閒注→

四十九. Jean Paul Richter, *Vorschule der Ästhetik* (*Werke*, hrsg von R. Wustmann, Bd. IV) 議論頌平實支詞亦不[illegible] I, 85 論◎奇與常相需為用猶手為之便生二翼其一："Das Mondlicht einige Bände später in alltägliches Taglicht zu verwandeln, d. h. das Wunder durch Magie zu entzaubern und aufzulösen in Prose" (S. 90) 譏 Scott [illegible]取於 Mrs Radcliffe 之 "explained Supernatural" (見 *Lives of Novelists*) 余嘗謂 "Spiritism is perverted materialism; psychical research is bastard physics" 皆即 Jean Paul 所 "falsche Wunder", "materielle Mittel" 之意。"Muß die lebendige Poesie eine solche Vereinigung beider [Verstehen und [das Allgemeine und das Besondere]] erreichen, das jedes Individuum sich in ihr wiederfindet und folglich, da Individuen sich einander ausschliessen, jedes nur sein Besonderes in einem Allgemeinen, kurz, das sie dem Monde ähnlich wird, welcher nachts dem einen Wanderer im Walde von Gipfel zu Gipfel nachfolgt, zu gleicher Zeit auch einem andern von Welle zu Welle und so jedem, indes er bloss seinen grossen Bogengang am Himmel zieht, aber doch am Ende wirklich um die Erde und um die Wanderer auch" (S. 92-3) 可謂罕譬而喻 [illegible]作者屢用譬於月 (S. 90, S. 135, S. 149) 皆不如此節之妙。F. F. Carritt, *The theory of Beauty*, pp. 81ff 論(寫生傳神)藝術中共相 (The general universality) 殊相 (the particular, Individuality) 最多明通語，未能引此而說也[illegible]

造藝[illegible]之道，直[illegible]遠理一分殊，天之於人，無情有惠均可[illegible] 指月喻 釋典於月最有會心，大般涅槃經月喻品第十五云："譬如人(見月不現)皆言月沒[illegible]而此月性實無沒也，轉現他方，彼處衆生[illegible]"

Gaëtan Picon, *L'Usage de la lecture*: "Comme l'image, le mot est une absence: mais l'absence d'une certaine chose, dont il se souvient" (I, 11)

[補四十六則] Hegel, *Wissenschaft der Logik*, Einleitung: "... das Negative ebensosehr positiv ist ... das sich Widersprechende sich nicht in Null, in das abstrakte Nichts auflöst, sondern wesentlich nur in die Negation seines besondern Inhalts, oder ... eine solche Negation nicht alle Negation, sondern die *Negation der bestimmten Sache*, die sich auflöst, somit bestimmte Negation ist ... hat sie einen Inhalt" (~~*Ausgewählte Texte*, hrsg. R. [illegible]~~ Ed. Reclams "Universal-Bibliothek", Bd. I, ~~"Philosophisches Erbe", S.~~ S. 56) Bergson, Sartre [illegible] Sartre, *Being & Nothingness*, E. T. by Hazel E. Barnes, p. 15-6; Jonas Cohn, *Theorie der Dialektik* (1923), S. 227: "Aber jede Verneinung soll als Bestimmung erkannt werden" usw. Ites Buch, Anmerkung I: "So ist also auch das dem Etwas entgegengesetzte Nichts, das Nichts von irgend Etwas, ein bestimmtes Nichts" (Ib. S. 91).



參觀 Fritz Strich, *Deutsche Klassik und Romantik*, S. 75: "Sein [the romanticist] Sein ist die Sehnsucht, und seine Heimat ~~ist~~ ist die unendliche Ferne" etc.

生復謂月出[illegible]月性[illegible]以須彌山障故[illegible]羅王以手[illegible]月 [illegible] 寶藏論 [illegible] 第二指非月也 [illegible] 五燈會元卷十三龍光[illegible]禪師 [illegible] 十四[illegible]子淳禪師 [illegible] 寶月流輝 [illegible] 一月普現一切水 一切水月一月攝 [redacted] [illegible] Jean Paul [illegible] V §22 論詩云:

攝（玄覺永嘉證道歌）

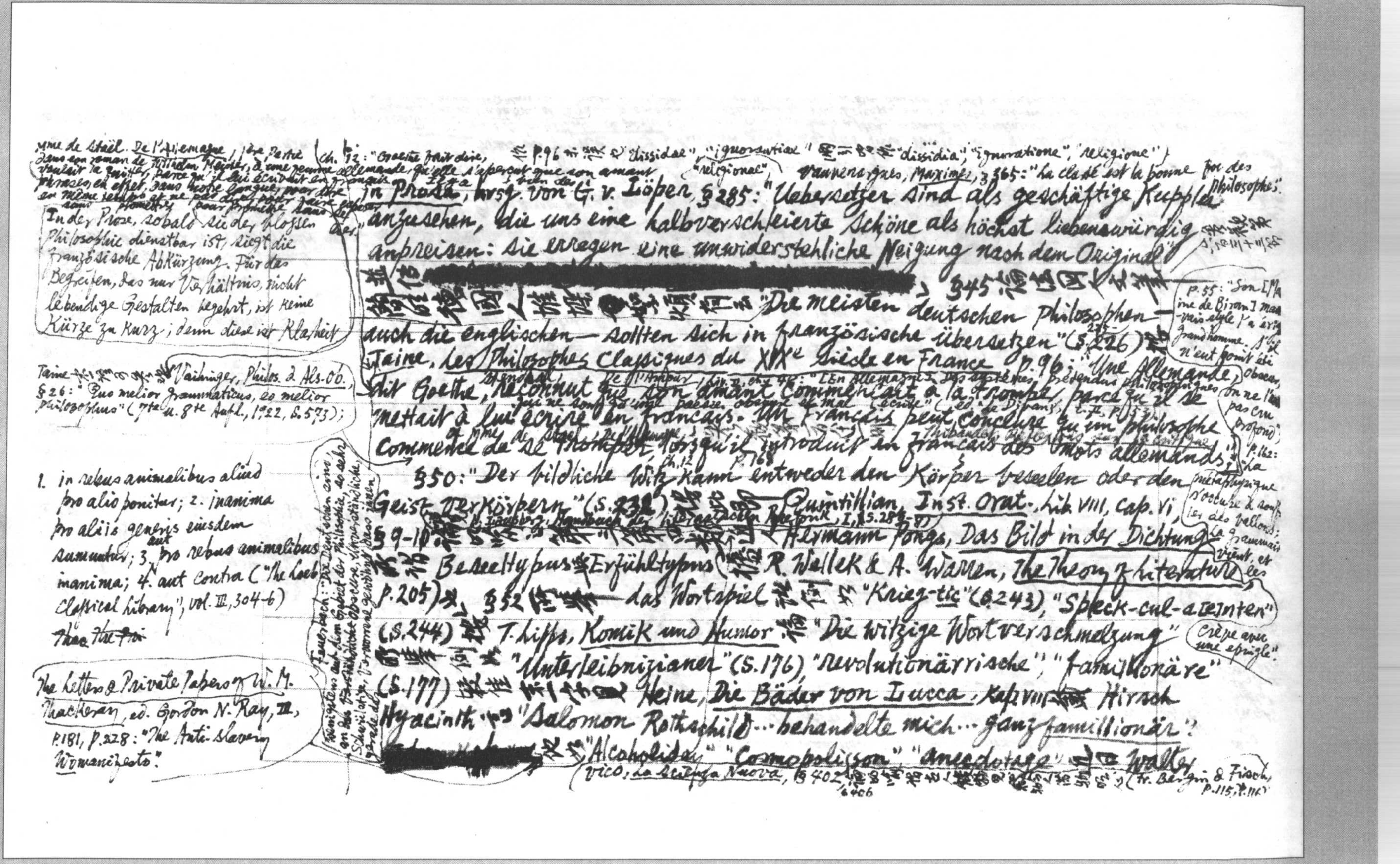
華嚴經 [illegible] 一切水 [illegible]

"Man das Romantische des wogende Aussummen einer Saite oder Glocke nennt, in welchem die Tonwoge wie in immer ferneren Weiten verschwimmt und endlich sich verliert in uns selber und, obwohl außen schon still, noch innen lautet" (S. 135) [illegible] [illegible] Joubert, *Pensées*, Tit. XXI, 38: "Dans le style poétique, chaque mot retentit comme le son d'une lyre bien montée, et laisse toujours après lui un grand nombre d'ondulations" [illegible] La poésie pure [illegible] VI §26: "Kurz, der Erbfeind des Erhabenen ist das Lächerliche" (S. 152) [illegible] Longinus [illegible] "Tumidity" [illegible] "Sublimity" [illegible] (the opposite effect intended) ("The Loeb Classical Library", E. T. by W. Hamilton Fyfe, p. 131) [illegible] Thomas Paine: "One step over the sublime makes the ridiculous" Napoleon: "Du sublime au ridicule il n'y a qu'un pas" [illegible] IX §44: "Der ästhetische Witz, der verkleidete Priester, der jedes Paar kopuliert, tut es mit verschiedenen Trauformeln" (S. 221) [illegible] Goethe, *Sprüche*

Heine, *Zur Geschichte der Religion und Philosophie in Deutschland*, Ites Buch: "Aber sie [German philosophers] mögen gefälligst bedenken, dass das Wenige, was ich sage, ganz klar und deutlich ausgedrückt ist, während ihre eigenen Werke zwar sehr gründlich, unermesslich gründlich, sehr tiefsinnig, stupend tiefsinnig, aber ebenso unverständlich sind" (*Sämtl. Werk.*, Berlin: Verlag von A. Weichert, Bd. VIII, S. 9); IIItes Buch: "Denn die geistlosen Nachahmer äfften ihn [Kant] nach in dieser Aeusserlichkeit, und es entstand der Aberglaube, dass man kein Philosoph sei, wenn man gut schrieb" (S. 83);

Vauvenargues: "La clarté est la bonne foi des philosophes"; "Pour savoir si une pensée est nouvelle il n'y a qu'à l'exprimer bien simplement" (*Oeuvres choisies*, "La Renaissance du Livre", pp. 185, 186)

Joseph Scaliger: "Non aliunde dissidia in religione pendent, quam ab ignorantia grammaticae" (*Scaligeriana*, ed. 1740, I, p. 96; not p. 86 as given in Pattison, *Essays* I, 155 & *Casaubon*, 441) (J. M. Thorburn: "Omnipotence & Personality", *Mind*, no. 144, April, 1928) ([illegible] Pattison, *Essays*, "The [illegible] University Library", I, 115 [illegible] p. 86 [illegible] II, 160 [illegible])



Mme de Staël. De l'Allemagne, 1ère Partie ch. 12: "Goethe fait dire, dans son roman de Wilhelm Meister, à une femme allemande, qu'elle s'aperçut que son amant voulait la quitter, parce qu'il lui écrivait en français. Il y a bien des phrases, en effet, dans notre langue, pour dire en même temps et ne pas dire, pour faire espérer sans promettre, pour promettre sans se lier."

In der Prose, sobald sie der blossen Philosophie dienstbar ist, siegt die französische Abkürzung. Für das Begreifen, das nur Verhältnis, nicht lebendige Gestalten begehrt, ist keine Kürze zu kurz; denn diese ist Klarheit

Taine [illegible] Vaihinger, Philos. d. Als-Ob, §26: "Quo melior grammaticus, eo melior philosophus" (7te u. 8te Aufl., 1922, S. 573);

1. in rebus animalibus aliud pro alio ponitur; 2. inanima pro aliis generis eiusdem sumuntur; 3. pro rebus animalibus aut inanima; 4. aut contra ("The Loeb Classical Library", Vol. III, 304-6)

~~Thac The Pri~~

The Letters & Private Papers of W. M. Thackeray, ed. Gordon N. Ray, III, p. 181, p. 228: "The Anti-slavery Womanifesto."

作p.96不誤也 "dissidae", "ignorantiae" "religionae" [illegible] "dissidia", "ignoratione", "religione"

Vauvenargues, Maximes, §365: "La clarté est la bonne foi des philosophes".

in Prosa, hrsg. von G. v. Löper, §285: "Uebersetzer sind als geschäftige Kuppler anzusehen, die uns eine halbverschleierte Schöne als höchst liebenswürdig anpreisen: sie erregen eine unwiderstehliche Neigung nach dem Original."

並佶 [redacted] > §345 論法國人文筆 [illegible]

[illegible] 德國人 [illegible] "Die meisten deutschen Philosophen — auch die englischen — sollten sich in französische übersetzen" (S. 226) 參 Taine, Les Philosophes Classiques du XIXe Siècle en France, p. 96: "Une Allemande, dit Goethe, reconnut que son amant commençait à la tromper, parce qu'il se mettait à lui écrire en français. Un Français peut conclure qu'un philosophe commence de se tromper, lorsqu'il introduit en français des mots allemands";

Stendhal, De l'Amour, Liv. II, ch. 48: "[En Allemagne] des systèmes prétendus philosophiques qui ne sont qu'une poésie obscure et mal écrite" (éd. de Divan, t. II, p. 53)

cf. Mme de Staël, De l'Allemagne, ch. 12, p. 168

Thibaudet, Réflexions sur la critique

Feuerbach: "Die Deutschen sind, wenigstens auf dem Gebiet der Philosophie, so sehr an das Unverständliche, Obscure, Unverständliche, Schwierige, Verworrene gewöhnt, dass ihnen gerade das

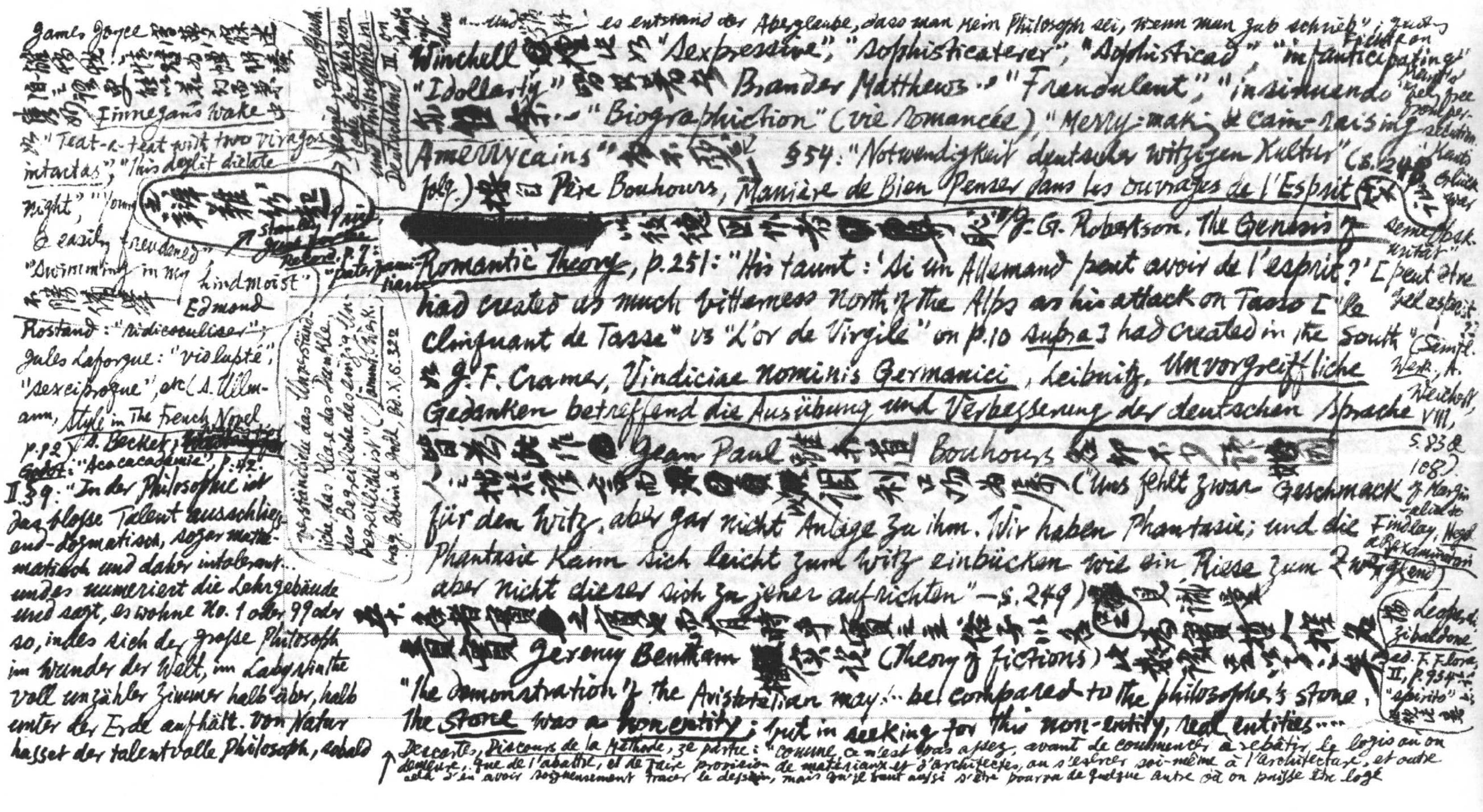
§350: "Der bildliche Witz kann entweder den Körper beseelen oder den Geist verkörpern" (S. 232) [illegible] Quintilian, Inst. Orat., Lib. VIII, Cap. VI, H. Lausberg, Handbuch der literarischen Rhetorik, I, S. 284-87 §9-10 [illegible] Hermann Pongs, Das Bild in der Dichtung [illegible] Beseeltypus 與 Erfühltypus (參 R. Wellek & A. Warren, The Theory of Literature, p. 205) 又 §352 [illegible] das Wortspiel [illegible] "Krieg-tic" (S. 243), "Speck-cul-anten" (S. 244) [illegible] T. Lipps, Komik und Humor 論 "Die witzige Wortverschmelzung" [illegible] "Unterleibnizianer" (S. 176) "revolutionärrische", "famillionäre" (S. 177) [illegible] Heine, Die Bäder von Lucca, Kap. VIII [illegible] Hirsch Hyacinth 曰 "Salomon Rothschild ... behandelte mich ... ganz famillionär";

[redacted] 又 "Alcoholiday" "Cosmopolisson" "anecdotage" [illegible] Walter

Vico, La Scienza Nuova, §402 / §406 [illegible] (tr. Bergin & Fisch, p. 115, p. 116)

[illegible] S. 10, 11 + 11, 25

p. 55: "Son [Maine de Biran] mauvais style l'a érigé grand homme. S'il n'eût point été obscur, on ne l'eût pas cru profond"; p. 162: "La métaphysique s'occupe à souffler des ballons; la grammaire vient, et les crève avec une épingle".



James Joyce [illegible] Finnegans Wake [illegible] 如 "Teat-a-teat with two viragos intactas", "This doylit dielate night", "Young & easily freudened", "Swimming in my hindmoist" [illegible] Edmond Rostand: "ridicoculiser"; Jules Laforgue: "violupté", "sexeiproque", etc (S. Ullmann, Style in the French Novel, p.82). S. Beckett; ~~[illegible]~~ Godot: "Acacacademie", p.42.

[illegible] 辯雜紛起

Heine, Zur Geschichte der Religion und Philosophie in Deutschland, III, on Kant's influence: "…und [illegible] es entstand der Aberglaube, dass man kein Philosoph sei, wenn man gut schreibe"; [illegible]

Winchell [illegible] 如 "Sexpressive", "sophisticateser", "Sophisticad", "infanticipating", "Idollarty" [illegible] Brander Matthews [illegible] "Freundulent", "insinuendo" [illegible] "Biographiction" (vie romancée), "Merry-making & cain-raising Amerrycains" [illegible] §54: "Notwendigkeit deutscher witzigen Kultur" (S. 248 folg.) [illegible] Père Bouhours, Manière de Bien Penser dans les ouvrages de l'Esprit [illegible]

[redacted] [illegible] J. G. Robertson, The Genesis of Romantic Theory, p.251: "His taunt: 'Si un Allemand peut avoir de l'esprit?' [peut être bel esprit] had created as much bitterness North of the Alps as his attack on Tasso ["le clinquant de Tasse" vs "L'or de Virgile" on p.10 supra] had created in the South". [illegible] J. F. Cramer, Vindiciae Nominis Germanici, Leibniz, Unvorgreiffliche Gedanken betreffend die Ausübung und Verbesserung der deutschen Sprache (Sämtl. Werk, A. Weichold, VIII, S.83 & 108.)

[illegible] Jean Paul [illegible] Bouhours [illegible] ("Uns fehlt zwar Geschmack für den Witz, aber gar nicht Anlage zu ihm. Wir haben Phantasie; und die Phantasie kann sich leicht zum Witz einbücken wie ein Riese zum Zwerg, aber nicht dieser sich zu jener aufrichten" — S.249) [illegible]

II.39: "In der Philosophie ist das bloße Talent ausschließend-dogmatisch, sogar mathematisch und daher intolerant… und es numeriert die Lehrgebäude und sagt, es wohne No. 1 oder 99 oder so, indes sich der große Philosoph im Wunder der Welt, im Labyrinthe voll unzähliger Zimmer halb über, halb unter der Erde aufhält. Von Natur hasset der talentvolle Philosoph, sobald

…verständliche das Unverständliche, das Klare das Dunkle, das Begreifliche das einzig Unbegreifliche ist" (Sämmt. Werk. hrsg. Bolin & Jodl, Bd. X, S.322)

[illegible] Jeremy Bentham [illegible] (Theory of Fictions) [illegible] "The demonstration of the Aristotelian may… be compared to the philosopher's stone, the Stone was a non-entity; but in seeking for this non-entity, real entities…"

Descartes, Discours de la Méthode, 3e partie: "comme ce n'est pas assez, avant de commencer à rebâtir le logis où on demeure, que de l'abattre, et de faire provision de matériaux et d'architectes, ou s'exercer soi-même à l'architecture, et outre cela d'en avoir soigneusement tracé le dessein, mais qu'il faut aussi s'être pourvu de quelque autre où on puisse être logé

Findlay, Hegel: a Reexamination [illegible]

Leopardi, Zibaldone, ed. F. Flora, II, p.934: "spirito" [illegible]

er seine Philosophie hat, alles Philosophieren..." (S. 96). 參觀 G. Castellano, Benedetto Croce, pp. 19-20: "La vulgata idea del sistema filosofico si fonda sulla credenza di una filosofia definitiva, cioè della possibilità di raggiungere, una volta o l'altra, la verità ultima delle cose e fissarla per sempre. C'è come la tendenza a fabbricarsi una casa

John Wisdom 所謂 "new level analysis" ("Germany hates Russia" = "Fritz hates Ivan") 此即符號也

參觀第四[illegible]

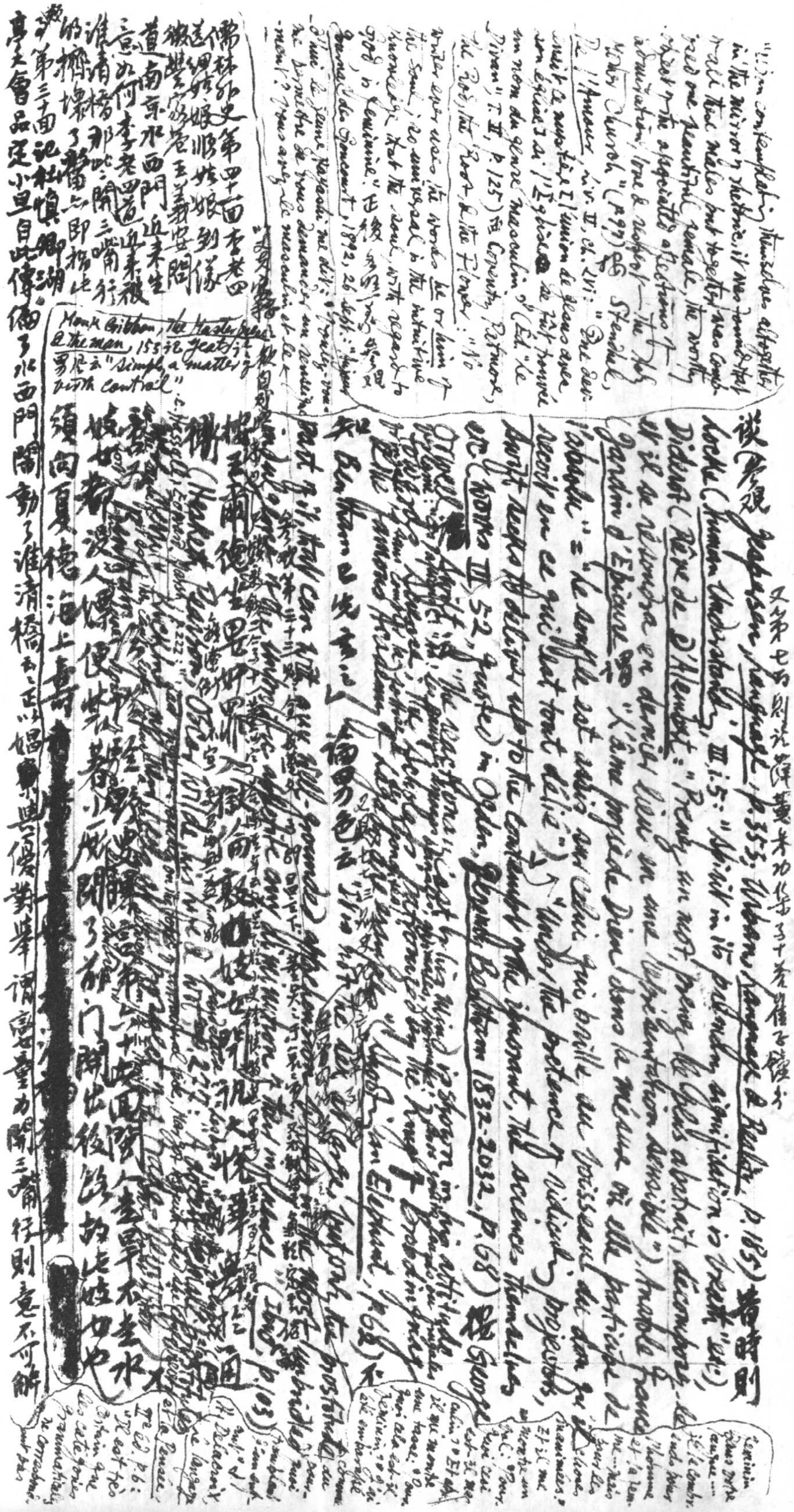
e ad arredarla per poi non pensarci più e viverci dentro comodamente. Il prof. Eucken ha involontariamente espresso questo sospiro di soddisfazione, quando, in una sua autobiografia di recente pubblicata, ha messo come titolo a un capitolo: Costruisco il mio sistema filosofico e prendo moglie!" 參觀第七[illegible]則

cf Heine, Die Romantische Schule, II, iii, on Schelling: "Herr Schelling [illegible] immer nur Philosophie [illegible] aber nimmer mehr eine Philosophie geben können" (Sämtl. W., hrsg. A. Weichert, VIII, S. 200)

[redacted]

commodément pendant le temps qu'on y travaillera" etc. (éd. G. Gadoffre, p. 22); C.S. Peirce: "The Architecture of Theories": [on "one idea'd philosophies" like Berkeley's]: "Just as if a man, being seized with the conviction that paper was a good material to make things of, were to go to work to build a papier mâché house ... his experiment would probably afford valuable lessons to builders, while it would certainly make a detestable house" (Collected Papers, VI, p. 11); Kierkegaard, Papier: "Most systematizers in relation to their systems are like a man who builds an enormous castle & lives in a shack close by; they do not live in their [illegible]" [redacted] (Kierkegaard selected by W.H. Auden, p. 20)

multitudes of substances applicable to the purposes of the arts were brought to light" (Works, VIII, 233-4 quoted in C.K. Ogden, Bentham's Theory of Fictions, p. lxx) 按[illegible]所論不及 Duhem: "Men have discovered new lands in the search for Eldorado, but we do not therefore put Eldorado on our maps"; Whitehead: "Adventure rarely reaches its predetermined end. Columbus never reached China. But he discovered America" 皆此意. "Amongst the instruments of delusion employed for reconciling to the dominion of the one & the few, is the device of the employing for the designations of persons, & classes of persons instead of the ordinary & appropriate denominations, the names of so many abstract fictitious entities" (IX. 76, in Ogden, cxviii-cxix) 按此[illegible] 日知錄云漢人以名爲治未究竟十駕齋養新錄三十八名[illegible] 徐注引古說明[illegible]七年背上 [redacted] "To every word that has an immaterial import there belongs, or at least did belong, a material one" (Ogden, p. 63; cf pp. 87 & 139 on "archetypation") 按此即同 Vico (cf H.P. Adams, The Life & Writings of Giambattista Vico, pp. 123 ff) & Hamann (cf J.G. Robertson, The Genesis of Romantic Theory, pp. 287 ff) 所謂 "Language is fossilized poetry" 之今日已成常談



談〔參觀 Jespersen, Language, p.353; Urban, Language & Reality, p.185〕黃時則

Locke (Human Understanding, III.i.5: "Spirit in its primary signification is breath", etc.)

Diderot (Rêve de d'Alembert): "Prenez un mot, peut-être le plus abstrait, décomposez-le [illegible]

Jardin d'Épicure 謂 "L'âme possède Dieu [illegible]

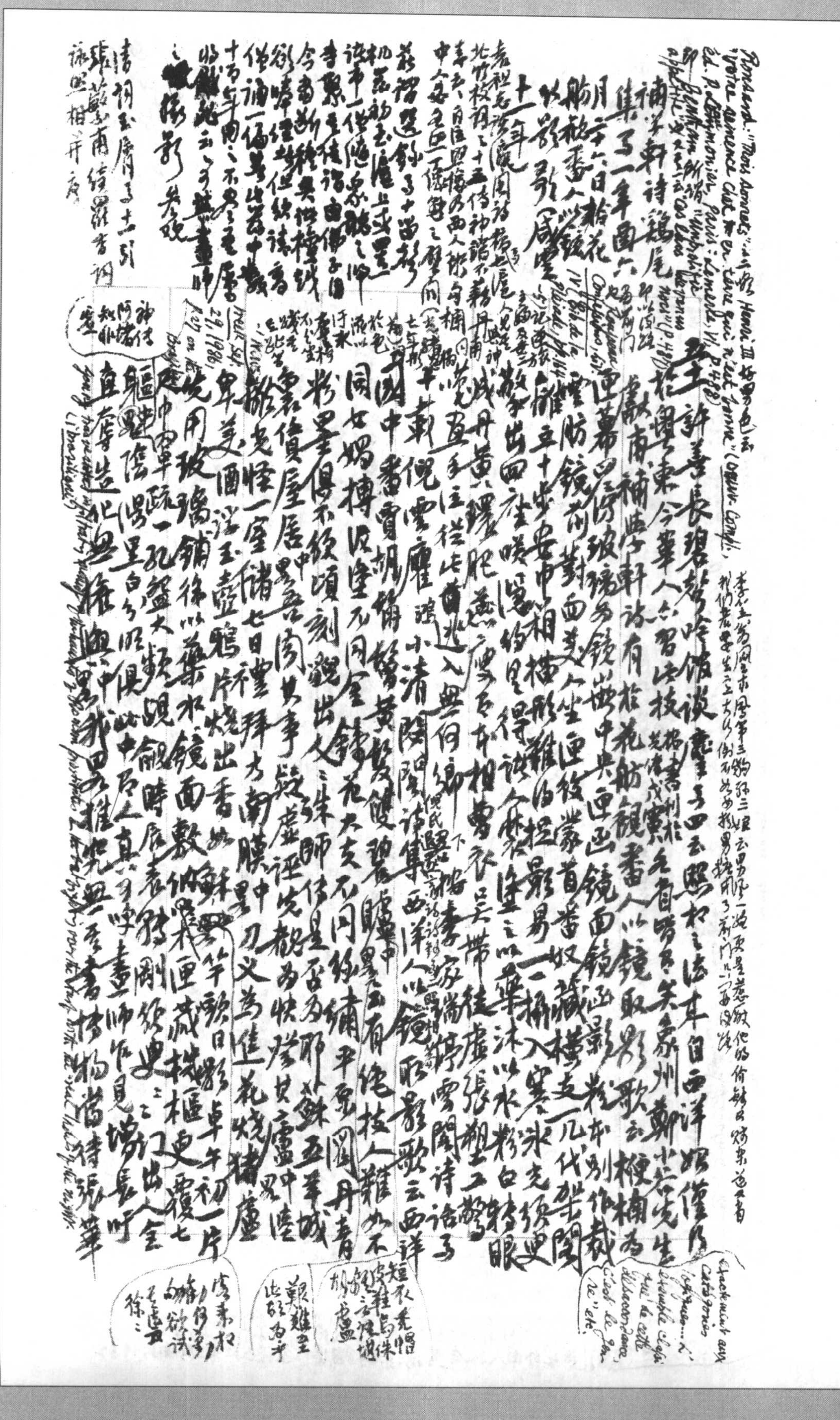
[illegible]

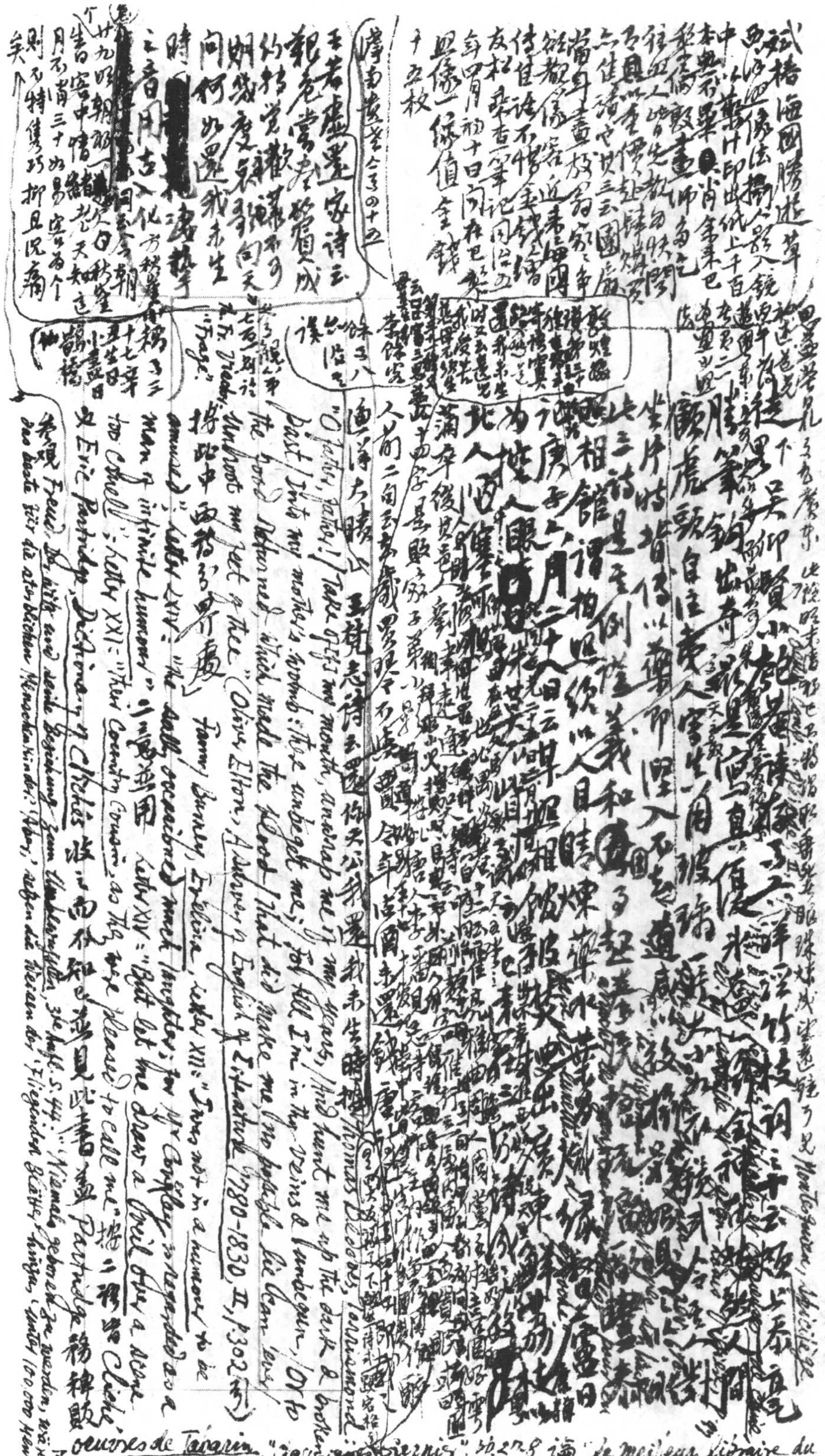
Monk Gibbon, The Masterpiece & the Man, 155 記 Yeats 語 "simply a matter of birth control".

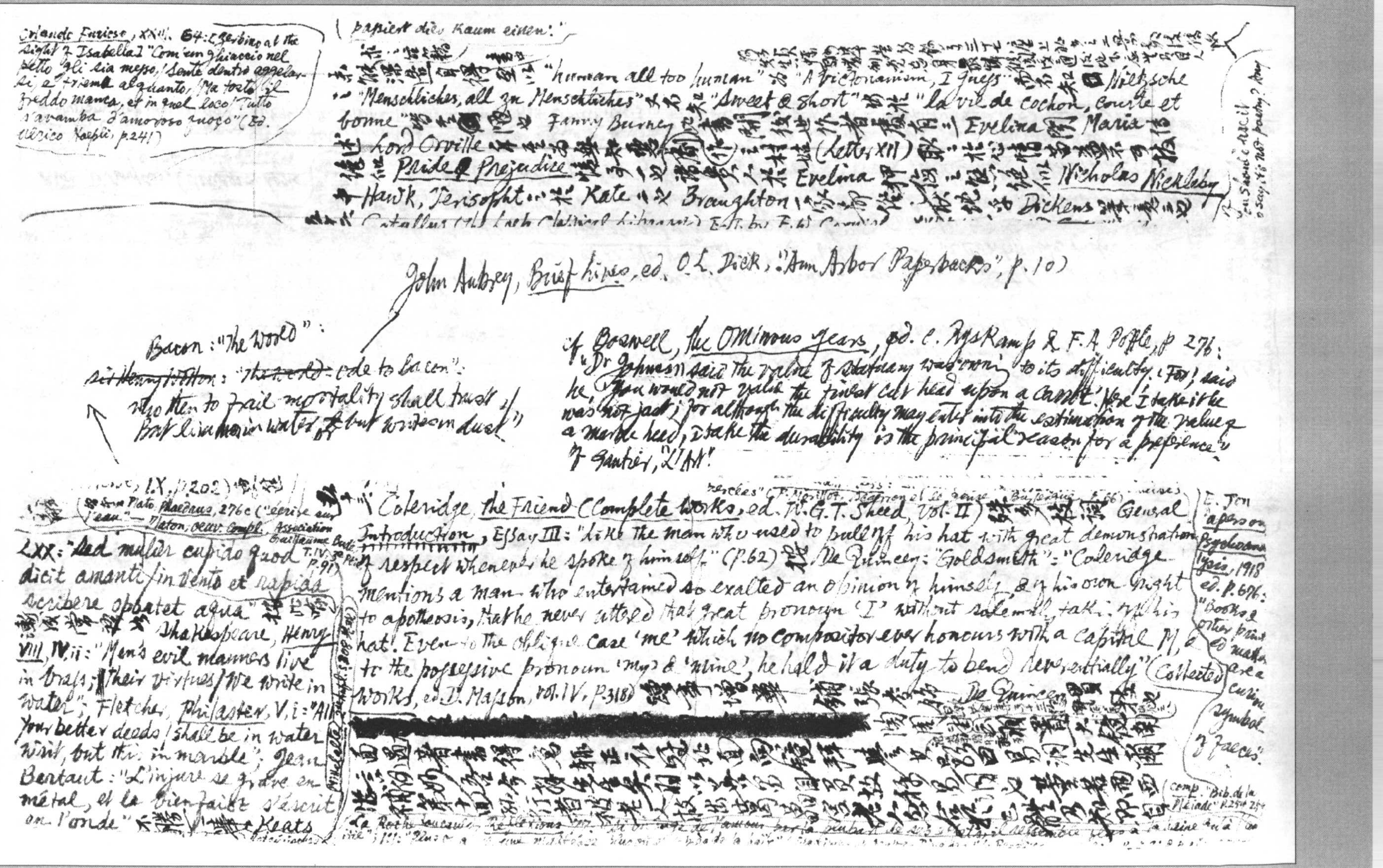
[illegible]

須閱夏穆海上奇書

儒林外史第四十二回李老四送細姑娘、順姑娘到儀徵豐家巷王義安那裏，道南京水西門近來生意不如何，李老四道：「近來被淮清橋那些開三噹行的擠壞了。」即如此。第三十回記杜慎卿湖亭大會品定小旦，自此傳偏了水西門，鬧動了淮清橋。正以娼與優對舉，謂高要力開三噹行則意不可解。







Orlando Furioso, XXIV. 64: [Zerbino at the sight of Isabella] "Com'un ghiaccio nel petto gli sia messo, / Sente dentro aggelarsi, e triema alquanto, / Ma tosto il freddo manca, et in quel loco / Tutto s'avampa d'amoroso fuoco" (Ed. Ulrico Hoepli, p.241)

(papiert dies kaum einen:"

求[illegible]

未敢深造自得 [illegible] "human all too human" 為 "A Victorianism, I guess" [illegible] 不知 [illegible] Nietzsche "Menschliches, all zu Menschliches" 大不知 "Sweet & short" 出於 "la vie de cochon, courte et bonne" [illegible] Fanny Burney [illegible] 書開後世作者處有三 Evelina [illegible] Maria 信述 Lord Orville [illegible] 作 [illegible] 村姑 (Letter XII) 取 [illegible] 於 [illegible] 情 [illegible] Pride & Prejudice [illegible] 一也 [illegible] Evelina [illegible] 絕似 Nicholas Nickleby 中 Hawk, Verisopht 之於 Kate 二也 Branghton 一家 [illegible] Dickens [illegible] 三也

[illegible] Catullus (the Loeb Classical Library) Ed. by F.W. Cornish

You should recite [illegible] to say, it's not poetry? Any

John Aubrey, *Brief Lives*, ed. O.L. Dick, "Ann Arbor Paperbacks", p.10)

Bacon: "The World":
~~Sir Henry Wotton~~: "~~The World~~ ode to Bacon":
"Who then to frail mortality shall trust,
But limns in water, or but writes in dust."

Cf. Boswell, *the Ominous Years*, ed. C. Ryskamp & F.A. Pottle, p.276: "Dr Johnson said the value of statuary was owing to its difficulty. 'For,' said he, 'You would not value the finest cut head upon a carrot.' Here I take it he was not just; for although the difficulty may enter into the estimation of the value of a marble head, I take the durability is the principal reason for a preference." Cf. Gautier, "L'Art".

[illegible], IX, p.202) [illegible]

(See Plato, *Phaedrus*, 276c ("écrire sur l'eau" — Platon, *Oeuv. Compl.*, Association Guillaume Budé, T.IV, 3e Ptie, p.91)

LXX: "Sed mulier cupido quod dicit amanti / in vento et rapida scribere oportet aqua" [illegible] Shakespeare, *Henry VIII*, IV.ii: "Men's evil manners live in brass; their virtues / We write in water"; Fletcher, *Philaster*, V.i: "All your better deeds / shall be in water writ, but this in marble"; Jean Bertaut: "L'injure se grave en métal, et le bienfait s'escrit en l'onde" [illegible] Keats [illegible]

Michelet [illegible] p.308 [illegible]

[illegible] Coleridge, *the Friend* (*Complete Works*, ed. W.G.T. Shedd, Vol. II) [illegible] General Introduction, Essay III: "Like the man who used to pull off his hat with great demonstration of respect whenever he spoke of himself." (P.62) [illegible] De Quincey: "Goldsmith": "Coleridge mentions a man who entertained so exalted an opinion of himself, & of his own right to apotheosis, that he never uttered that great pronoun 'I' without solemnly taking off his hat! Even to the oblique case 'me' which no compositor ever honours with a capital M, & to the possessive pronoun 'my' & 'mine', he held it a duty to bend reverentially" (Collected Works, ed. D. Masson, vol. IV, p.318) 譯事增華 [illegible] De Quincey [illegible]

[redacted] [illegible]

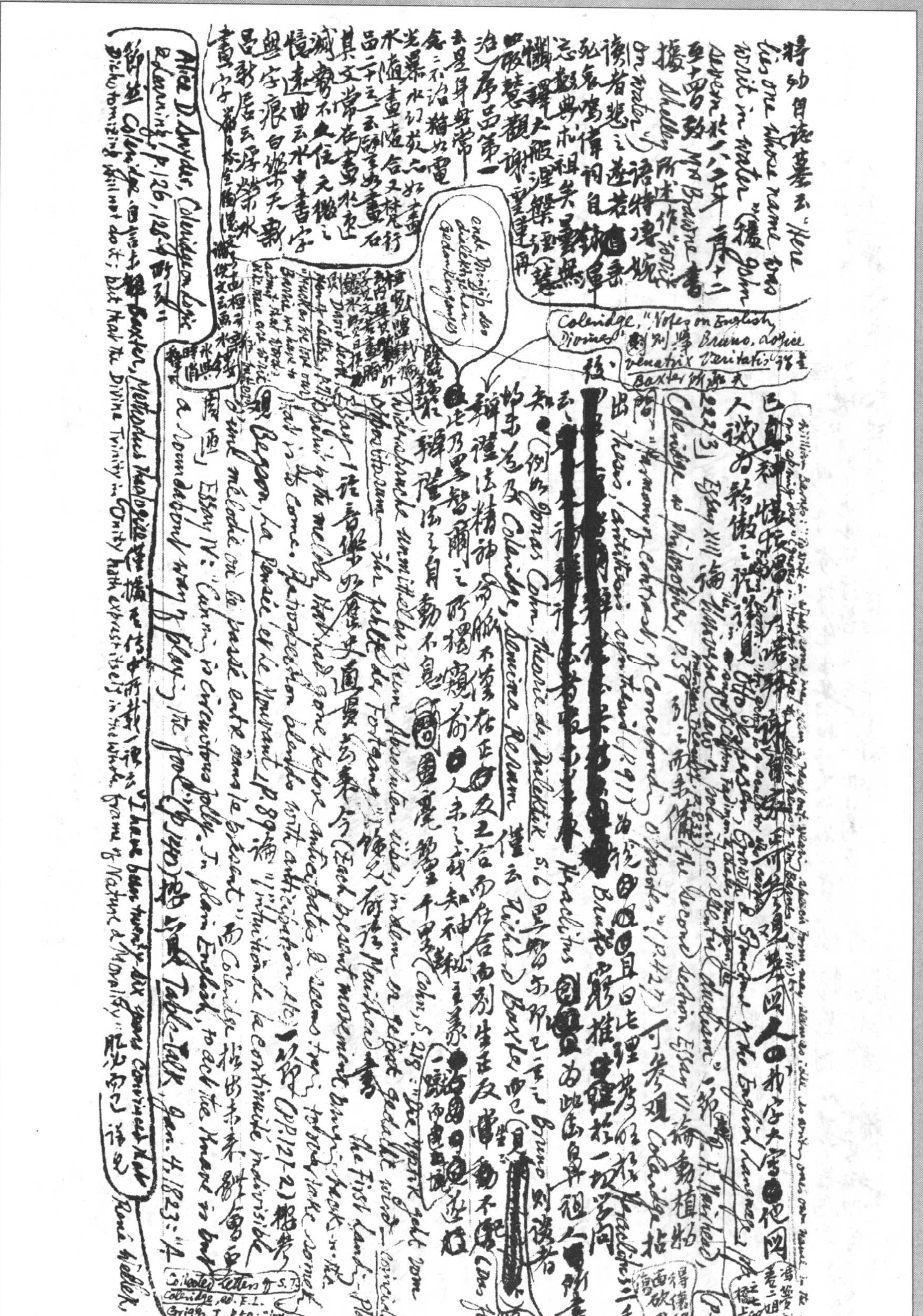
面 [illegible] 著書得意 [illegible]

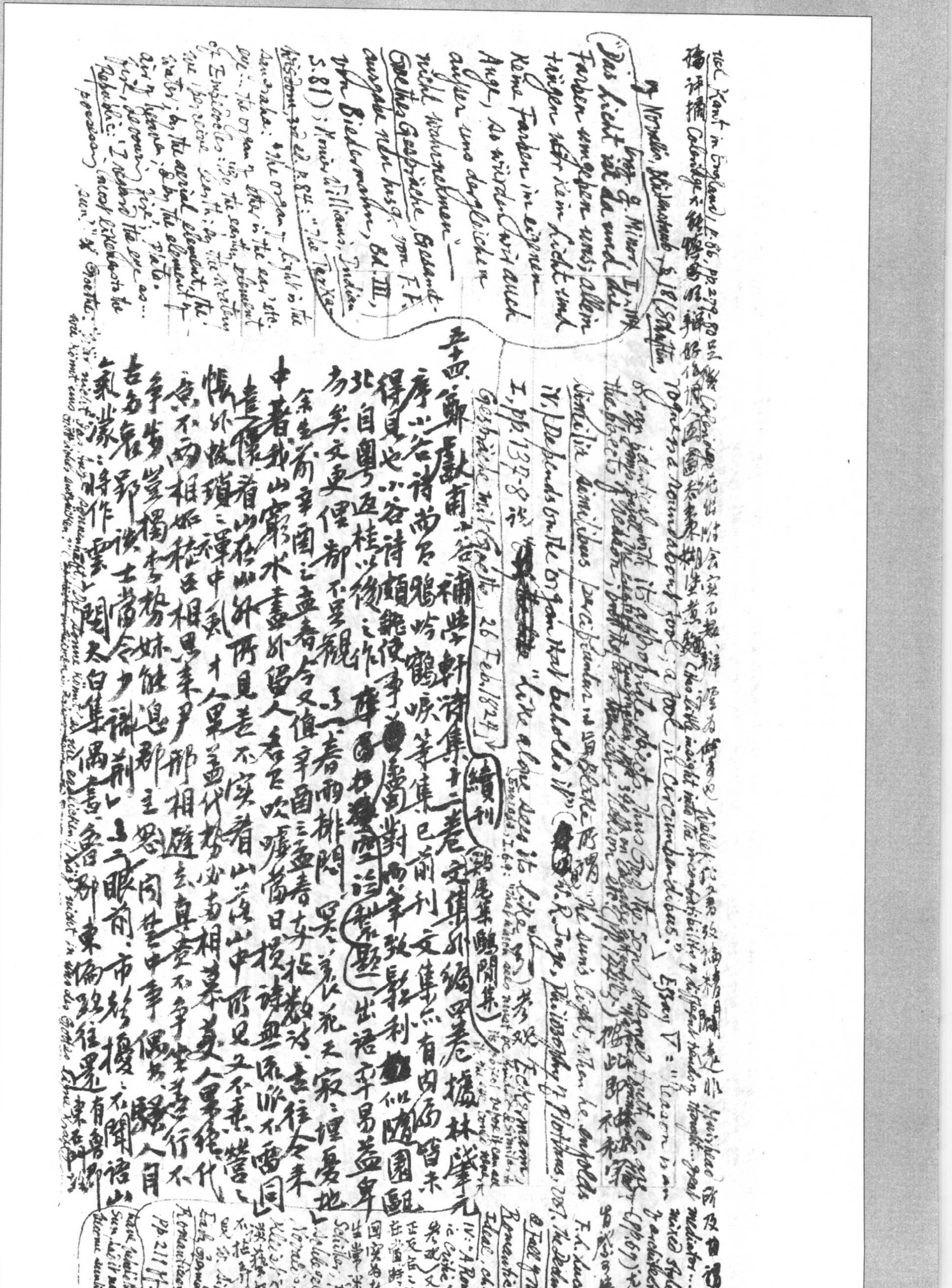
[illegible]

E. Jones, *Papers on Psycho-Analysis*, 1918 ed. p.676: "Books & other printed matter are a curious symbol of faeces."

(comp. "Bib. de la Pléiade" p.254 [illegible]

La Rochefoucauld, *Réflexions div.* [illegible]





Vgl. Kant in England, I, 86, pp. 279-80 [illegible]

論評摘 Coleridge [illegible] Coleridge [illegible] might not the [illegible] … a fool in circumstances … Essay V: "Reason is an [illegible]" F. L. Lucas, The Decline & Fall of the Romantic Ideal, ch. IV: "A Romantic Crisis" [illegible]

Novalis, Blüthenstaub, S. 18 (Schriften, hrsg. v. J. Minor, II) [illegible]

"Das Licht ist da und die Farben umgeben uns; allein trügen wir kein Licht und keine Farben im eigenen Auge, so würden wir auch außer uns dergleichen nicht wahrnehmen" — Goethes Gespräche, Gesamtausgabe von F. Frh. von Biedermann, Bd. III, S. 81 (Goethe 26 Feb. 1824)

[illegible] "It depends on the organ that beholds it" [illegible] I, pp. 137-8 [illegible] "Like alone sees its like" (Enneads, I. 6. 9) [illegible] Eckermann [illegible] Schiller [illegible] Plato [illegible] pp. 211 ff.

五十四．鄭獻甫小谷《補學軒詩集》十二卷、文集四卷（續刊）、橘林叢筆一卷

序：小谷詩尚有鴟吟鶴唳等集，已前刊文集，亦有内[illegible]皆未得見也。小谷詩頗能使事，屬對而筆致軒利，似隨園甌北。自粵西桂以後之作，[illegible]詩新題，出語平易，蓋[illegible]矣。文更俚鄙不足觀。

[illegible]春雨排悶[illegible]哀花天寂寂，埋骨地[illegible]

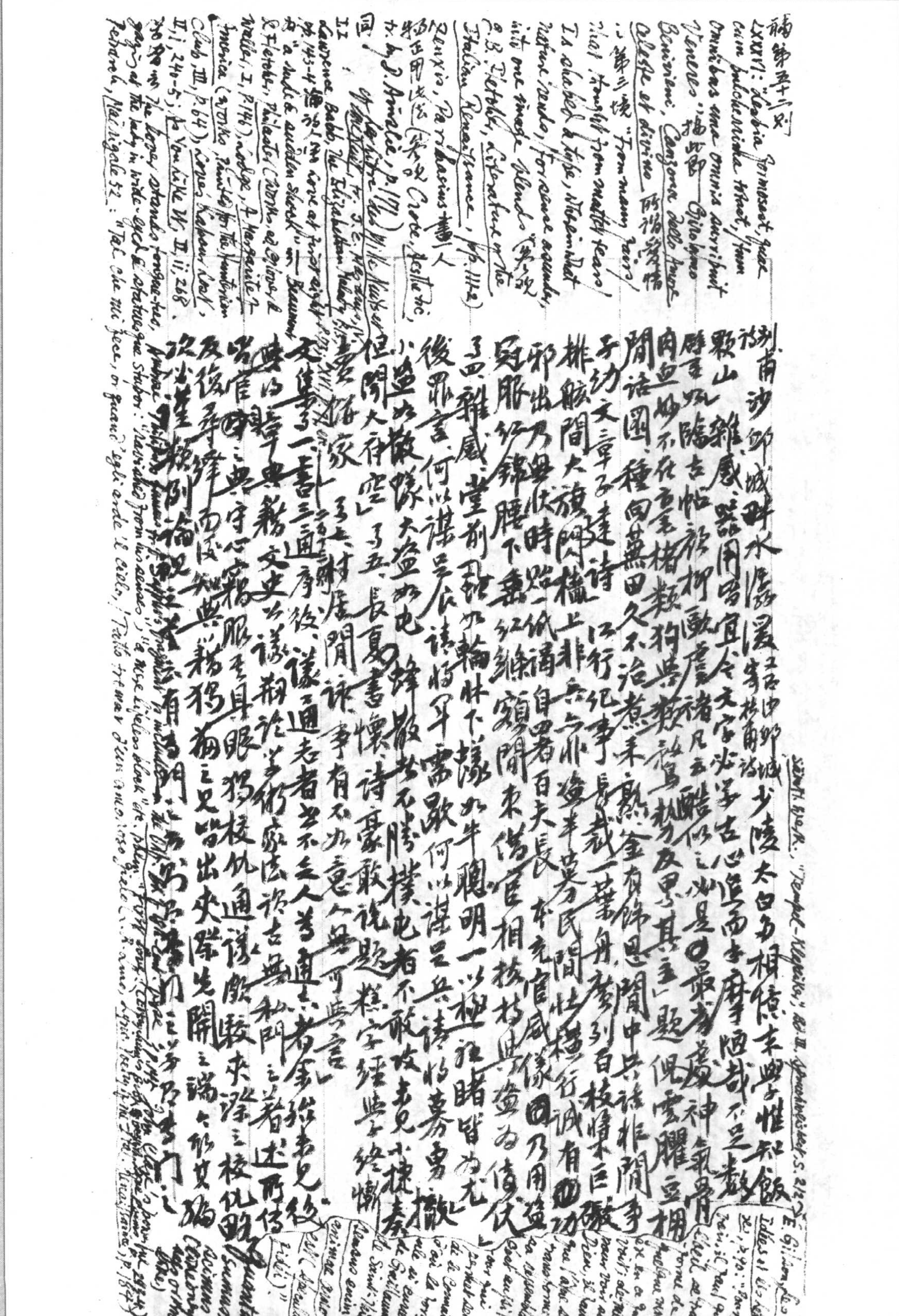
余生前辛國之並春，今又值辛國之並春[illegible]古往今來[illegible]

中著我山窮水盡外留人。春色吹噓當日損，詩無流派不雷同[illegible]

[illegible]看山在山外，所見[illegible]不如看山落山中，所見又不兼[illegible]

[illegible]才人畢竟無代[illegible]必至相摹[illegible]

[illegible]



them; St. Augustine called the gashes & the dislocations in the body of St Vincent beautiful, because they were evidence of his endurance, but they were on the other hand ugly in so far as they were signs of the cruelty of the tyrant Dacianus... Doctors call even urine & faeces beautiful, when they indicate health. Everything is both beautiful & ugly."

→ belle scorticature e slogature
→ e belle, chiamano perfino le urine e le feci i medici quando dimostrano buona salute

— Epictetus: "Everything has two handles, by one of which it ought be carried & by the other not" ("The Loeb Classical Library", tr. by W. A. Oldfather, II, p. 257)

Estetica, 10ª ed. p. 198

Croce, Aesthetic, tr. D. Ainslie, p. 181: 引 Campanella, Poetica, art. VII: belle ferite "Mandricard called the wounds in the bodies of his friends the Moors beautiful, for they were large & gave evidence of the great strength of Roland who dealt

笑吾門三吳野丹世守之誼云：此即章氏由閒之處，後來推擴盡致，乃託於布太史之六家、劉子駿七略，評[illegible]所生云，括鄭氏陸[illegible]，直齋為之詠，而道咸間於章氏書[illegible]者比為傳[illegible]先生[illegible]田祇。朱伯韓怡志堂文初編卷四周文彩文集序云：[illegible]章實齋文史通義[illegible]辨相說云云，[redacted]及張宗泰魯巖所學集十跋文史通義內篇、書文史通義外篇後、章氏遺書辨誤三篇，皆[redacted]而章氏[illegible]者所不知[illegible]。

(Ch. Morgenstern: "Glückselige Malerstandpunkt": "Madonna! Welche Armut, welcher Dreck! — / Doch auch wie wundervolle Farbenfleck!" (Epigramme und Sprüche, R. Piper & Co. Verlag, 1921, S. 74)

之乃 The Collected Writings of Thomas De Quincey, ed. D. Masson, Vol. XIII "On Murder Considered as One of the Fine Arts": "Everything in this world has two handles. Murder... may be laid hold of by the moral handle — or it may also be treated aesthetically" (P. 13); "The tendency to a critical or aesthetic valuation of fires and murders is universal" (P. 72) 擬作者如[illegible]析為

不附[redacted]引[illegible]譜此又一例[redacted]後來王爾德[illegible]論實

胎息在是 Laurent Tailhade: "Qu'importent les victimes, si le geste est beau!" 即

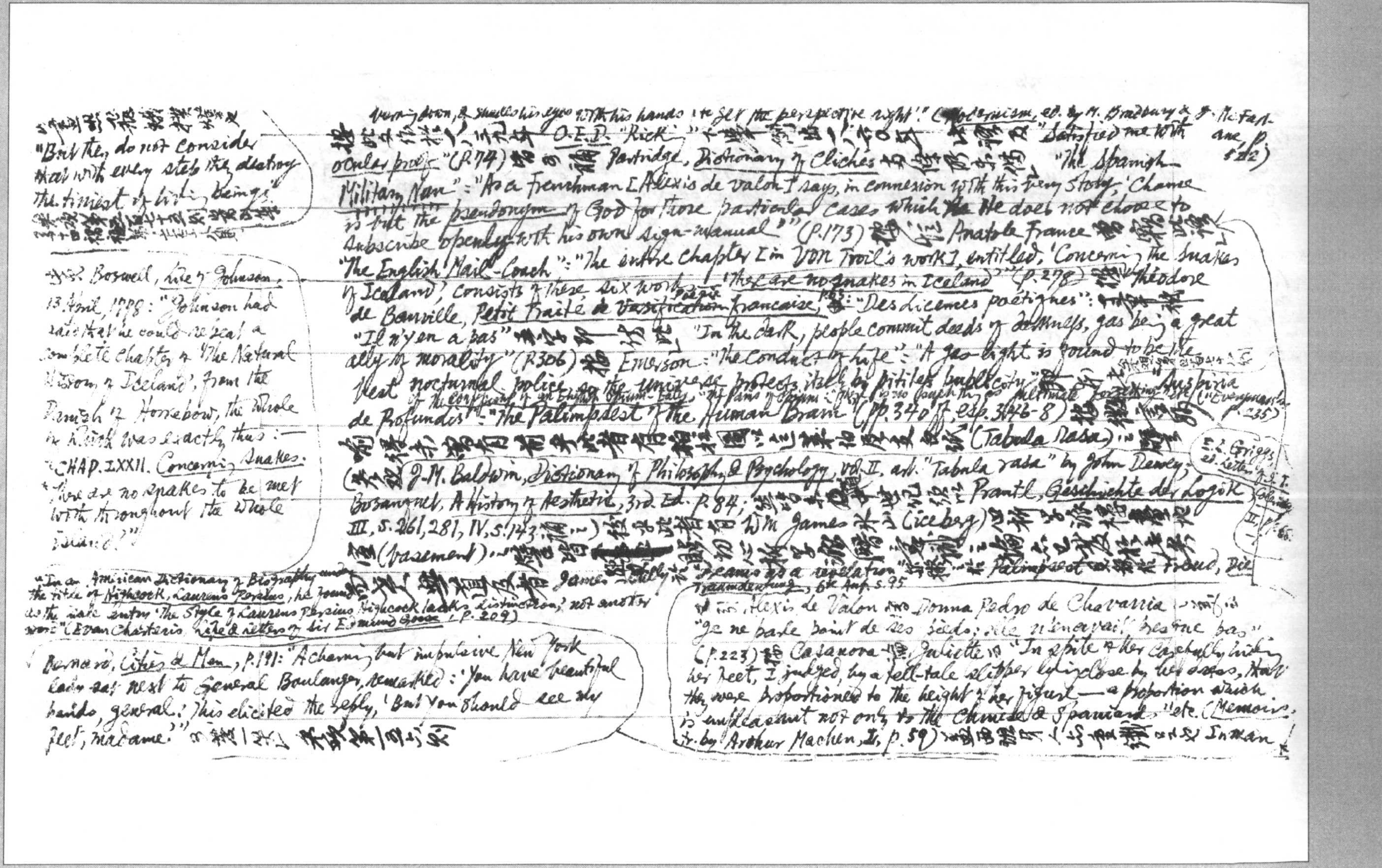
[illegible] Santayana 之[illegible]理 The Sense of Beauty: "We are not pleased by virtue of the suggested evils, but in spite of them" (P. 222); "A conflagration may be called an evil, because it usually involves loss & suffering; but if, without caring for a loss or suffering we do not share, we are delighted by the blaze, & still say that what pleases us is an evil, we are using this word as a conventional appellation... We are not pleased by an evil; we are pleased by a vivid & exciting sensation, which is a good but which has for objective cause an event may indeed be an evil to others, but about the consequence of which we are not thinking at all. There is nothing which is not an evil, which is not unfavourable to some interest, & does not involve some infinitesimal or ultimate suffering in the universe of life" (P. 223); "the pleasures of drinking & walking are not tragic to us, because we may be poisoning some bacillus or crushing some worm" (P. 224). "All of us were alive & kicking" (P. 61)

"The young man in Ibsen's poem 'On the Heights'" enjoys the aesthetic spectacle of his mother's cottage

[illegible]

據 Henri Clouard, Histoire de la litt. fr. du symbolisme à nos jours, T. I, P. 95 [illegible] "Qu'importe[redacted] la mort de vagues humanités, si par elle s'affirme l'individu?" [illegible]又見 A. Billy, L'Époque 1900, pp. 414, 436

Magnus Hirschfeld, Curious Sex Customs in the Far East, tr. by O. P. Green, P. 209 記印度信奉 the Jain sect 者[illegible]



[illegible] bending down, & shades his eyes with his hands to get the perspective right." (Modernism, ed. by M. Bradbury & J. McFarlane, p. 512)

按此文作於一八二九年 O.E.D. "Rick" 下舉例出一八六〇年 [illegible] "Satisfied me with ocular proof" (P.74) [illegible] Partridge, Dictionary of Clichés [illegible] "The Spanish Military Nun": "As a Frenchman [Alexis de Valon] says, in connexion with this very story, 'Chance is but the pseudonym of God for those particular cases which He does not choose to subscribe openly with his own sign-manual.'" (P.173) [illegible] Anatole France [illegible] "The English Mail-Coach": "The entire chapter [in Von Troil's work], entitled 'Concerning the Snakes of Iceland,' consists of these six words — 'There are no snakes in Iceland.'" (P.278) [illegible] Théodore de Banville, Petit Traité de Poésie française, [illegible]: "Des Licences poétiques": [illegible] "Il n'y en a pas" [illegible] "In the dark, people commit deeds of darkness, gas being a great ally of morality" (P.306) [illegible] Emerson: "The Conduct of Life": "A gas-light is found to be the best nocturnal police, as the universe protects itself by pitiless publicity." [illegible] Suspiria de Profundis: "The Palimpsest of the Human Brain" (pp. 340 ff., esp. 346-8) [illegible] of the Confessions of an English Opium-Eater, "The Pains of Opium": "there is no such thing as ultimate forgetting" [illegible] ("Levana" p.235) [illegible] (Tabula rasa) [illegible] (參觀 J.M. Baldwin, Dictionary of Philosophy & Psychology, Vol. II, art. "Tabula rasa" by John Dewey; Bosanquet, A History of Aesthetic, 3rd. Ed. P. 84; [illegible] Prantl, Geschichte der Logik III, S. 261, 281, IV, S. 143 [illegible]) [illegible] Wm James [illegible] (iceberg) [illegible] (basement) [illegible] [redacted] [illegible] James Sully [illegible] "Dreams as a revelation" [illegible] Palimpsest [illegible] Freud, Die Traumdeutung, 6te Aufl. S. 95

E.L. Griggs ed. Letters of S.T. Coleridge, II, p. 66.

[illegible]
"But they do not consider that with every step they destroy the tiniest of living beings."
[illegible]

[illegible] Boswell, Life of Johnson, 13 April, 1778: "Johnson had said that he could repeat a complete chapter of 'The Natural History of Iceland', from the Danish of Horrebow, the whole of which was exactly thus:— 'CHAP. LXXII. Concerning Snakes. There are no snakes to be met with throughout the whole island.'"

"In an American Dictionary of Biography under the title of Hitchcock, Laurens Perseus, he found as the sole entry 'The Style of Laurens Perseus Hitchcock lacks distinction,' not another word" (Evan Charteris, Life & Letters of Sir Edmund Gosse, p. 209)

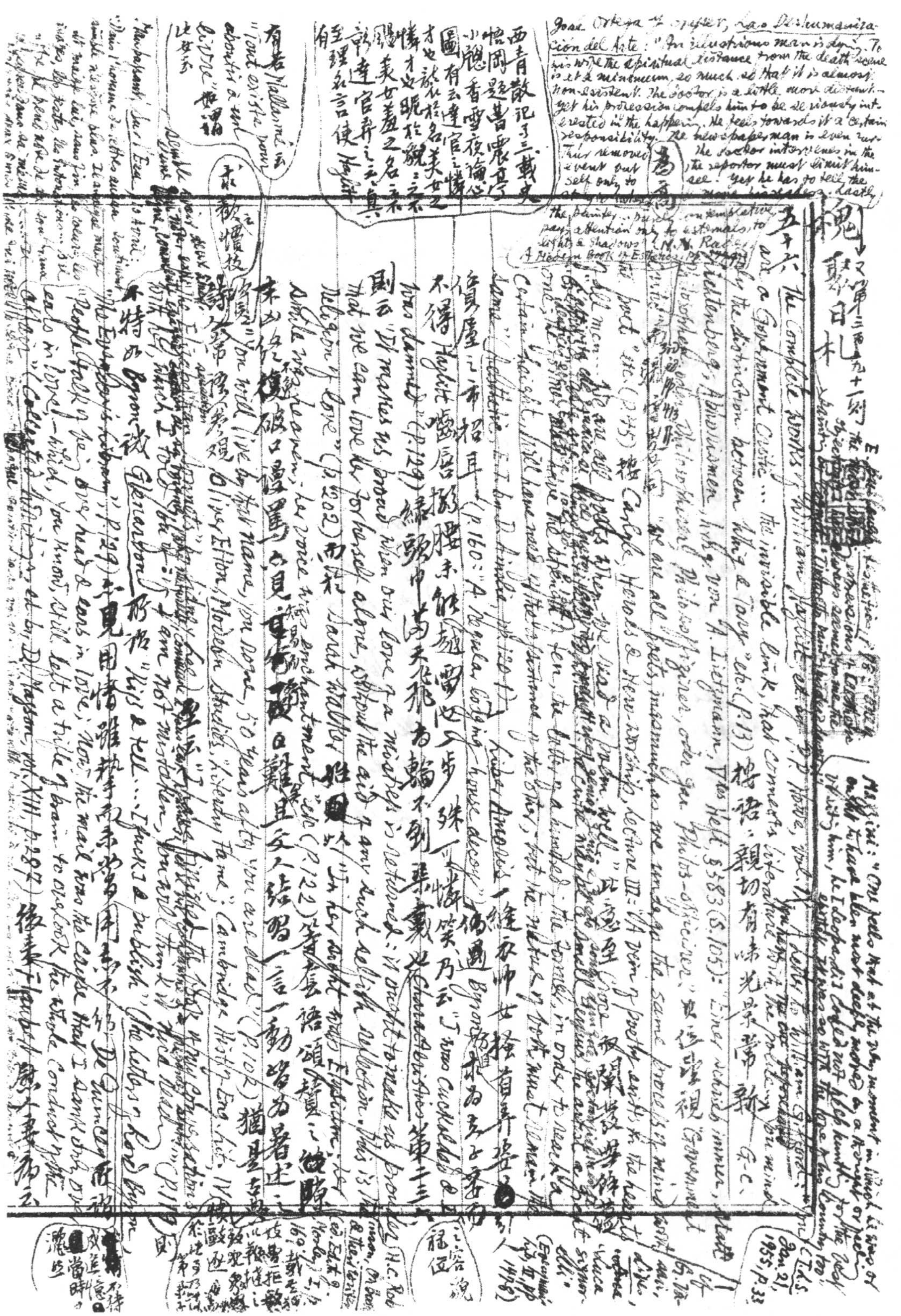
Bernard, Cities & Men, p. 191: "A charming but impulsive New York lady sat next to General Boulanger, remarked: 'You have beautiful hands, general.' This elicited the reply, 'But you should see my feet, madame.'" [illegible]

[illegible] Alexis de Valon [illegible] Donna Pedro de Chavarria [illegible] "Je ne parle point de ses pieds; elle n'en avait presque pas" (p.223) [illegible] Casanova [illegible] Juliette [illegible] "In spite of her carefully hiding her feet, I judged, by a tell-tale slipper lying close by her dress, that they were proportioned to the height of her figure — a proportion which is unpleasant not only to the Chinese & Spaniards" etc. (Memoirs, tr. by Arthur Machen, II, p. 59) [illegible] Inman!

[補三十三則] Verlaine: "Ces Passions":
"Ah! les pauvres amours banales, animales, / Normales! Gros goûts lourds ou frugales fringales, / Sans compter la sottise et des fécondités!" (Quoted Enid Starkie, Arthur Rimbaud, Revised Ed., 1947, p. 185)

[補四十二則] G. F. Meier: "Le guance di una ~~bella~~ bella donna, sulle quali in giovanil pompa fioriscono le rose, sono belle finchè si guardano con occhio nudo. Si guardino invece, con una lente d'ingrandimento. Dov'è andata ora la bellezza? Si stenta a credere che una nauseante superficie, scabrosa, tutta valli e montagne, i cui pori sono pieni di sozzure, e ch'è qua e là coperta di peli, sia la sede di quell'attività ~~amorosa, che lega~~ i cuori?' (Quoted B. Croce, Estetica, 10ª ed., p. 270)

譚瑩樂志堂文略卷三
顯微鏡賛、即西說之
一公髮粟柔微大佳
映乘輛同傀儡

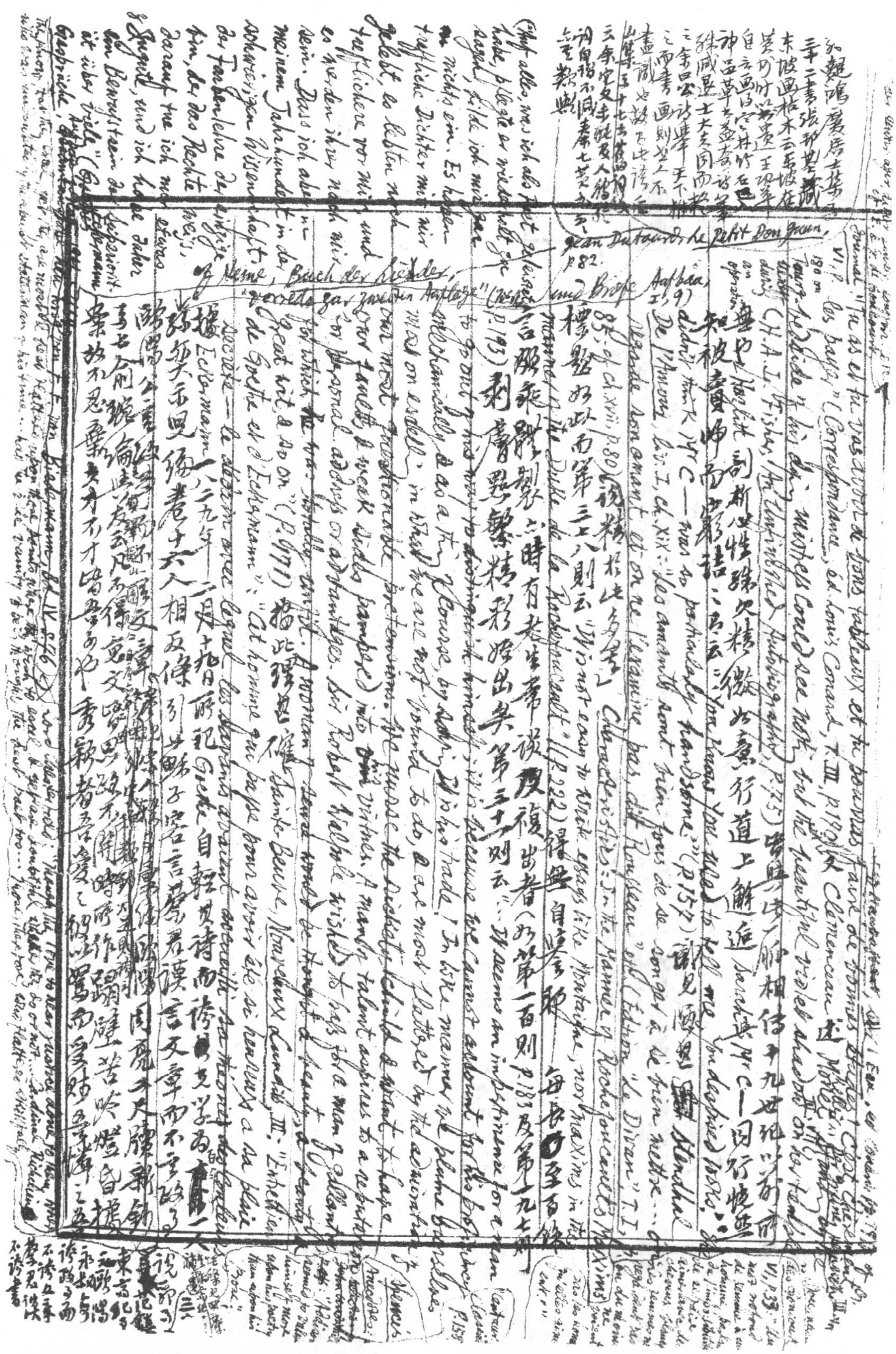


西青散記卷三載史悟岡題書農亭小隱香雪夜論心圖有云：「達官之憐才也誠於名，美女之憐才也昵於貌。[illegible]美女羞之名不[illegible]，達官弃之[illegible]。」至理名言，使Hazlitt有[illegible]

José Ortega y Gasset, *La Deshumanización del Arte*: "An illustrious man is dying. To his wife the spiritual distance from the death scene is at a minimum, so much so that it is almost non-existent. The doctor is a little more distant—yet his profession compels him to be seriously interested in the happening. He feels towards it a certain responsibility. The newspaperman is even further removed. The doctor intervenes in the event but the reporter must limit himself only to [illegible]. Yet he has to tell the news to his readers. Lastly the painter … purely contemplative, pays attention only to externals, to lights & shadows" (M. M. Rader, *A Modern Book of Esthetics*, p. [illegible])

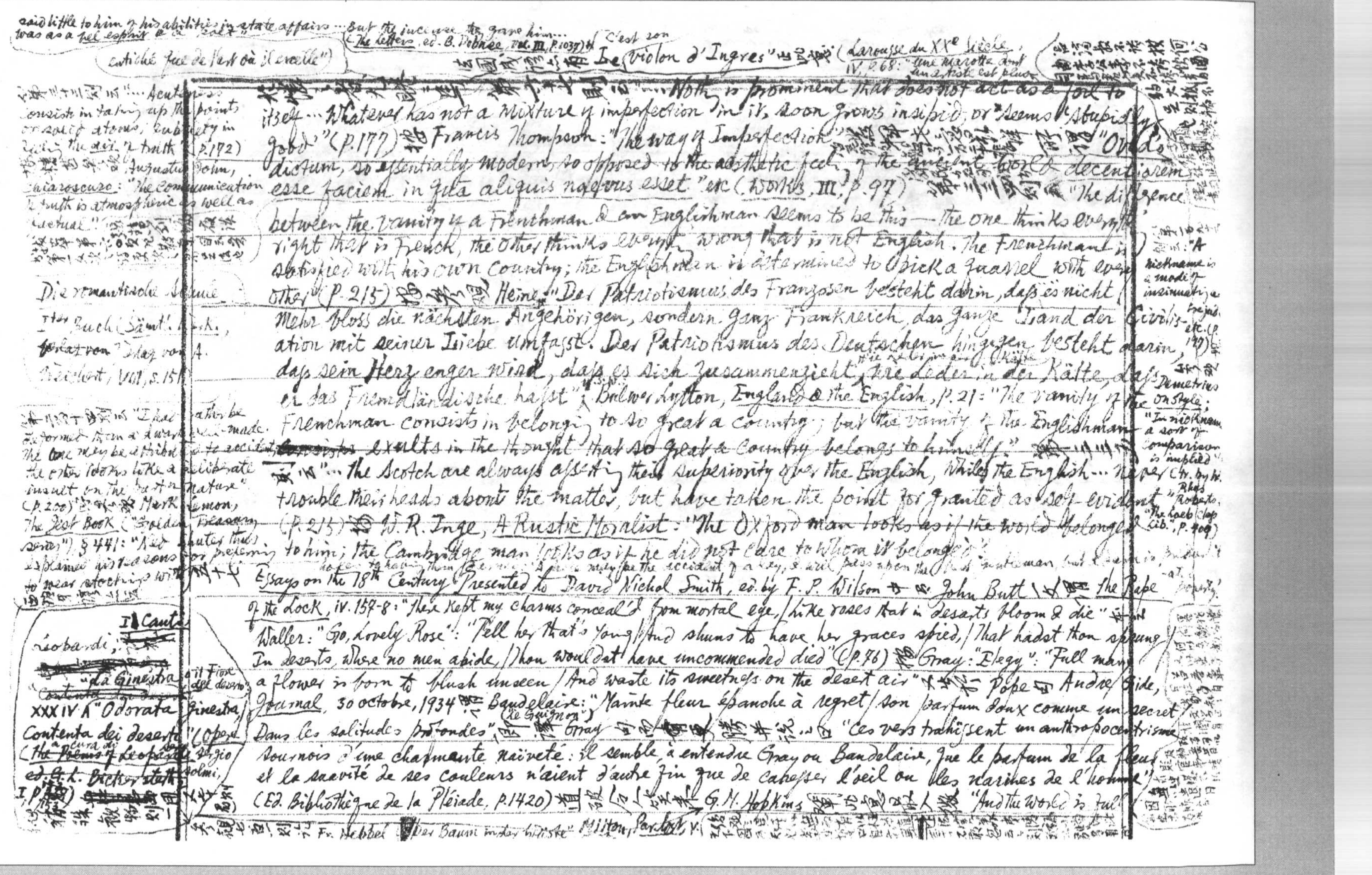
五十六

The Complete Works of William Hazlitt



Jean Dutourd, Le Petit Don Juan, p. 82.

Heine, Buch der Lieder, "Vorrede zur zweiten Auflage" (Werke und Briefe, Aufbau, I, 9)



said little to him of his abilities in state affairs … But the incense he gave him … was as a … (The Letters, ed. B. Dobrée, Vol. III, p.1037) [illegible] "C'est son … entiché que de l'art où il excelle")

法國成語亦有 "Le Violon d'Ingres" 正此意 (Larousse du XXe Siècle, IV, p.68: "une marotte dont un artiste est plus

[illegible] ……"Nothing is prominent that does not act as a foil to itself … Whatever has not a mixture of imperfection in it, soon grows insipid, or "seems stupidly good"" (p.177) 按 Francis Thompson: "The Way of Imperfection" [illegible] "Ovid's dictum, so essentially modern, so opposed to the aesthetic feeling of the ancient world: decentiorem esse faciem in qua aliquis naevus esset" etc. (Works, III, p.97) [illegible] "The difference between the vanity of a Frenchman & an Englishman seems to be this — the one thinks everything right that is French, the other thinks everything wrong that is not English. The Frenchman is satisfied with his own country; the Englishman is determined to pick a quarrel with every other" (p.215) 按參觀 Heine: "Der Patriotismus des Franzosen besteht darin, daß es nicht mehr bloss die nächsten Angehörigen, sondern ganz Frankreich, das ganze Land der Civilisation mit seiner Liebe umfaßt. Der Patriotismus des Deutschen hingegen besteht darin, daß sein Herz enger wird, daß es sich zusammenzieht, wie Leder in der Kälte, daß er das Fremdländische haßt"; Bulwer Lytton, England & the English, p.21: "The vanity of the Frenchman consists in belonging to so great a country; but the vanity of the Englishman ~~consists~~ exults in the thought that so great a country belongs to himself." [illegible] 又云 "… the Scotch are always asserting their superiority over the English, whilst the English … never trouble their heads about the matter, but have taken the point for granted as self-evident" (p.215) 按 W. R. Inge, A Rustic Moralist: "The Oxford man looks as if the world belonged to him; the Cambridge man looks as if he did not care to whom it belonged".

五十七 Essays on the 18th Century Presented to David Nichol Smith, ed. by F. P. Wilson 與 John Butt 文 [illegible] The Rape of the Lock, iv.157-8: "There kept my charms conceal'd from mortal eye, / Like roses that in deserts bloom & die" [illegible] Waller: "Go, Lovely Rose": "Tell her that's young / And shuns to have her graces spied, / That hadst thou sprung / In deserts, where no men abide, / Thou would'st have uncommended died" (p.76) 按 Gray: "Elegy": "Full many a flower is born to blush unseen / And waste its sweetness on the desert air" 本於 Pope 與 [illegible] André Gide, Journal, 30 octobre, 1934 論 Baudelaire ("Le Guignon"): "Mainte fleur épanche à regret / Son parfum doux comme un secret / Dans les solitudes profondes", [illegible] Gray [illegible] 詩并說 [illegible] 曰 "Ces vers trahissent un anthropocentrisme sournois d'une charmante naïveté: il semble, à entendre Gray ou Baudelaire, que le parfum de la fleur et la suavité de ses couleurs n'aient d'autre fin que de caresser l'oeil ou les narines de l'homme" (Éd. Bibliothèque de la Pléiade, p.1420) 道破 [illegible] G. M. Hopkins [illegible] "And the world is full

[illegible] Fr. Hebbel [illegible] "Der Baum in der Wüste" Milton, Par. Lost, V. [illegible]

[illegible] "… Acuteness consists in taking up the points or solid atoms, subtlety in taking the air of truth" (p.172) [illegible] Augustus John, chiaroscuro: "The communication of truth is atmospheric as well as factual." [illegible]

Die romantische Schule, I^tes Buch (Sämtl. Werk., hrsg. von A. … Elster), Vol. V, S.15[illegible]

[illegible] "I had rather be deformed than a dwarf … well-made. The one may be attributed to accident, the other looks like a deliberate insult on the part of nature" (p.200) [illegible] Mark Lemon, The Jest Book ("Golden Treasury Series"), §441: "Ned Shuter thus explained his reasons for preferring to wear stockings with [illegible]

Il Canti
Leopardi,
"La Ginestra o il Fiore del deserto",
XXXIV: "Odorata Ginestra, / Contenta dei deserti" (L'Opere, a cura di Sergio Solmi, The Poems of Leopardi, ed. G. L. Bickersteth, I, p.[illegible]) [illegible]

[illegible] "A nickname is a mode of insinuating a … " etc. (p.197) [illegible] Demetrius On Style: "In nicknames a sort of comparison is implied" (tr. by W. Rhys Roberts, "The Loeb Clas. Lib.", p.409)

蘇子瞻絕句云：鄱陽湖上都昌縣，燈火樓臺一萬家。水隔南山人不到，東風吹老碧桃花。

Samuel Partridge [illegible] Appendix [illegible]

I. They all speak; phenomena good [illegible], that go without notice, go unremarked [illegible] You have felt [illegible] / You say: "I'll [illegible] the sea for us; / Do make it one less moan" [illegible] The White Clouds [illegible] / Unharked in heaven from [illegible] / [illegible]

G. M. Hopkins & R. W. Dixon, ed. C. C. Abbott

[illegible] 花云：村南無限桃花發，唯我多情獨自來。[illegible]

楊柳枝詞云：[illegible]

何遜[illegible]

五十八、程大昌考古編卷七曰：香山題李杜詩卷，歷敘二公流落，而曰：天意君須會，人間要好詩。[illegible]

[illegible] 焦循易餘籥錄卷十六曰：[illegible]

[illegible] 四字 [illegible]

五十九、[illegible]

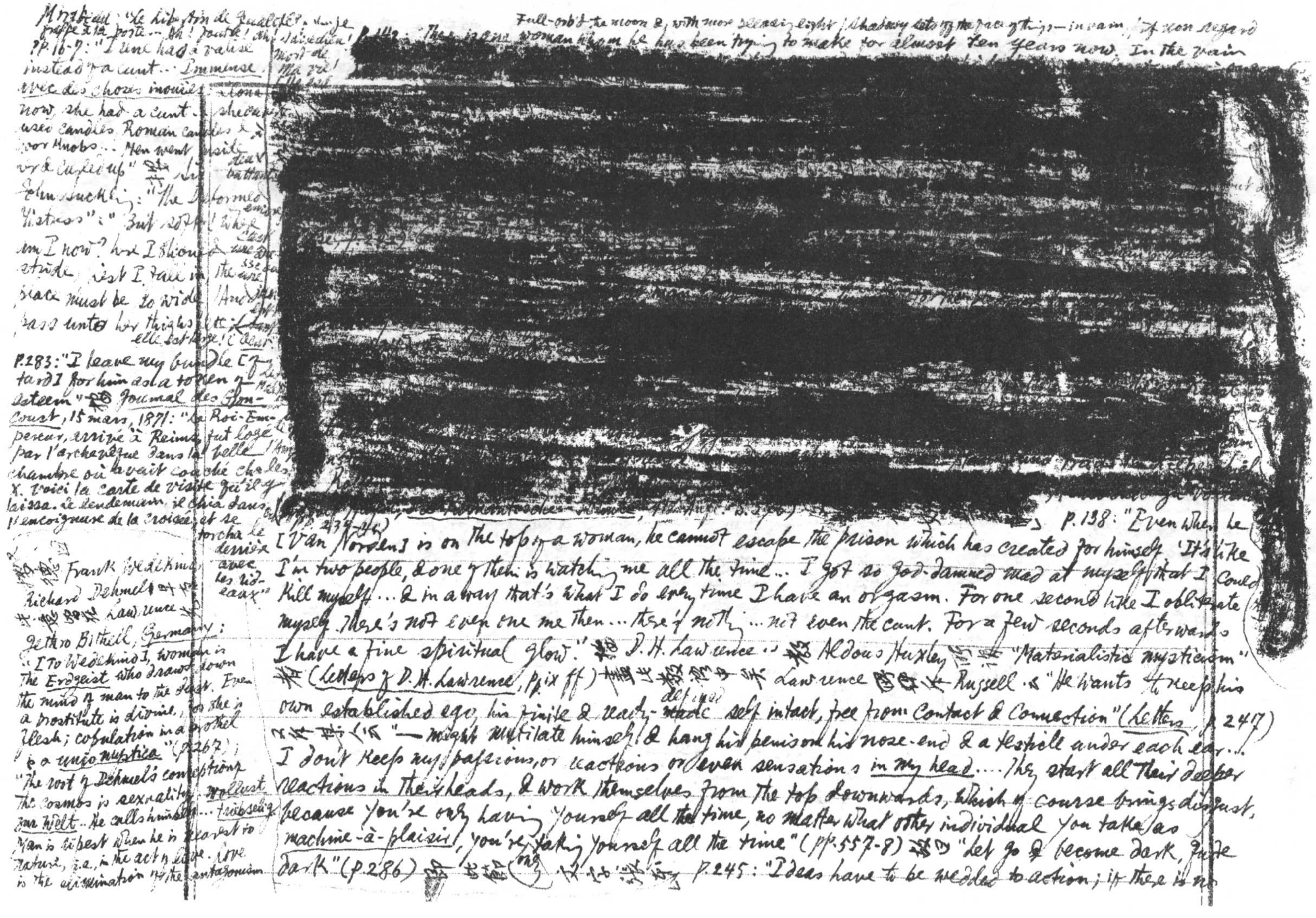
Samuel Butler, Characters & Passages from Notebooks, ed. A. R. Waller, p. 433: "[illegible] old women [illegible] their husbands [illegible] to go into them."

[redacted]

[illegible] Cancer [illegible] The Philosophy [illegible] Inside the Whale, pp. 132 [illegible]

少陵詩云：細柳新蒲為誰綠。

晚桃花云：一樹紅桃亞拂池，竹遮松蔭晚開時。非因斜日無由見，不是閑人豈得知。寄語多情熊少府，羨君將向[illegible]。[illegible]惜白[illegible]待郎來折一枝。



Mirbeau: "Le Libertin de Qualité" ... je grippe à la poste... Ah! foutre! Ah! Sacredieu! Mort de Ma vie! Elle est ... elle est large! C'était

PP. 16-7: "Tania had a valise instead of a cunt... Immense avec des choses inouïes ... now she had a cunt ... used candles, Roman candles & door knobs... Men went inside & curled up" 參 Sir John Suckling: "The Deformed Mistress": "But soft! Where am I now? here I should stride lest I fall in, place must be so wide ... pass unto her thighs" etc.

P.283: "I leave my bundle [of ... tard] for him as a token of esteem" 參 Journal des Goncourt, 15 mars, 1871: "Le Roi-Empereur, arrivé à Reims, fut logé par l'archevêque dans la belle chambre où avait couché Charles X. Voici la carte de visite qu'il y laissa. Le lendemain, il chia dans l'encoignure de la croisée et se torcha le derrière avec les rideaux."

[illegible] Frank Wedekind, Richard Dehmel 之 [illegible] Lawrence [illegible] Jethro Bithell, Germany: "[To Wedekind], woman is the Erdgeist who draws down the mind of man to the flesh. Even a prostitute is divine, for she is flesh; copulation in a brothel is a unio mystica" (p. 267); "The root of Dehmel's conception of the cosmos is sexuality. Wollust ... he calls himself ... Triebseligkeit ... Welt... Man is at his best when he is nearest to Nature, i.e., in the act of love. Love is the culmination of the antagonism

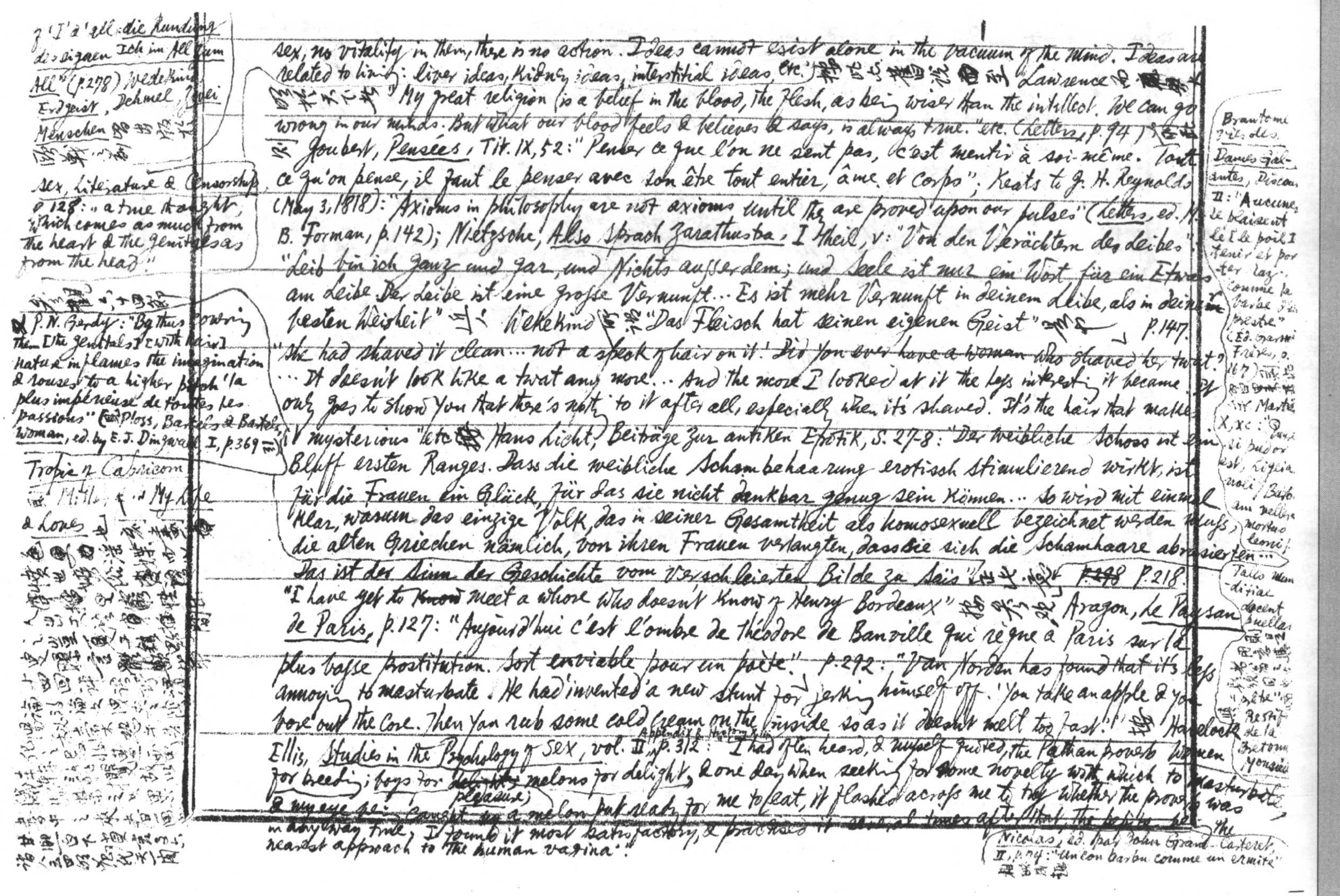
Full-orb'd the moon &, with more sleazy light / Shadowy sets off the face of things—in vain, / If none regard

P. 112: There is one woman whom he has been trying to make for almost ten years now. In the vain

[redacted]

(pp. 239-41)

P. 138: "Even when he [Van Norden] is on the top of a woman, he cannot escape the prison which he has created for himself. 'It's like I'm two people, & one of them is watching me all the time... I got so god-damned mad at myself that I could kill myself... & in a way that's what I do every time I have an orgasm. For one second like I obliterate myself. There's not even one me then... there's nothing... not even the cunt. For a few seconds afterwards I have a fine spiritual glow." 按 D. H. Lawrence 以 Aldous Huxley 所謂 "Materialistic mysticism" 稱 (Letters of D. H. Lawrence, pp. ix ff) 盡此數語中矣 Lawrence [illegible] Russell 云 "He wants to keep his own established ego, his finite & ready-~~made~~ defined self intact, free from Contact & Connection" (Letters, p. 247) 不外乎此 "—might mutilate himself & hang his penis on his nose-end & a testicle under each ear... I don't keep my passions, or reactions or even sensations in my head.... They start all their deeper reactions in their heads, & work themselves from the top downwards, which of course brings disgust, because you're only having yourself all the time, no matter what other individual you take as machine-à-plaisir, you're taking yourself all the time" (pp. 557-8) 又曰 "Let go & become dark, quite dark" (p. 286) 即此節 [illegible] P. 245: "Ideas have to be wedded to action; if there is no



of 'I' & 'All': "die Rundung des eigenen Ich im All zum All" (p.278) Wedekind, Erdgeist, Dehmel, Zwei Menschen [illegible]

Sex, Literature & Censorship, p.128: "a true thought, which comes as much from the heart & the genitals as from the head."

[illegible]

P.N. Gerdy: "By thus covering them [the genitals] [with hair] nature inflames the imagination & rouses to a higher pitch 'la plus impérieuse de toutes les passions'" (Ploss, Bartels & Bartels, Woman, ed. by E.J. Dingwall, I, p.369 [illegible])

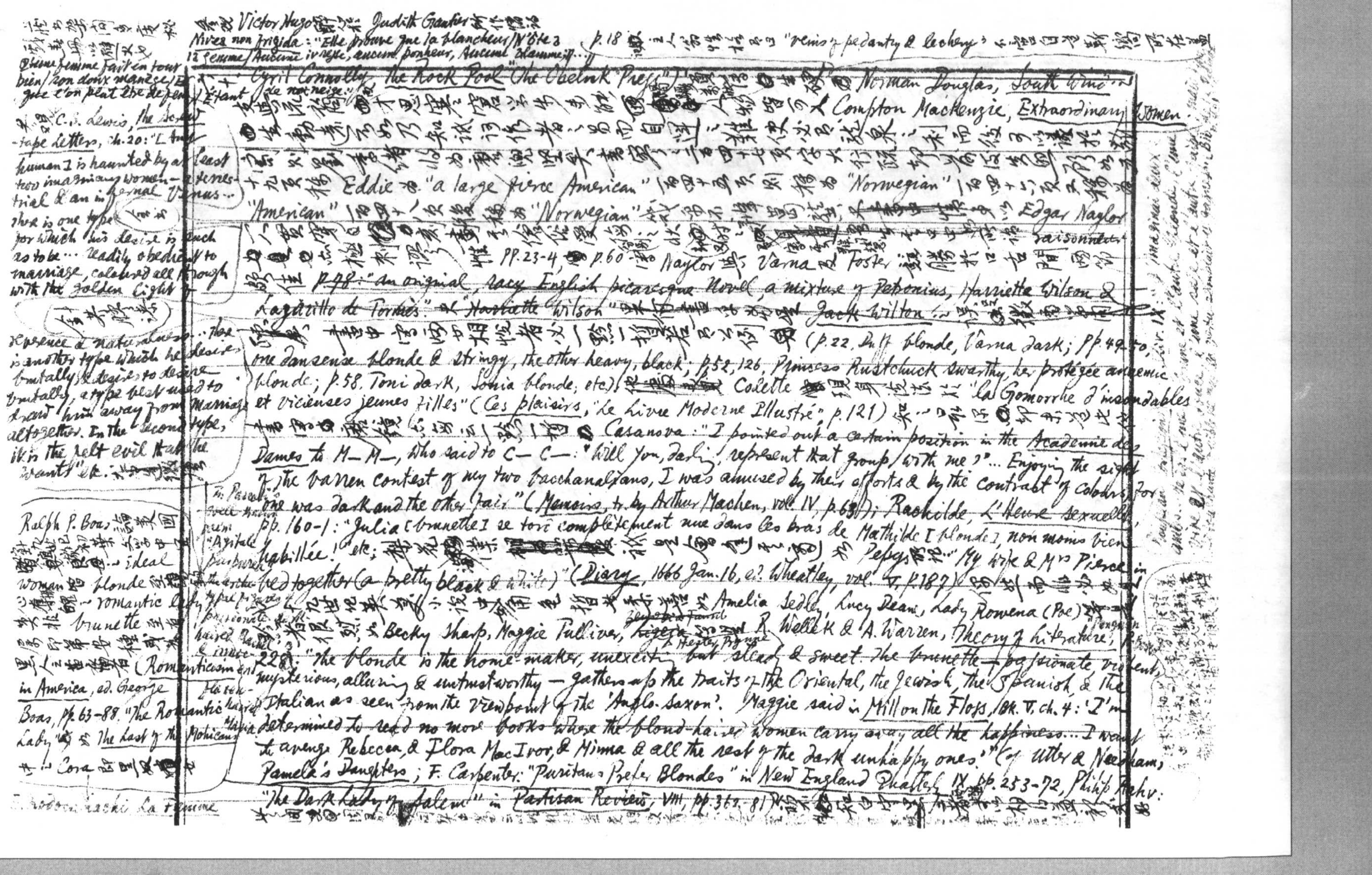
Tropic of Capricorn

Miller, [illegible] My Life & Loves [illegible]

[illegible]

sex, no vitality in them, there is no action. Ideas cannot exist alone in the vacuum of the mind. Ideas are related to living: liver ideas, kidney ideas, interstitial ideas, etc." [illegible] Lawrence [illegible] "My great religion is a belief in the blood, the flesh, as being wiser than the intellect. We can go wrong in our minds. But what our blood feels & believes & says, is always true." etc. (Letters, p.94) [illegible] Joubert, Pensées, Tit. IX, 52: "Penser ce que l'on ne sent pas, c'est mentir à soi-même. Tout ce qu'on pense, il faut le penser avec son être tout entier, âme et corps"; Keats to J. H. Reynolds (May 3, 1818): "Axioms in philosophy are not axioms until they are proved upon our pulses" (Letters, ed. H. B. Forman, p.142); Nietzsche, Also sprach Zarathustra, I Theil, v: "Von den Verächtern des Leibes": "Leib bin ich ganz und gar, und Nichts ausserdem; und Seele ist nur ein Wort für ein Etwas am Leibe. Der Leib ist eine grosse Vernunft... Es ist mehr Vernunft in deinem Leibe, als in deiner besten Weisheit" [illegible] Wedekind [illegible] "Das Fleisch hat seinen eigenen Geist" [illegible] p.147. "She had shaved it clean... not a speck of hair on it. Did you ever have a woman who shaved her twat?... It doesn't look like a twat any more... And the more I looked at it the less interesting it became... only goes to show you that there's nothing to it after all, especially when it's shaved. It's the hair that makes it mysterious" etc. [illegible] Hans Licht, Beiträge zur antiken Erotik, S. 27-8: "Der weibliche Schoss ist ein Bluff ersten Ranges. Dass die weibliche Schambehaarung erotisch stimulierend wirkt, ist für die Frauen ein Glück, für das sie nicht dankbar genug sein können... So wird mit einmal klar, warum das einzige Volk, das in seiner Gesamtheit als homosexuell bezeichnet werden muss, die alten Griechen nämlich, von ihren Frauen verlangten, dass sie sich die Schamhaare abrasierten... Das ist der Sinn der Geschichte vom verschleierten Bilde zu Saïs" [illegible] ~~p.248~~ p.218. "I have yet to ~~know~~ meet a whore who doesn't know of Henry Bordeaux" [illegible] Aragon, Le Paysan de Paris, p.127: "Aujourd'hui c'est l'ombre de Théodore de Banville qui règne à Paris sur la plus basse prostitution. Sort enviable pour un poète". p.292: "Van Norden has found that it's less annoying to masturbate. He had invented a new stunt for jerking himself off. 'You take an apple & you bore out the core. Then you rub some cold cream on the inside so as it doesn't melt too fast!'" [illegible] Havelock Ellis, Studies in the Psychology of Sex, vol. II, Appendix B. History, p.312: "I had often heard, & myself quoted, the Pathan proverb 'Women for breeding; boys for ~~delights~~ pleasure; melons for delight,' & one day when seeking for ~~some~~ novelty with which to masturbate, & my eye fell on a melon put ready for me to eat, it flashed across me to try whether the proverb was in any way true. I found it most satisfactory, & practised it several times after that, the bottle[illegible] the nearest approach to the human vagina".

Brantome, Vies des Dames galantes, Discours II: "Aucunes le laissent [le poil] tenir et porter long comme la barbe d'un prestre" (Éd. Garnier Frères, p.167) [illegible] Martial X, xc: "Quid si pudor est, Ligeia, noli / Barbam vellere mortuo leoni!" ... Tallo munditiae docent puellas [illegible] "prêtre" [illegible] Restif de la Bretonne, Monsieur Nicolas, éd. par John Grand-Carteret, II, p.94: "Un con barbu comme un ermite" [illegible]



庾子山 [illegible] 庾 秋 [illegible]

Chaque femme fait en tout bien / son doux manège / que l'on peut être de peau / Étant de notre neige.

参观 Victor Hugo 赠 Judith Gautier 所作诗 Nivea non frigida: "Elle prouve que la blancheur / N'ôte à la femme / Aucune ivresse, aucun bonheur, Aucune flamme!"…

p.18 [illegible] "venis of pedantry & lechery" 不啻自道 [illegible] 所在矣

十 Cyril Connolly, The Rock Pool ("The Obelisk Press") [illegible] Norman Douglas, South Wind [illegible] Compton Mackenzie, Extraordinary Women.

[illegible] 乃知诋诃作者 [illegible] 而自 [illegible] 之,雜使必至 [illegible] 之利而 [illegible]

[illegible] 一百四十七页 [illegible] 大行 [illegible]

十九页称 Eddie 为 "a large fierce American",一百四十五页则称为 "Norwegian",一百四十六页又称为 "American",一百四十八页後称为 "Norwegian" [illegible] Edgar Naylor [illegible] raisonneur [illegible] PP.23-4, p.60 [illegible] Naylor 與 Varna 及 Foster [illegible] 於口舌間 [illegible]

[illegible] ~~P.48~~: "An original, racy English picaresque Novel, a mixture of Petronius, Harriette Wilson & Lazarillo de Tormes" ~~Harriette Wilson~~ [illegible] Jack Wilton [illegible]

[illegible] 书中写两女相悦者必一黯一皙 [illegible] (p.22, Duff blonde, Varna dark; pp.49-50, one danseuse blonde & stringy, the other heavy, black; pp.52, 126, Princess Rustchuck swarthy, her protégée anaemic blonde; p.58, Toni dark, Sonia blonde, etc.) [illegible] Colette [illegible] "La Gomorrhe d'insondables et vicieuses jeunes filles" (Ces plaisirs, "Le Livre Moderne Illustré", p.121) [illegible] 此 [illegible] Casanova: "I pointed out a certain position in the Academie des Dames to M—M—, who said to C—C—: 'Will you, darling, represent that group with me?'… Enjoying the sight of the warm contest of my two bacchanalians, I was amused by their efforts & by the contrast of colours, for one was dark and the other fair" (Memoirs, tr. by Arthur Machen, vol. IV, p.68); Rachilde, L'Heure sexuelle, pp.160-1: "Julia [brunette] se tord complètement nue dans les bras de Mathilde [blonde], non moins bien habillée!" etc.; [illegible] Pepys 記: "My wife & Mrs Pierce in bed together (a pretty black & white)" (Diary, 1666 Jan. 16, ed. Wheatley, vol. V, p.187) [illegible]

[illegible] 小说中 [illegible] 如 Amelia Sedley, Lucy Dean, Lady Rowena (Poe) [illegible] 如 Becky Sharp, Maggie Tulliver, ~~Ligeia~~ [illegible] Hester Prynne [illegible] R. Wellek & A. Warren, Theory of Literature, Penguin [illegible] 228: "The blonde is the home-maker, unexciting but steady & sweet. The brunette—passionate, violent, mysterious, alluring & untrustworthy—gathers up the traits of the Oriental, the Jewish, the Spanish & the Italian as seen from the viewpoint of the 'Anglo-Saxon'." Maggie said in Mill on the Floss, Bk. V, ch.4: "I'm determined to read no more books where the blond-haired women carry away all the happiness… I want to avenge Rebecca & Flora MacIvor, & Minna & all the rest of the dark unhappy ones." Cf. Utter & Needham, Pamela's Daughters; F. Carpenter: "Puritans Prefer Blondes" in New England Quarterly, IX, pp.253-72, Philip Rahv: "The Dark Lady of Salem" in Partisan Review, VIII, pp.362-81 [illegible]

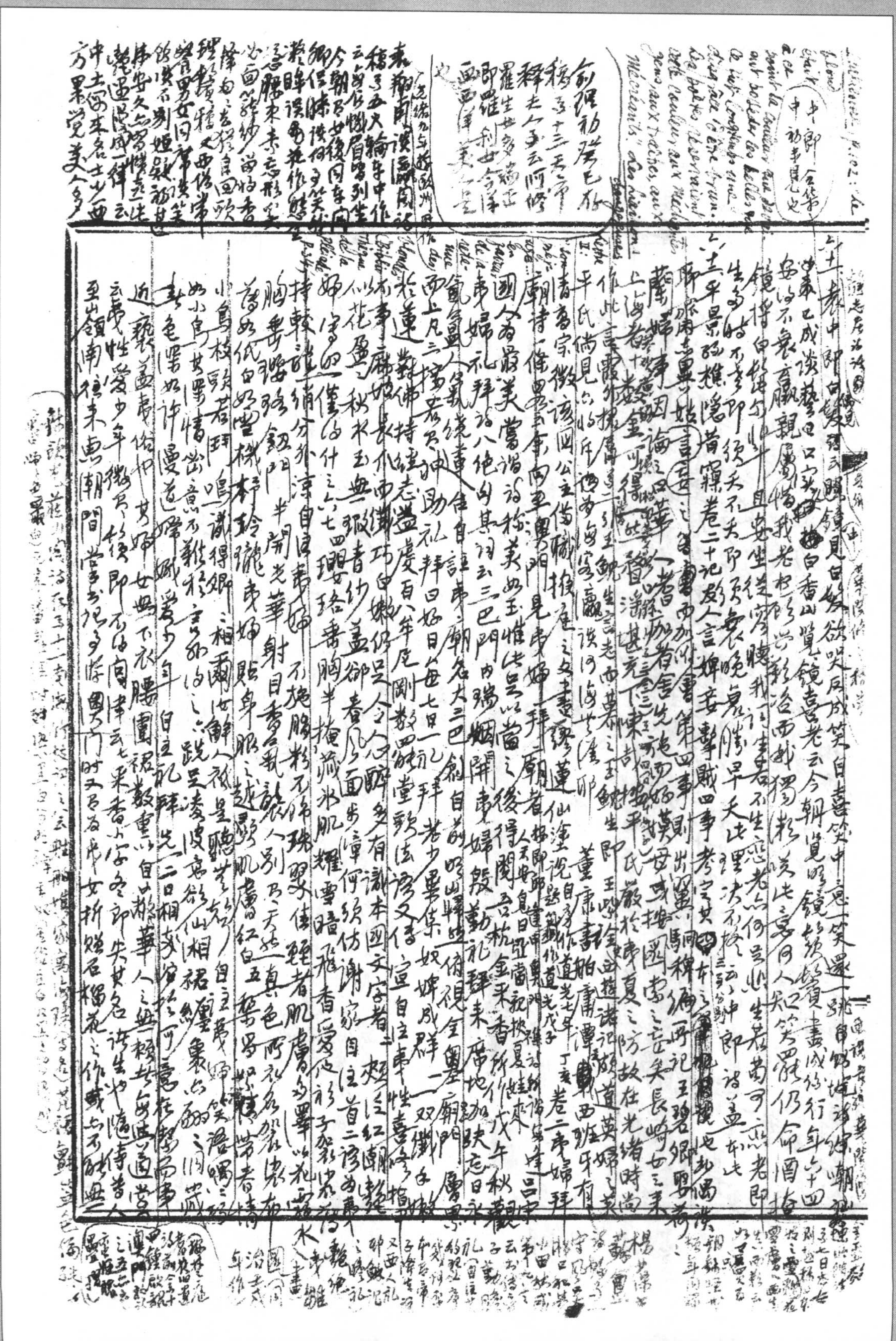
[illegible] C.S. Lewis, The Screwtape Letters, ch.20: "[The human] is haunted by at least two imaginary women—a terrestrial & an infernal Venus… there is one type for which his desire is such as to be… readily obedient to marriage, coloured all through with the golden light of reverence & naturalness… there is another type which he desires brutally, & desires to desire brutally, a type best used to draw him away from marriage altogether. In the second type, it is the felt evil that he wants" etc. [illegible]

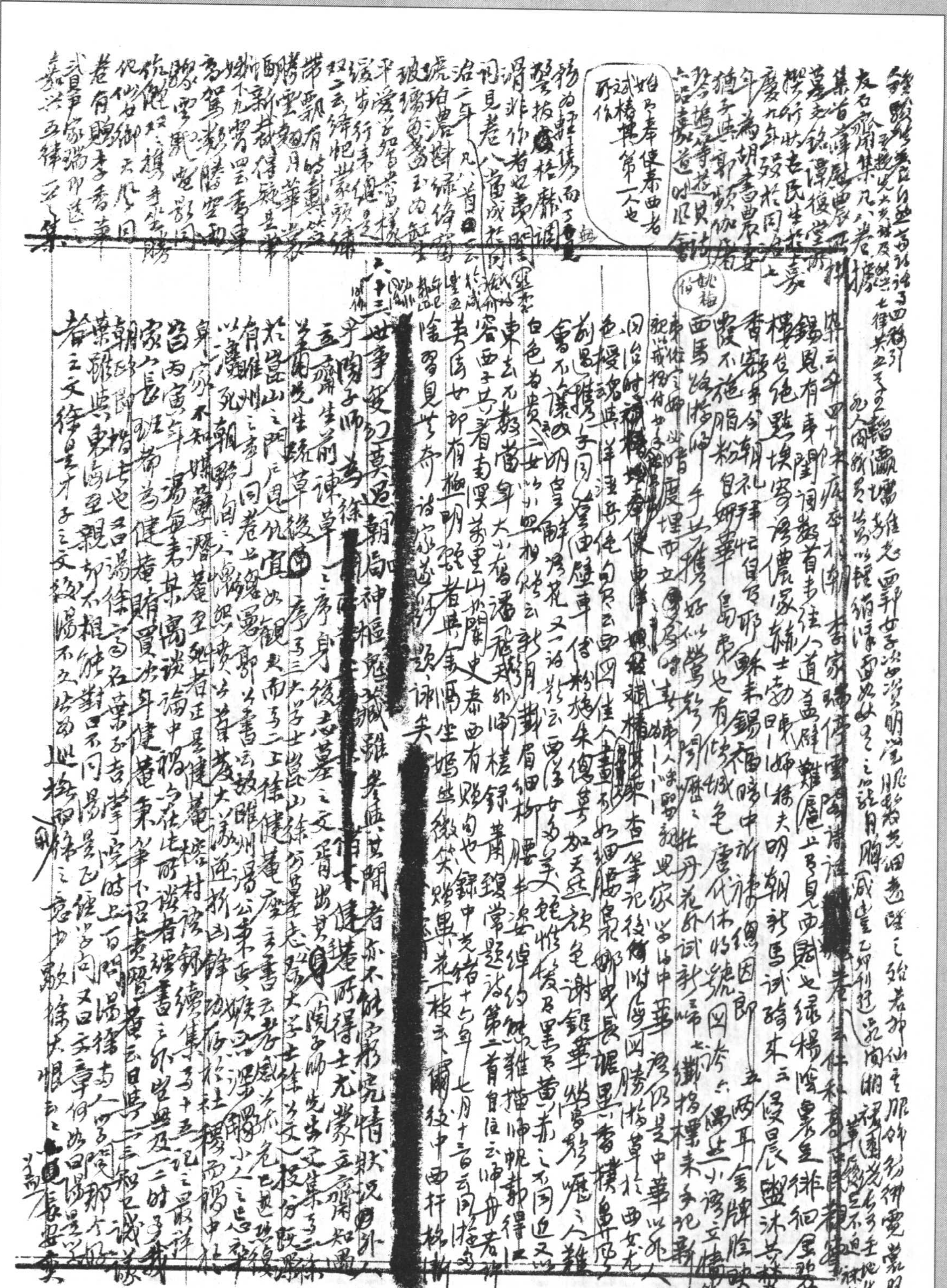
In Pascoli [illegible] well known poem "Agitale" [illegible] brunette [illegible] passionate [illegible] haired [illegible] & innocent [illegible] flaxen-haired Maria [illegible]

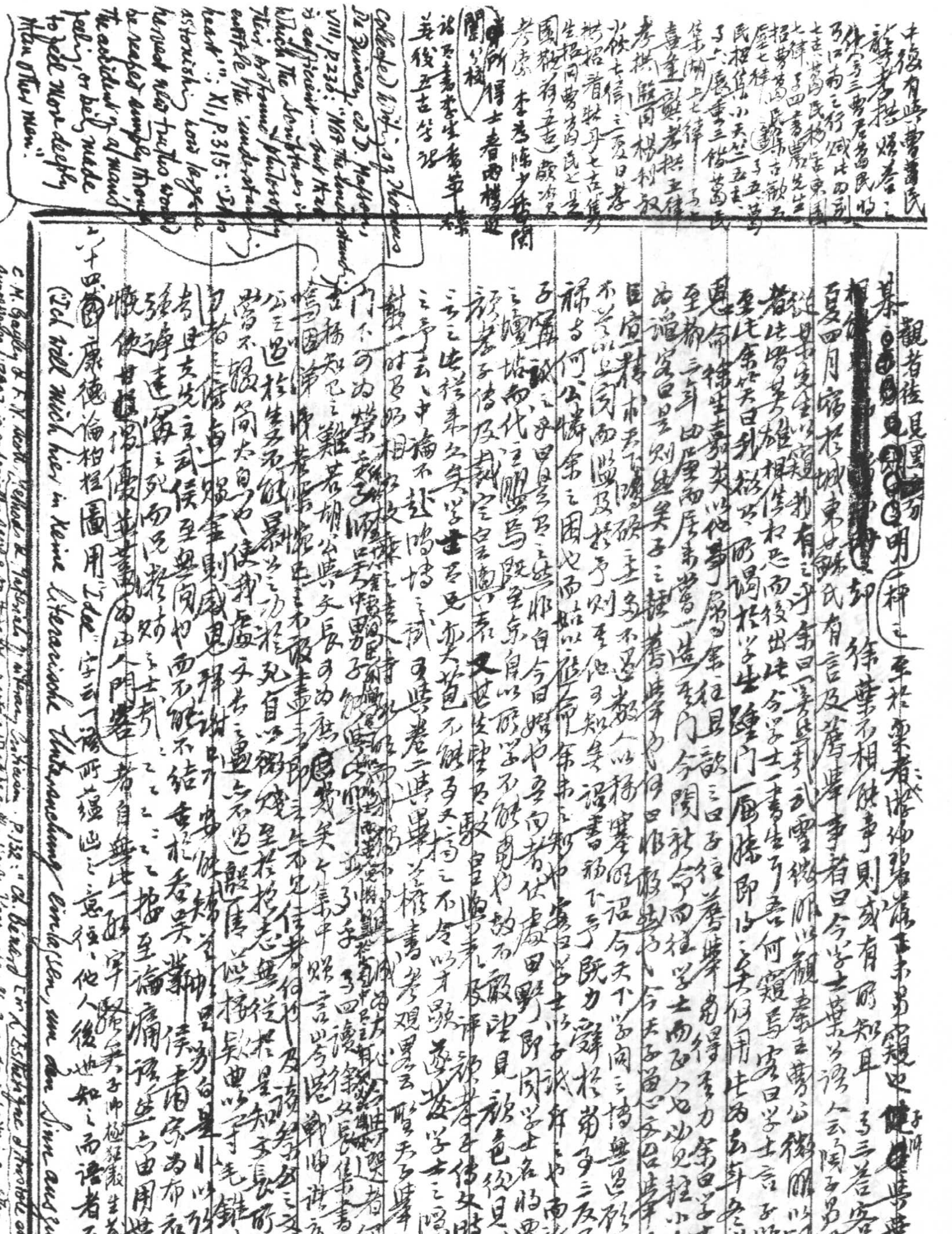
Ralph P. Boas 論美國十九世紀初葉文學中之 ideal woman 為 blonde [illegible] romantic lady [illegible] brunette [illegible] (Romanticism in America, ed. George Boas, pp.63-88, "The Romantic Lady") 如 The Last of the Mohicans 中之 Cora 即黑女也

[illegible] La Femme

Rousseau, Confessions, Liv. IX: "J'imaginai deux amies… l'une brune et l'autre blonde, l'une vive et l'autre douce, l'une sage et l'autre faible…" [illegible]







中復有與曹譜氏 [illegible]

[illegible] 李商隱 [illegible] 春雨樓 [illegible]

[illegible] 善後五古等詩

(Coleridge) [illegible] of Thomas De Quincey, ed. D. Masson, VIII, P.230: "Not the understanding is sufficient … but that which the scriptures … the profound philosophy entitle the 'understanding heart'"; XI, P.315: "It is astonishing how long the words [illegible] be respected [illegible] the accident of a mind feeling, or being made to feel more deeply than other men."

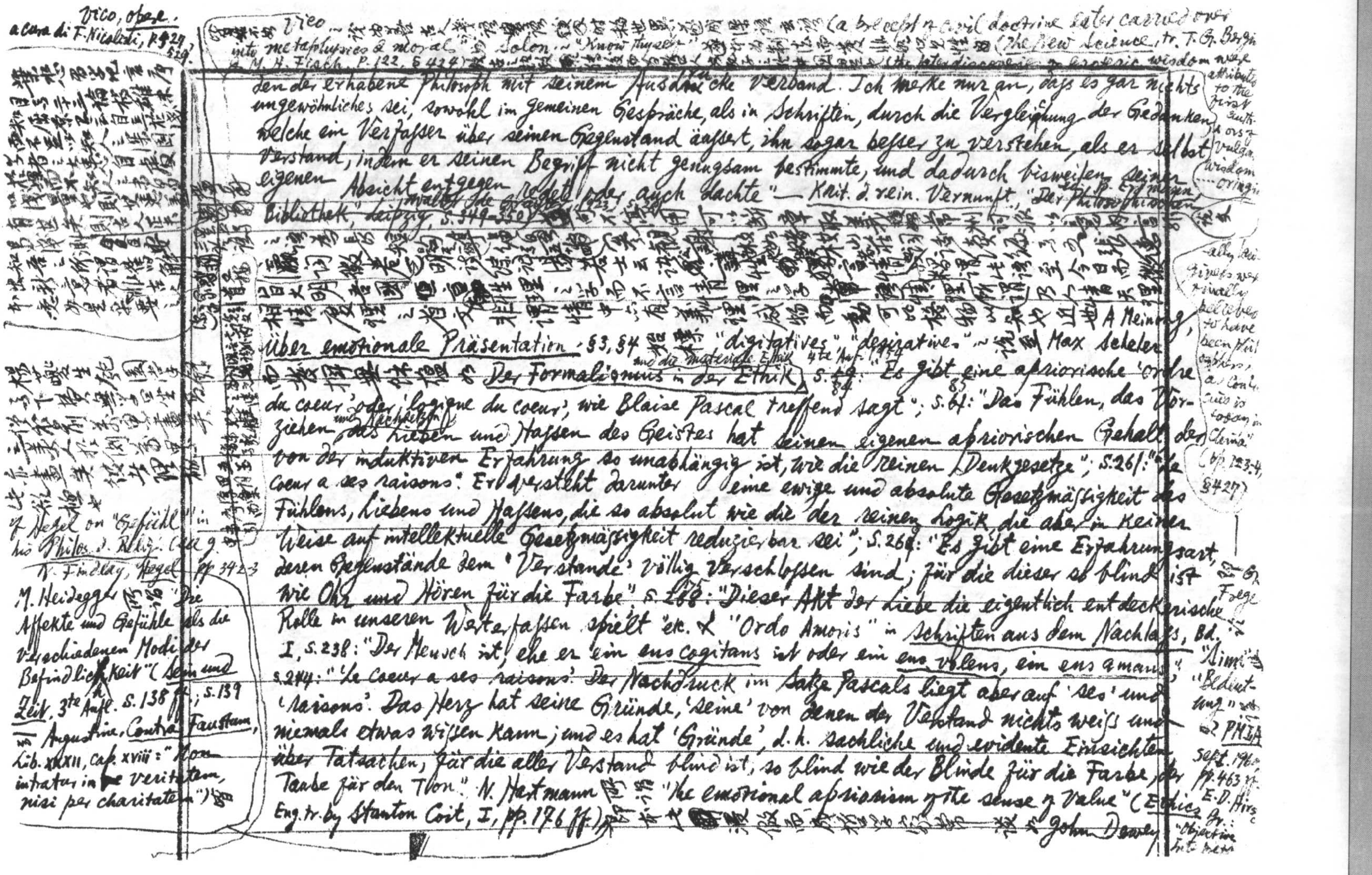
觀者往見 [illegible] 明 [illegible]

[illegible]

二十四、康德論柏拉圖用 Idee 字 [illegible]

(Ich will mich hier in keine literarische Untersuchung [illegible] Sinn aus [illegible]

C. M. Gayley & F. N. Scott, Methods & Materials of Literary Criticism, P.132: "Ch. Bénard, L'Esthétique d'Aristote [illegible] is especially [illegible] [illegible] Aristotle the results of later speculation" [illegible]



Vico, Opere. a cura di F. Nicolini, 1929, 529.

[illegible]

Vico ~ [illegible] (a precept of civil doctrine later carried over into metaphysics & moral" ~ Solon ~ "Know thyself" [illegible] (The New Science, tr. T. G. Bergin & M. H. Fisch, p. 122, §424) [illegible] (the later discoveries of esoteric wisdom were attributed to the first authors of vulgar wisdom …… originally … were believed to have been philosophers, as Confucius is today in China" (pp. 123-4, §427)

den der erhabene Philosoph mit seinem Ausdrucke verband. Ich merke nur an, dass es gar nichts ungewöhnliches sei, sowohl im gemeinen Gespräche, als in Schriften, durch die Vergleichung der Gedanken welche ein Verfasser über seinen Gegenstand äussert, ihn sogar besser zu verstehen, als er selbst verstand, indem er seinen Begriff nicht genugsam bestimmte, und dadurch bisweilen seiner eigenen Absicht entgegen redete oder auch dachte" — Krit. d. rein. Vernunft, "Der Philosophischen Bibliothek", Leipzig, S. 349-350 [illegible]

[illegible]

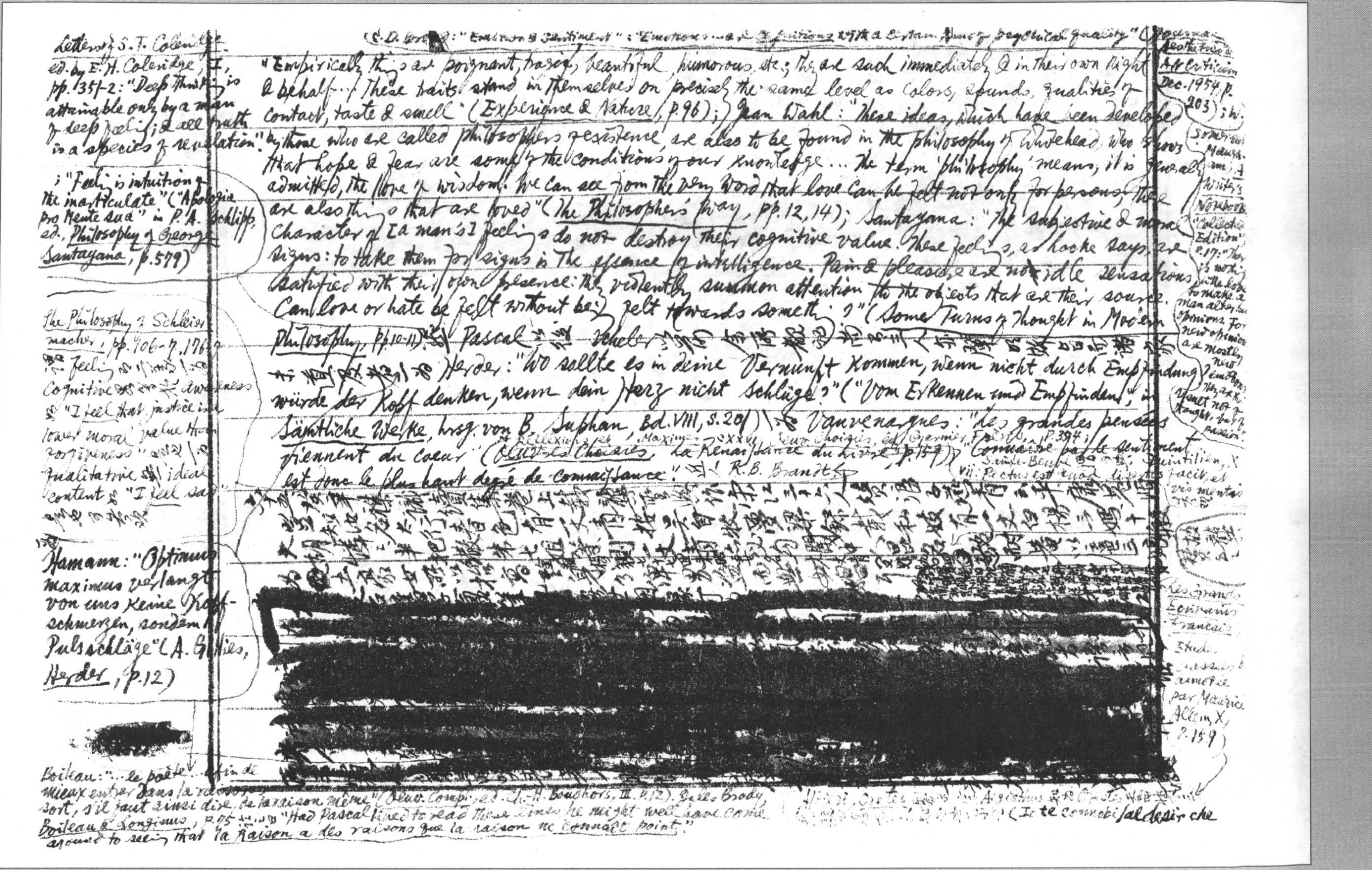
相情度理之省文非謂情中亦有義理感物而動可以格物以知也近世 A Meinong, Über emotionale Präsentation, §3, §4 [illegible] "digitatives", "desiderative" ~ [illegible] Max Scheler [illegible] Der Formalismus in der Ethik und die materiale Wertethik, 4te Aufl. 1954, S. 59 (84): "Es gibt eine apriorische 'ordre du coeur' oder 'logique du coeur', wie Blaise Pascal treffend sagt"; S. 64 (85): "Das Fühlen, das Vorziehen und Nachsetzen, das Lieben und Hassen des Geistes hat seinen eigenen apriorischen Gehalt, der von der induktiven Erfahrung so unabhängig ist, wie die reinen Denkgesetze"; S. 261: "Le coeur a ses raisons". Er versteht darunter eine ewige und absolute Gesetzmässigkeit des Fühlens, Liebens und Hassens, die so absolut wie die der reinen Logik, die aber in keiner Weise auf intellektuelle Gesetzmässigkeit reduzierbar sei"; S. 264: "Es gibt eine Erfahrungsart, deren Gegenstände dem 'Verstande' völlig verschlossen sind; für die dieser so blind ist wie Ohr und Hören für die Farbe"; S. 275: "Dieser Akt der Liebe die eigentlich entdeckerische Rolle in unseren Werterfassen spielt" etc. & "Ordo Amoris" in Schriften aus dem Nachlass, Bd. I, S. 238: "Der Mensch ist, ehe er ein ens cogitans ist oder ein ens volens, ein ens amans"; S. 244: "'Le coeur a ses raisons'. Der Nachdruck im Satze Pascals liegt aber auf 'ses' und 'raisons'. Das Herz hat seine Gründe, 'seine' von denen der Verstand nichts weiss und niemals etwas wissen kann; und es hat 'Gründe', d. h. sachliche und evidente Einsichten über Tatsachen, für die aller Verstand blind ist, so blind wie der Blinde für die Farbe, der Taube für den Ton". N. Hartmann 所謂 "the emotional apriorism of the sense of value" (Ethics, Eng. tr. by Stanton Coit, I, pp. 176 ff.) [illegible] John Dewey

cf. G. Frege [illegible] "Sinn" [illegible] "Bedeutung" [illegible] PMLA Sept. 1960 pp. 463 ff. E. D. Hirsch, Jr.: "Objective Interpretation"

[illegible]

cf. Hegel on "Gefühl" in his Philos. d. Relig.: Coll. g. N. Findlay, Hegel pp. 342-3

M. Heidegger 所謂 "Die Affekte und Gefühle als die verschiedenen Modi der Befindlichkeit" (Sein und Zeit, 3te Aufl. S. 138 ff.; S. 139 引 Augustine, Contra Faustum, Lib. XXXII, cap. xviii: "Non intratur in veritatem, nisi per charitatem") 皆



(C.D. Broad: "Emotions & Sentiment": "Emotions ... are dispositions with a certain kind of psychical quality" (Journal of Aesthetics & Art Criticism, Dec. 1954, p.203); W. Somerset Maugham, A Writer's Notebook, "Collected Edition", p.17: "There is nothing in the books to make a man alter his opinions. For new opinions are mostly new emotions; they are the result not of thought, but of passion".

"Empirically things are poignant, tragic, beautiful, humorous, etc.; they are such immediately & in their own right & behalf... These traits stand in themselves on precisely the same level as colors, sounds, qualities of contact, taste & smell" (Experience & Nature, p.96); Jean Wahl: "These ideas, which have been developed by those who are called philosophers of existence, are also to be found in the philosophy of Whitehead who shows that hope & fear are some of the conditions of our knowledge... The term 'philosophy' means, it is generally admitted, the love of wisdom. We can see from the very word that love can be felt not only for persons; there are also things that are loved" (The Philosopher's Way, pp.12, 14); Santayana: "The subjective & moral character of [a man's] feelings do not destroy their cognitive value. These feelings, as Locke says, are signs: to take them for signs is the essence of intelligence. Pain & pleasure are not idle sensations satisfied with their own presence: they violently summon attention to the objects that are their source. Can love or hate be felt without being felt towards something?" (Some Turns of Thought in Modern Philosophy, pp.10-11) [illegible] Pascal [illegible] Scheler [illegible] Herder: "Wo sollte es in deine Vernunft kommen, wenn nicht durch Empfindung? würde der Kopf denken, wenn dein Herz nicht schlüge?" ("Vom Erkennen und Empfinden", in Sämtliche Werke, hrsg. von B. Suphan, Bd. VIII, S.201) [illegible] Vauvenargues: "Les grandes pensées viennent du coeur" (Réflexions et Maximes, cxxvii, Oeuv. Choisies, éd. Garnier Frères, p.394; Oeuvres Choisies, La Renaissance du Livre, p.159) "Connaître par le sentiment est donc le plus haut degré de connaissance" [illegible] R.B. Brandt [illegible] Sainte-Beuve [illegible]; Quintilian, X, vii: Pectus est quod disertos facit, et vis mentis [illegible]

[illegible]

[redacted]

Letters of S.T. Coleridge, ed. by E.H. Coleridge, I, pp.351-2: "Deep thinking is attainable only by a man of deep feeling, & all truth is a species of revelation"; "Feeling is intuition of the inarticulate" ("Apologia pro Mente sua" in P.A. Schilpp, ed., Philosophy of George Santayana, p.579)

The Philosophy of Schleiermacher, pp.406-7, 176 [illegible] feeling [illegible] cognitive [illegible] awareness [illegible] "I feel that justice is a lower moral value than forgiveness" [illegible] qualitative [illegible] ideal content [illegible] "I feel sad" [illegible]

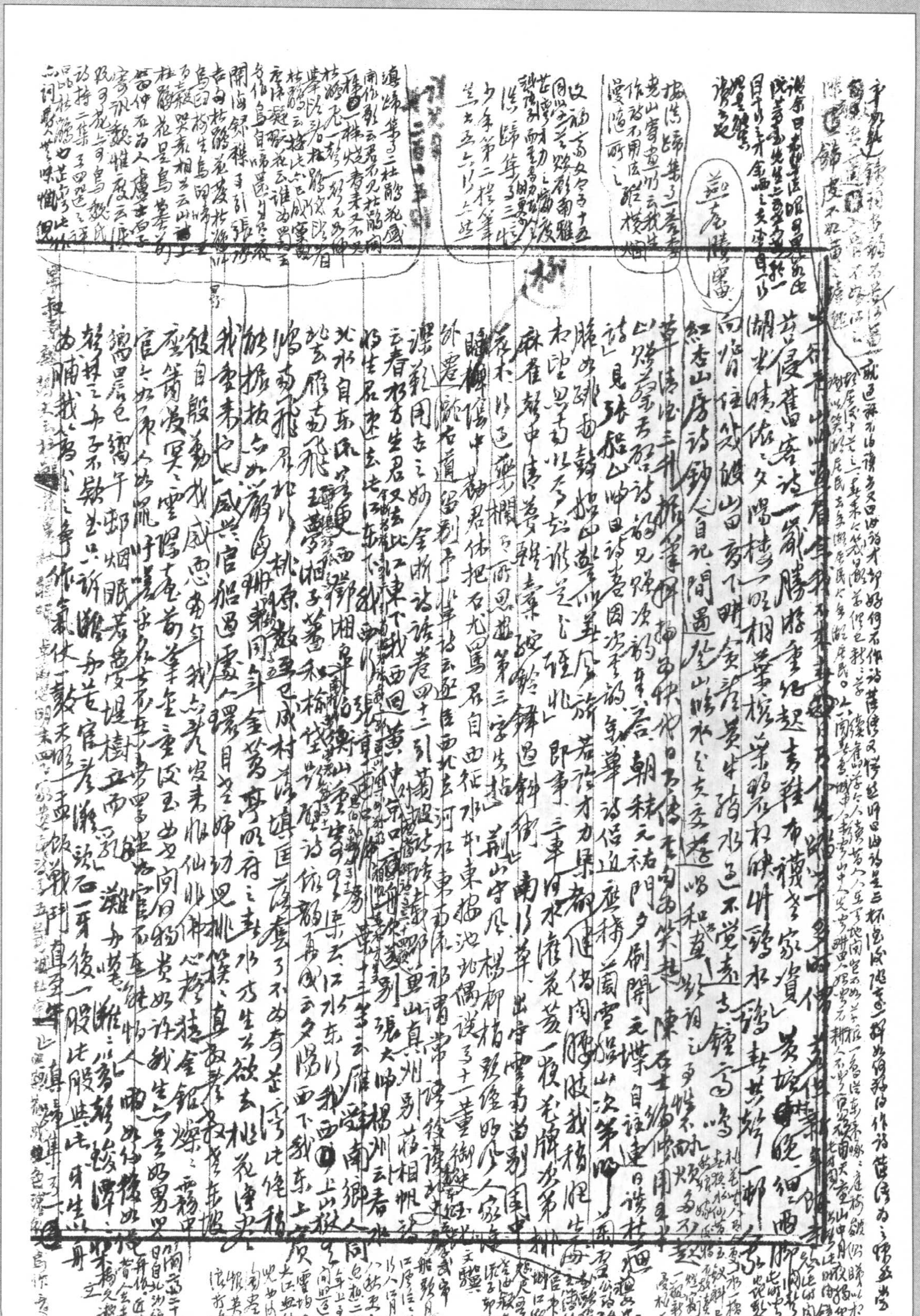
Hamann: "Optimus maximus verlangt von uns keine Kopfschmerzen, sondern Pulsschläge" (A. Gillies, Herder, p.12)

[redacted]

Les Grands Écrivains Français. Études [illegible] annotées par Maurice Allem, X, p.159)

Boileau: "...le poète ... afin de mieux entrer dans la raison, sort, s'il faut ainsi dire, de la raison même" (Oeuv. Compl., éd. Ch.-H. Boudhors, III, p.12). Jules Brody, Boileau & Longinus, p.75 [illegible] "Had Pascal lived to read these lines he might well have come around to seeing that la Raison a des raisons que la raison ne connaît point."

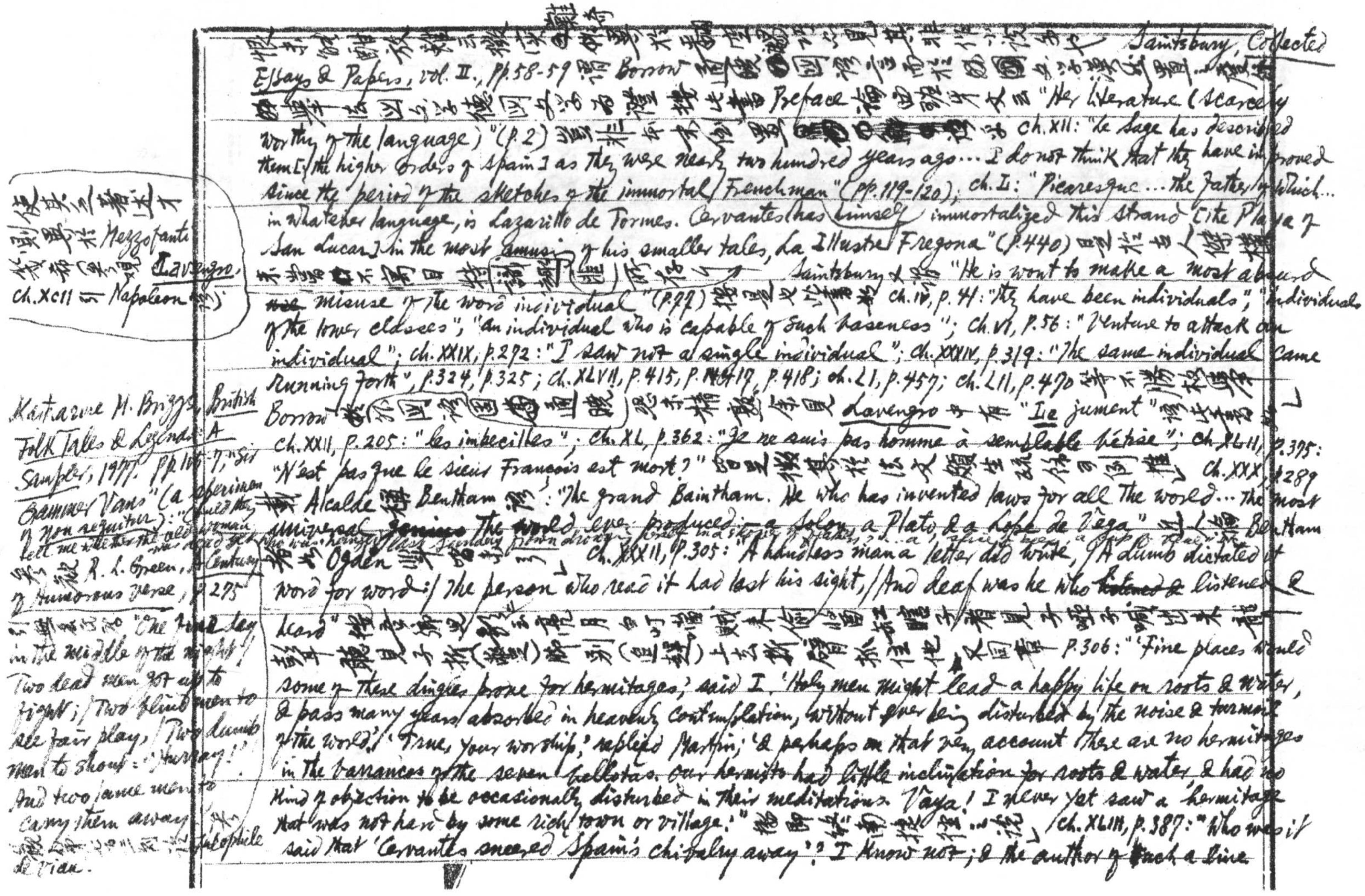
[illegible] Orestes [illegible] Augustinus [illegible] (Io te conobi [illegible] al desir che



說詩二言詩人[illegible]

[illegible]

六十八. George Borrow, *the Bible in Spain* (Everyman's Library) 刻畫人物描畫處處每有之不暇草書之



恨[illegible]翻[illegible]放[illegible]示微[illegible]雖奇[illegible]於翻[illegible]見其非作小說手也。Saintsbury, *Collected Essays & Papers*, vol. II., pp. 58-59 謂 Borrow 通曉[illegible]國語言而於[illegible]國文學漠然[illegible]置[illegible]度[illegible]法國文學德國文學為禮讚此書 Preface 論西班牙文云 "Her literature (scarcely worthy of the language)" (p. 2) 豈非[illegible]置[illegible]乎 ch. XII: "Le Sage has described them [the higher orders of Spain] as they were nearly two hundred years ago… I do not think that they have improved since the period of the sketches of the immortal Frenchman" (pp. 119-120); ch. II: "Picaresque… the father of which… in whatever language, is Lazarillo de Tormes. Cervantes has himself immortalized this strand [the Playa of San Lucar] in the most amusing of his smaller tales, La Illustre Fregona" (p. 440) 是於古人傑構未嘗[illegible]不寓目[illegible]特識[illegible]耳[illegible] Saintsbury 又謂 "He is wont to make a most absurd misuse of the word individual" (p. 77) 按是也此書數 ch. IV, p. 41: "They have been individuals"; "individuals of the lower classes"; "an individual who is capable of such baseness"; ch. VI, p. 56: "Venture to attack an individual"; ch. XXIX, p. 272: "I saw not a single individual"; ch. XXXIV, p. 319: "The same individual came running forth", p. 324, p. 325; ch. XLVII, p. 415, p. 417, p. 418; ch. LI, p. 457; ch. LII, p. 470 等不勝枚舉。Borrow 於外國語[illegible]通曉，恐未精熟，余見 *Lavengro* 中有 "Le jument" 譯此書[illegible] ch. XXII, p. 205: "Les imbecilles"; ch. XL, p. 362: "Je ne suis pas homme à semblable bêtise"; ch. XLII, p. 395: "N'est pas que le sieur François est mort?" 皆足徵其於法文頗生疏，餘可例推。ch. XXX, p. 289 載 Alcalde 稱 Bentham 語: "The grand Baintham. He who has invented laws for all the world… the most universal genius the world ever produced — a Solon, a Plato, & a Lope de Vega" [illegible] Bentham [illegible] Ogden [illegible] ch. XXXII, p. 305: "A handless man a letter did write, / A dumb dictated it word for word; / The person who read it had lost his sight, / And deaf was he who ~~listened &~~ listened & heard" [illegible]鄉里[illegible]亮月白叮噹賊來偷[illegible]瞎子看見啞子喊出來聾子聽見子[illegible]（[illegible]）腳別（[illegible]）上去[illegible]臂抓住他。又同章 p. 306: "'Fine places would some of these dingles prove for hermitages,' said I. 'Holy men might lead a happy life on roots & water, & pass many years absorbed in heavenly contemplation, without ever being disturbed by the noise & turmoil of the world.' 'True, your worship,' replied Martin; '& perhaps on that very account there are no hermitages in the barrancos of the seven bellotas. Our hermits had little inclination for roots & water, & had no kind of objection to be occasionally disturbed in their meditations. Vaya! I never yet saw a hermitage that was not hard by some rich town or village.'" [illegible]論 ch. XLIII, p. 387: "Who was it said that 'Cervantes sneered Spain's chivalry away'? I know not; & the author of such a line

使其之著述才則異於 Mezzofanti 我亦（參觀 *Lavengro*, ch. XCII 引 Napoleon 語）。

Katharine M. Briggs, *British Folk Tales & Legends: A Sampler*, 1977, pp. 106-7, "Sir Gammer Vans" (a specimen of non sequitur): "Could they tell me whether the old woman was dead yet" 參觀 R. L. Green, *A Century of Humorous Verse*, p. 275 引無名氏 "One fine day in the middle of the night, / Two dead men got up to fight; / Two blind men to see fair play, / Two dumb men to shout 'Hurray!' / And two lame men to carry them away". 又參觀[illegible]引 Théophile de Viau.

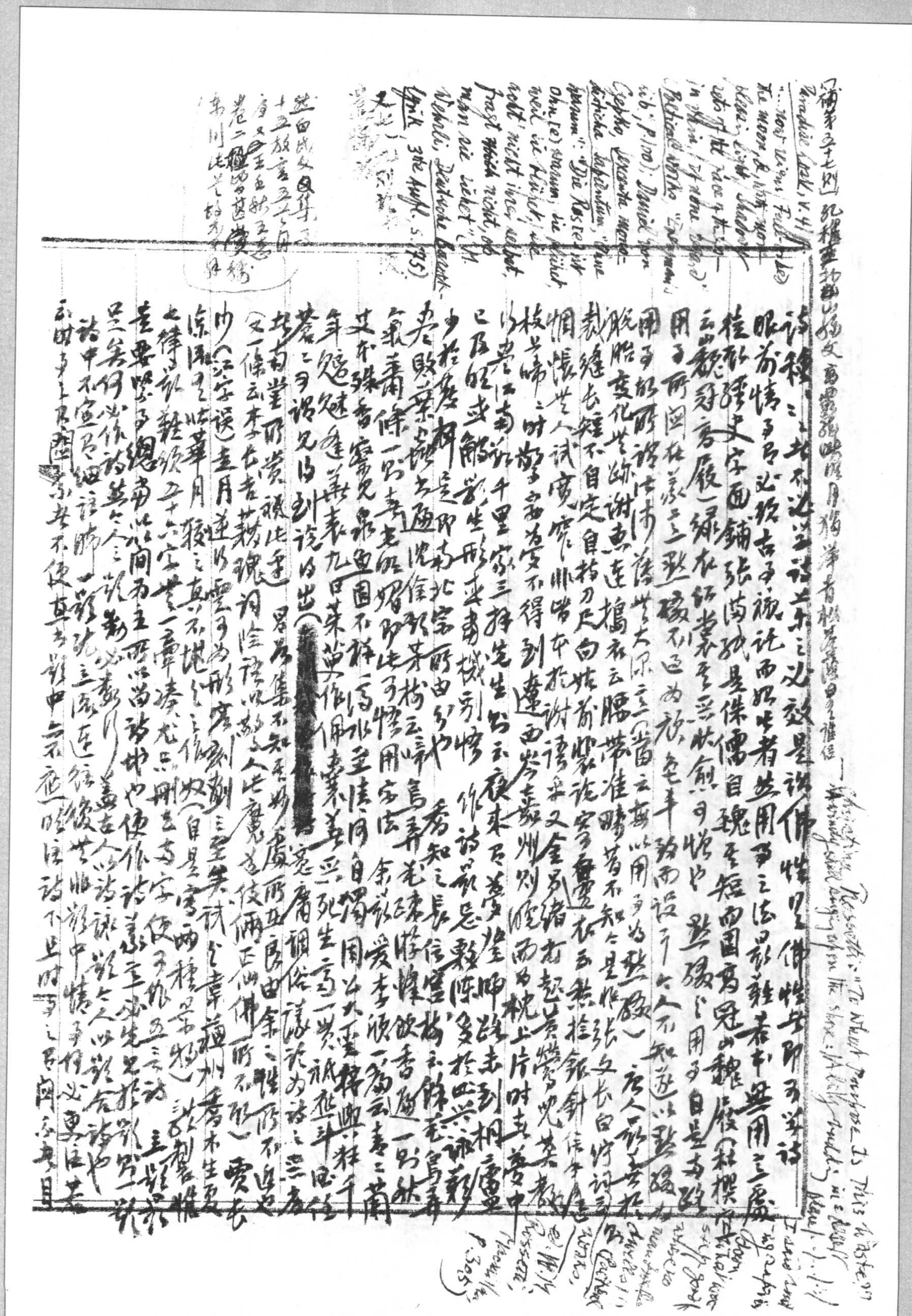
揚州畫舫錄卷十：二十二方貞觀字南堂，桐城人，江寧亭子方伯書道之子，詩字滿林韻致，二十五十五南堂繼往[illegible]皆自為[illegible]者為是[illegible]

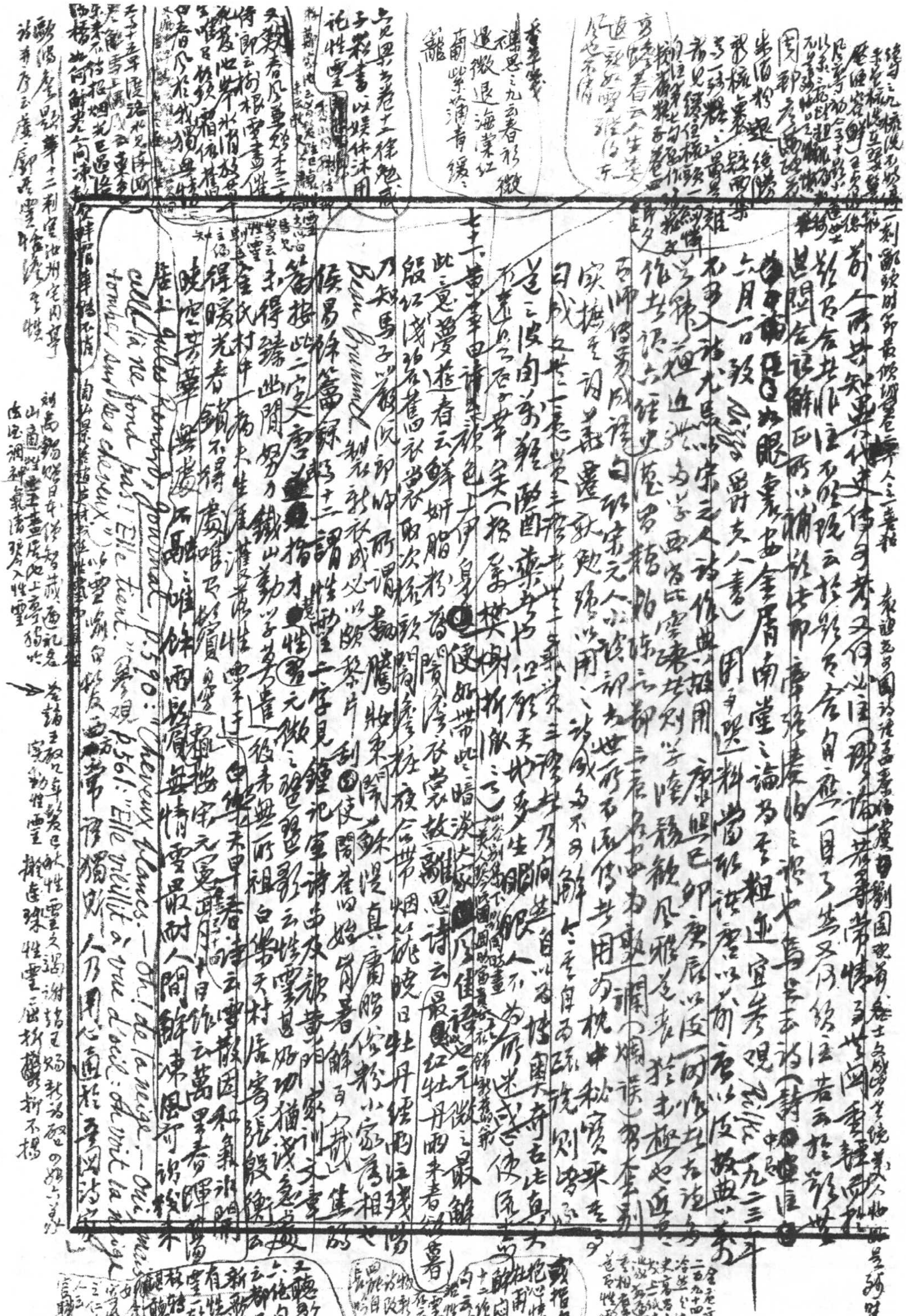
參觀下百十五

places & people to be remembered. How the rage for scribbling tempts people in the present day to write about laudable actions of which they know nothing, or worse than nothing；雖偏頗可謂世知 Borrow 於好 Scott，據此則并不好 Byron 矣（原文作"laid"非"meze"也）cf. P. Ker 論 Don Quixote 文中僅引 Hegel 較 Byron 此句，論者引 Borrow 也。Byron 較 Leigh Hunt 書；論 Wordsworth 的 Excursion 語希臘風物為無知妄道（作）（The Letters of Lord Byron, ed. by R. G. Howarth, Everyman's Library, P.114）不[illegible]

二十九、英人謂第一杯茶為 the hostess's tea，蓋色香味為淡，不堪敬客也。（天道好還如是）蒼儒書嫗隸旗籍，多識前言，據京諺每呈與兒女英雄傳〇印可嘗〇云：酒喝頭鍾，茶〇喝二盞，亦謂〇主之歡賓，禮宜如此，語諺云云。Politesse veut au grand des baladins，謂食肆先生茶睹主先賓後為敬適之。

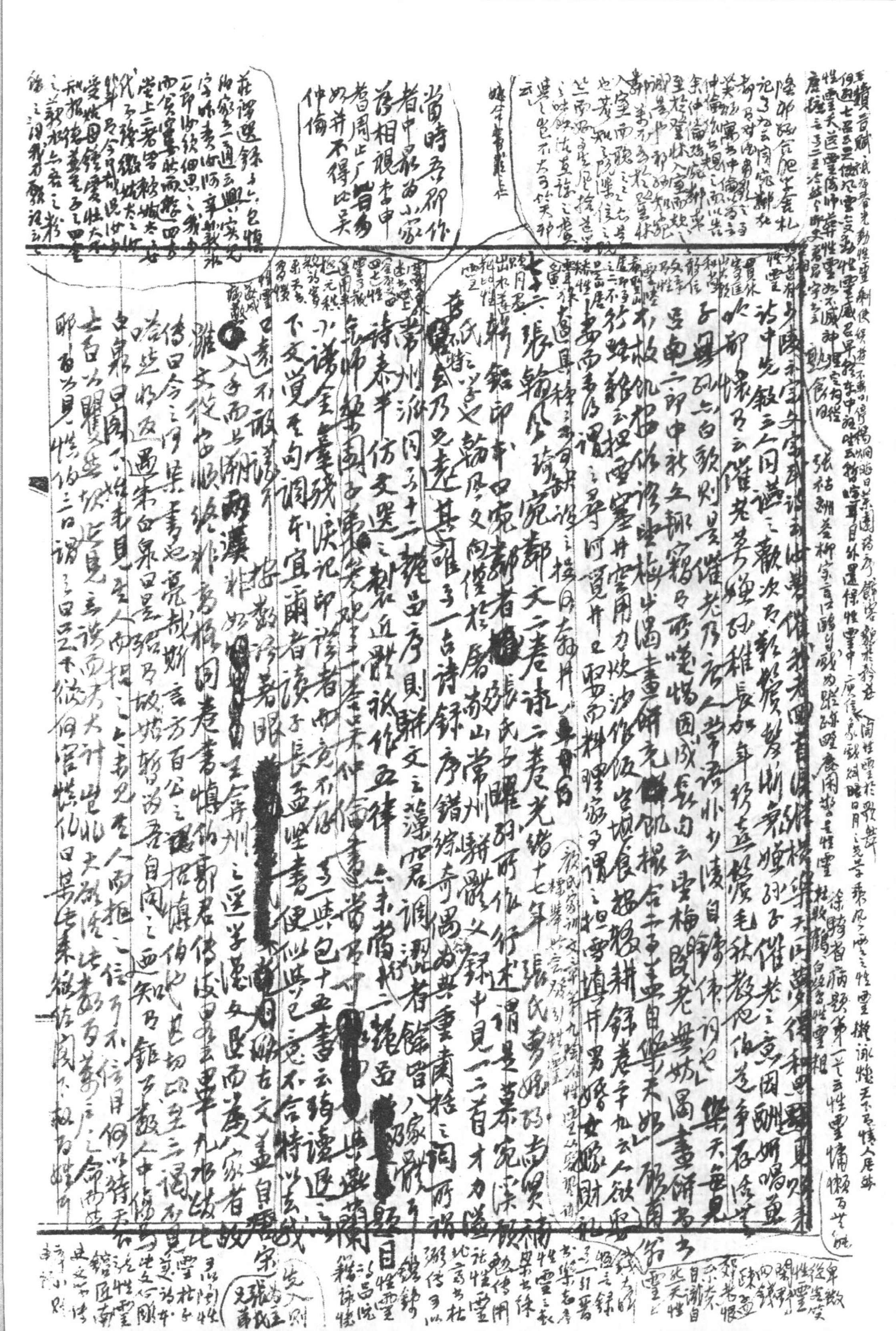
七十、方南堂先生輟鍛錄一卷（相業班），道光十三年金楷李楚校刊，有阮仲嘉序（印例甚精）。序方氏詩未見，議論亦嚴滄浪、明七子之緒餘，似高實陋，以書版罕觀，故摘錄稍多。有詩人之詩，有學人之詩，有才人之詩。才人之詩，崇論閎議，馳騁縱橫，富贍標鮮（按二字費解），得之頃刻，然角勝當場，則驚奇仰異，咀含於閒時，則時過境非（按此句費解，四字甚不妥，二語不甚通周）（德藝四選齋獨異之意而雅俗迥別）。譬之佛家，吞針咒水，怪變萬端，終屬小乘，不證如來大道。學人之詩，博聞強識，好學深思，功力雖深，天分有限，未嘗不聲諧律而與律合，而究之感人不深。譬之佛家，律門戒子，守死威儀，終是鈍根長老，安能一世圓通？詩人之詩，心地空明，有絕人之智慧；意度高遠，無物類之牽纏。詩書名物，別有領會；山川花鳥，關我性情。信手拈來，言近旨遠，筆短意長，聆之聲希，咀之味永。此禪宗之心印，風雅之正傳也（按即滄浪論詩之說）。非詩也之另而添出學人之詩一項，南堂所謂學人之詩[illegible]同光派所謂[illegible]人用意不同，非謂詩學乃〇竅究詩法詩律[illegible]功夫深，而才情窘之[illegible]未足數讀意欲千百[illegible]而不能[illegible]者是[illegible]不故窠[illegible]

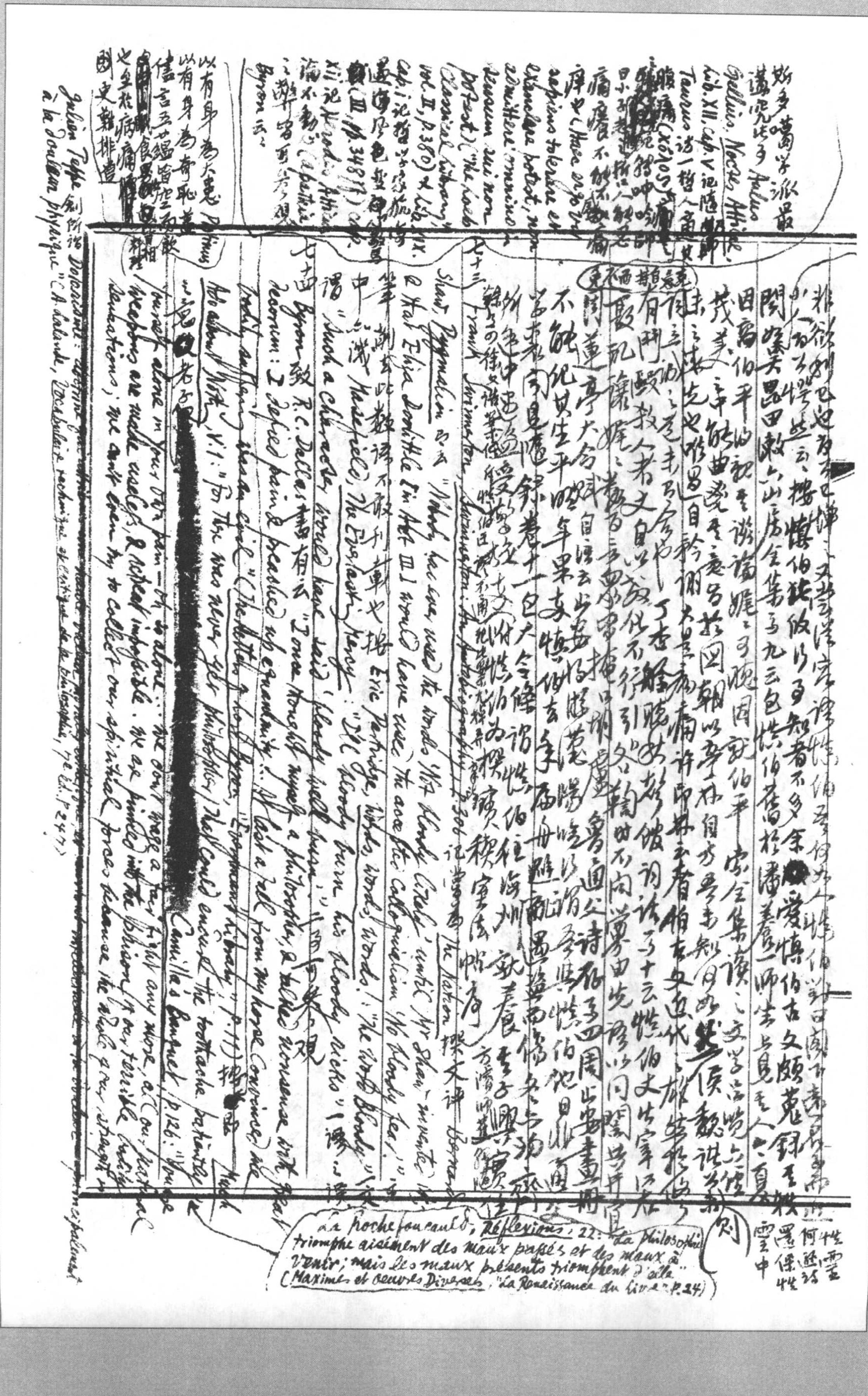




Beau Brummel

Jules Renard, Journal, p. 590: "Cheveux blancs. — Oh! de la neige. — Oui, mais elle ne fond pas! Elle tient." 參觀 p. 561: "Elle vieillit à vue d'œil: elle voit la neige tomber dans ses cheveux"





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七十三 Frank Swinnerton, *Swinnerton: An Autobiography*, p. 306 記 The Nation 撰文評 Bernard Shaw, *Pygmalion* 云云 "Nobody has ever used the words 'Not bloody likely' until Mr Shaw invented it, & that Eliza Doolittle [in Act III] would have used the accepted colloquialism 'No bloody fear'." [illegible] Eric Partridge, *Words, Words, Words!*: "The Word Bloody" [illegible] Masefield, *The Everlasting Mercy*: "I'll bloody burn his bloody ricks" [illegible] "Such a character would have said 'bloody well burn'." [illegible]

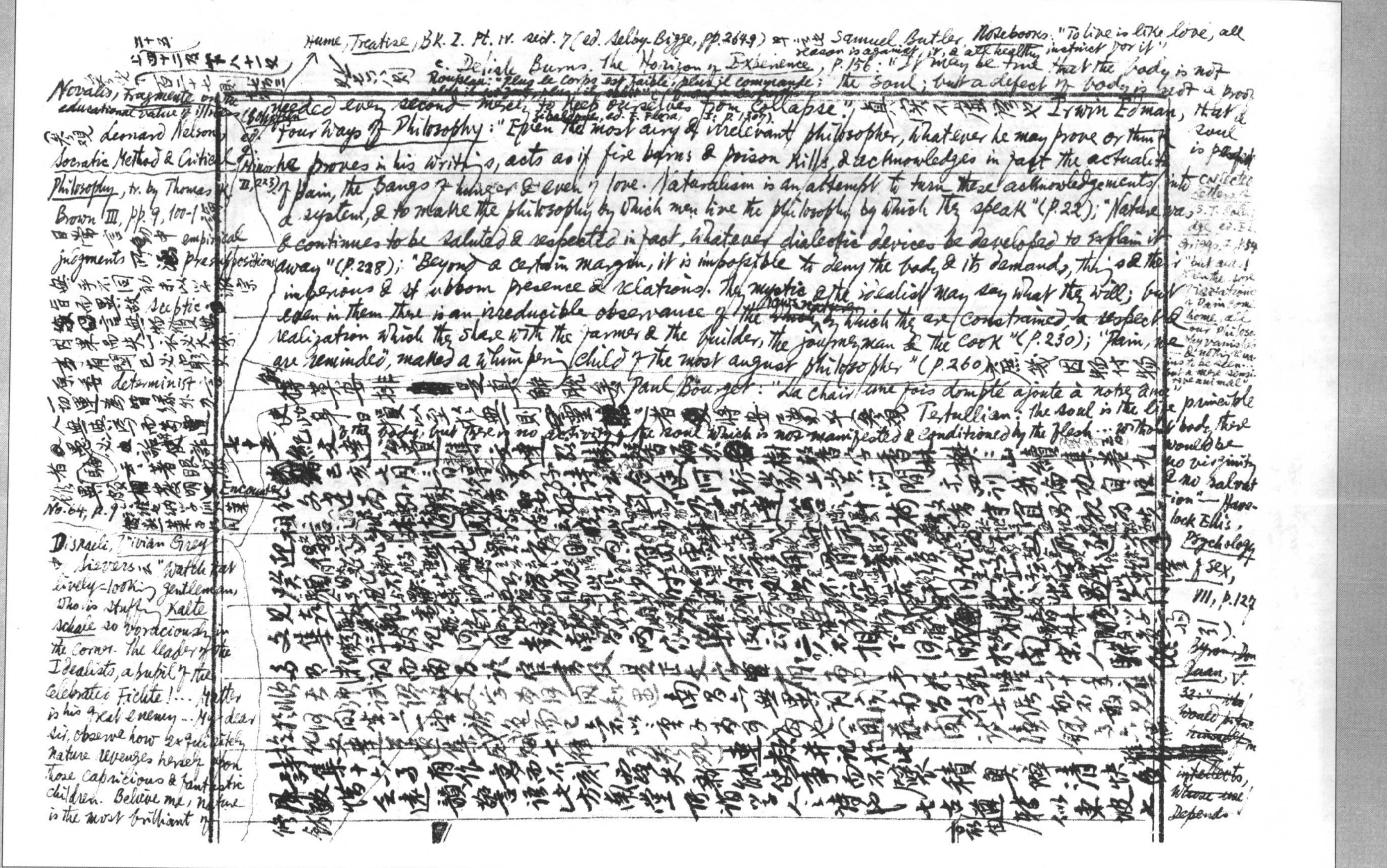
七十四 Byron 致 R.C. Dallas 書有云 "I once thought myself a philosopher, & talked nonsense with great decorum: I defied pain & preached up equanimity... At last a fall from my horse convinced me bodily suffering was an evil" (*The Letters of Lord Byron*, "Everyman's Library", p. 11) [illegible] *Much Ado about Nothing*, V.1: "For there was never yet philosopher / That could endure the toothache patiently" [illegible] [redacted] *Camilla's Banquet*, p. 126: "You are yourself alone in your own pain—oh so alone... We don't wage a fair fight any more, all our natural weapons are made useless, & retreat impossible. We are pinned into the prison of our terrible bodily sensations; we can't even try to collect our spiritual forces because the whole of our strength —

Julien Teppe 創所謂 Dolorisme: "doctrine qui attribue une haute valeur morale, esthétique, et surtout intellectuelle à la douleur, et principalement à la douleur physique" (A. Lalande, *Vocabulaire technique et critique de la philosophie*, 7e éd., p. 247)

[illegible] Aulus Gellius, *Noctes Atticae*, Lib. XII, cap. V 記 Taurus [illegible] (χόλος) [illegible] (Haec ergo vir sapiens tolerare et exanclare potest, non admittere omnino in sensum sui non potest) ("The Loeb Classical Library", vol. II, p. 380) 又 Lib. XIX. cap. i 記 [illegible] (III, pp. 348 ff.) cap. xii 記 Herodes Atticus [illegible] (apatheia) [illegible] Byron 云云

[illegible] Plotinus [illegible]

La Rochefoucauld, *Réflexions*, 22: "La philosophie triomphe aisément des maux passés et des maux à venir; mais les maux présents triomphent d'elle." (*Maximes et Oeuvres Diverses*, "La Renaissance du Livre", p. 24)



Hume, *Treatise*, Bk. I. Pt. iv. sect. 7 (ed. Selby-Bigge, pp. 264-9) Samuel Butler, *Notebooks*: "To live is like love, all reason is against it, & all healthy instinct for it";

c. Delisle Burns, *The Horizon of Experience*, p. 156: "It may be true that the body is not the soul; but a defect of body is not a proof

Rousseau: "Plus le corps est faible, plus il commande;

needed every second ... to keep ourselves from collapse." (*Zibaldone*, ed. F. Flora, I, p. 1307).

Irwin Edman, *Four Ways of Philosophy*: "Even the most airy & irrelevant philosopher, whatever he may prove or think he proves in his writings, acts as if fire burns & poison kills, & acknowledges in fact the actuality of pain, the pangs of hunger & even of love. Naturalism is an attempt to turn these acknowledgements into a system, & to make the philosophy by which men live the philosophy by which they speak" (p. 22); "Nature was & continues to be saluted & respected in fact, whatever dialectic devices be developed to explain it away" (p. 228); "Beyond a certain margin, it is impossible to deny the body & its demands, they & the imperious & stubborn presence & relations. The mystic & the idealist may say what they will; but even in them there is an irreducible observance of the [illegible] by which they are constrained to respect the realization which they share with the farmer & the builder, the journeyman & the cook" (p. 230); "Pain, we are reminded, makes a whimpering child of the most august philosopher" (p. 260).

Paul Bourget: "La chair une fois domptée ajoute à notre âme"

Tertullian: the soul is the life principle of the body, but there is no activity of the soul which is not manifested & conditioned by the flesh ... without body there would be no virginity & no salvation" — Havelock Ellis, *Psychology of Sex*, VII, p. 127

Novalis, *Fragmente* on the educational value of illness

Leonard Nelson, *Socratic Method & Critical Philosophy*, tr. by Thomas K. Brown III, pp. 9, 100-1

empirical judgments

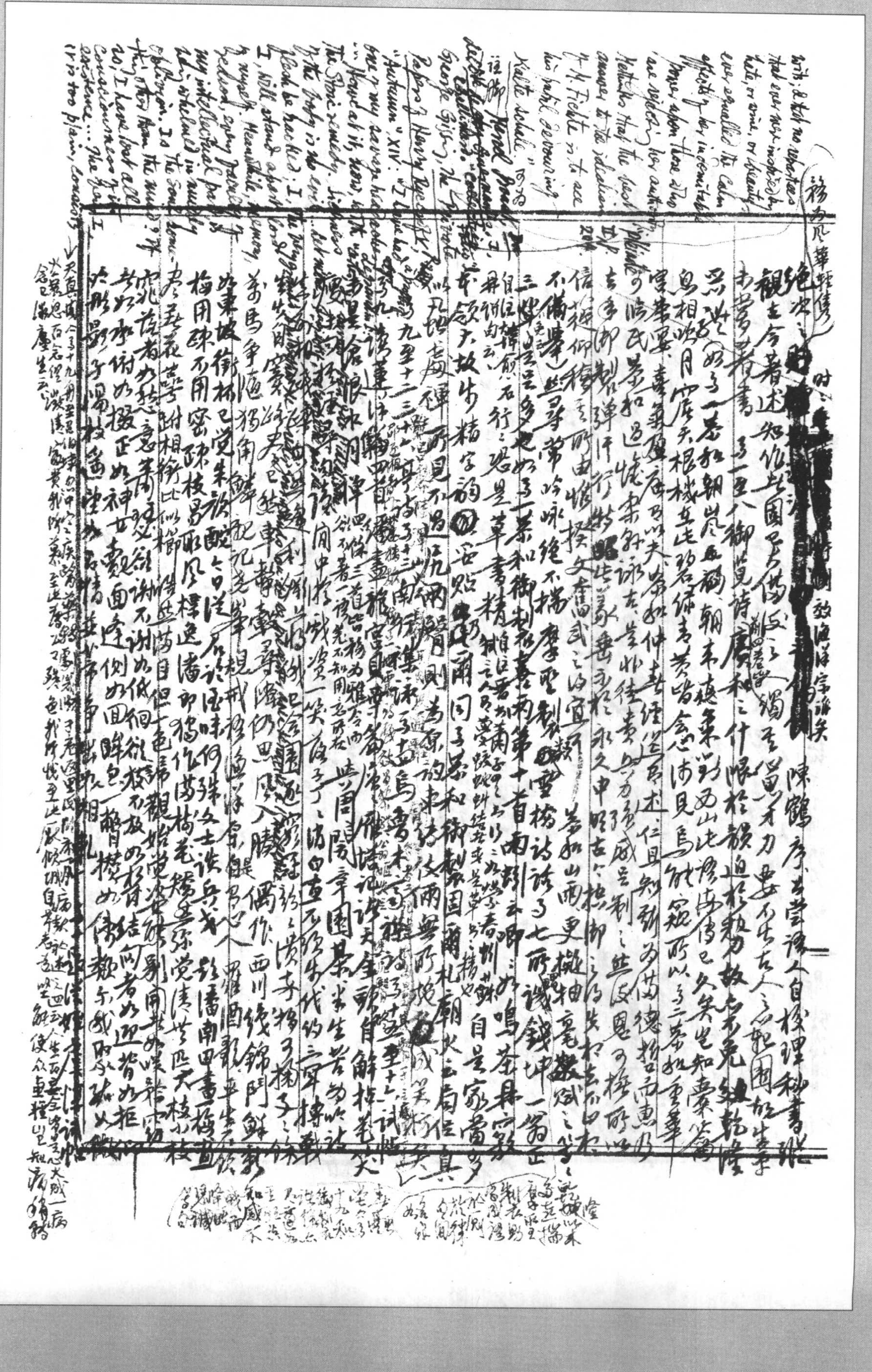
presuppositions

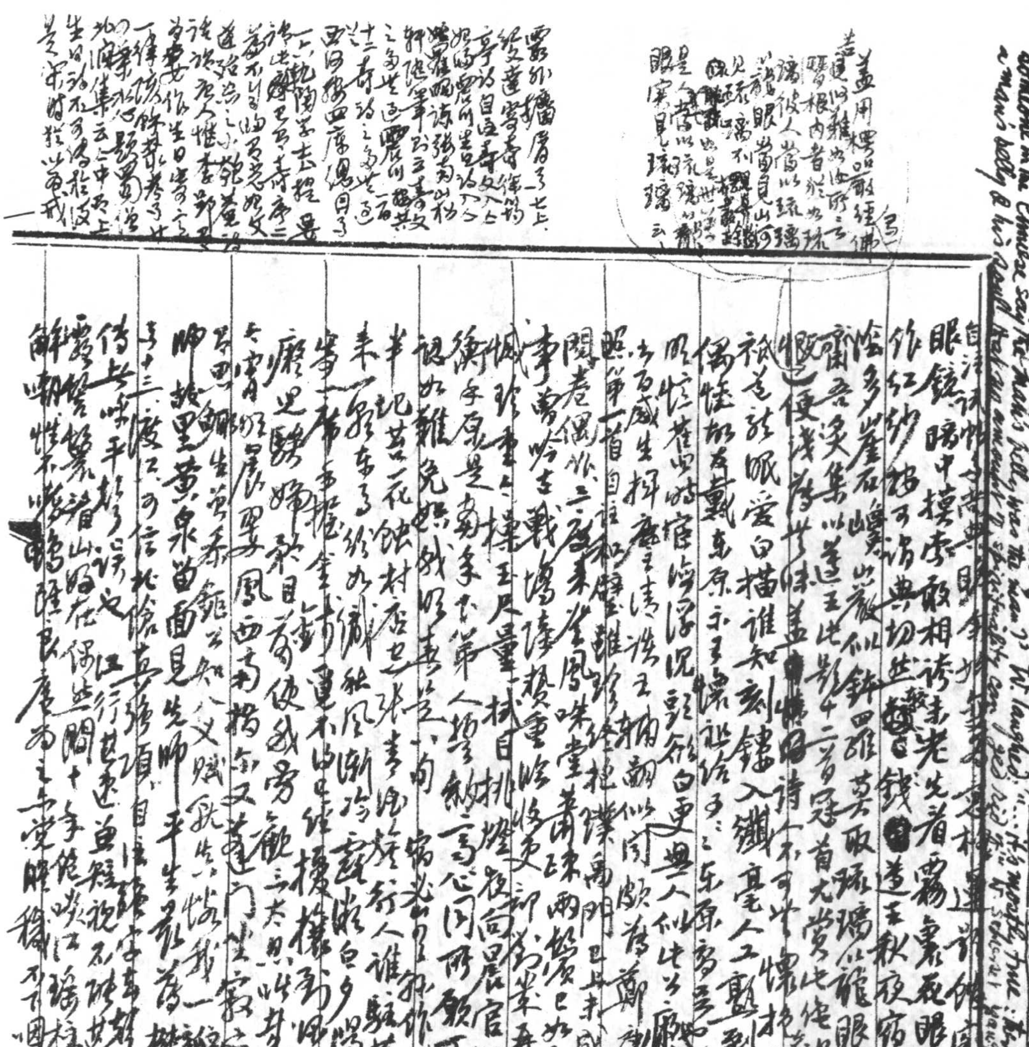
sceptic

determinist

Encounter No. 64, p. 9

Disraeli, *Vivian Grey*: Sievers is "a little lively-looking gentleman, who is stuffing *Kalte Schale* so voraciously in the corner. The leader of the Idealists, a pupil of the celebrated Fichte! ... Matter is his great enemy ... My dear sir, observe how exquisitely Nature revenges herself upon those capricious & fantastic children. Believe me, Nature is the most brilliant of





元、子十二 歲錢文[illegible]（郭氏爲侍姬[illegible]郭氏風花還[illegible]其[illegible]四[illegible]云、以侍姬沈氏[illegible]絶（錢分相[illegible]錢[illegible]云、子二十[illegible]海棠一絶（惟[illegible]花下[illegible]云、[illegible]

董江元變[illegible]雨草堂詩子一吳蓮畫魚[illegible]自注[illegible]刑部郎中兄之作紀子要余同作（墨影云錢[illegible]如戲目如[illegible]上唇守[illegible]胡林左右[illegible]到[illegible]堅取[illegible]之不[illegible]小帽[illegible]幾[illegible]故宮第二[illegible]吳三桂[illegible]

[illegible]文選[illegible]子[illegible]華如[illegible]講[illegible]至於[illegible]以[illegible]宋[illegible]綱以理爲[illegible]文章相[illegible]

子十四烏絲欄[illegible]詩界畫棋枰縱横序一寸一度標新勝風流都似林和靖

摽梅吟來詩不能自[illegible]塞外之田更番換種以息地力從無董其事之語

閱微〔筆記〕草堂中[illegible]詩什九見集中此外尚三首錢香樹宅賦紅梅二絶（草[illegible]

穆家偶遇君都蘭自舉戲書其筆錄子四杏醴條云底篔谷刺史言倪成晚[illegible]

先生作詩三十二首但罵爲劉之壞止一首贊之香醴[illegible]也云、今未收則甚

珠者多矣

文集十六卷[redacted]子六欽定四庫全書告成恭進表門人劉權

之跋云此集中第一篇大文字[illegible]吳[illegible]成而未中傑不繼[illegible]新職老自[illegible]

傲絕云子者後亡陸丁山陰學吳穆婁字士合撰一表[illegible]師陳色改[illegible]

不慊云是仍字此表書考入衡名以進乃齊宗純皇之命謂此表必仍紀昀所撰蒸進特加賞

一分云按此不相是文達集中第一篇大文字直是唐[illegible]集第一[illegible]表[illegible]

文中無此作也子九有[illegible]先生道稿序[illegible]別詩序二篇皆[illegible]

儆機調流轉難已落凡近矣文達故文廣意度安閒[illegible]詞[illegible]

[illegible]精嫺平衍[illegible]最長於辨析其閒易事內[illegible]千

年騈然不參當時其第二人恨[illegible]多寬多複見[illegible]

子八丙辰會試錄序詞氣以博麗而工[illegible]於純粹精深學者[illegible]古法[illegible]

爲一主道[illegible]部屬記服宋儒以[illegible]之首錄經義之中又分二派爲漢儒

之學者務求訓詁考訂則收者是一家爲宋儒之以爲者辨別精微

其六書數音不奢注疏辨之善文字[illegible]初亡王經者宜用宋學而[illegible]

雖但論與刻學良良以劉藝主於明義理國務以宋學爲宗而以漢學補其

者確盡什經者去得可如意以訂民宜益研尋方家根旁徵遠引以推究

而家理不求是公言母[illegible]理精[illegible]中庸會試錄序

[illegible]古時自王安石[illegible]宋文鑑[illegible]張才叔自讀人[illegible]于先生[illegible]

[illegible]明騈學[illegible]因申即經義之初式也明成化以後裁對策機法[illegible]

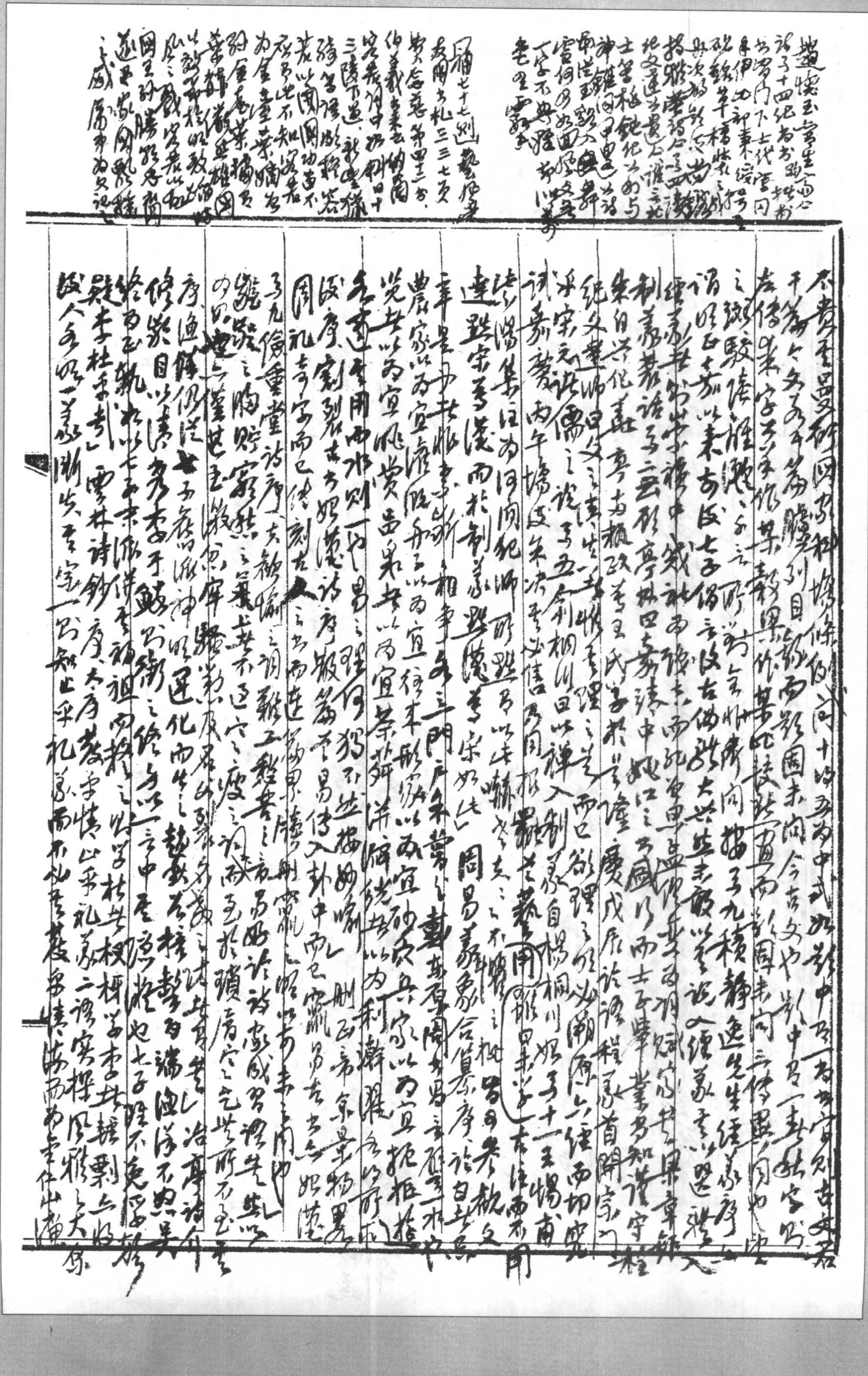
增其比偶變而漸嚴[illegible]以麗俗入經義[illegible]尺度甚嚴是之

謹嚴而已以此求之[illegible]經義自當在丁丑會試錄以六經詞[illegible]葉渠之語[illegible]自

錢秋娘到時來而東[illegible]樹果壬戌會試錄序三論[illegible]貴左[illegible]

不爲間架

謂騈適



揭奚[illegible]同了清毅堂詩集序

汝水雅一派一變矣[illegible]而不必至此爭礼一派自陰平[illegible]傳到文峰筆達矣

究乃至於繪畫一[illegible]二樟詩鈔序：詩至少陵而詩極，然老人自來山林，四半以杜[illegible]嘗

元結殷璠以下選家南氏之詩，其[illegible]一家，及杜[illegible]揭嘗演谷[illegible]

芳屋詩集了七篇，劉[illegible]彭甘亭呉巢松云：殷璠同撰英靈集，仲武中

興間氣[illegible]不載少陵詩一字，如何千古[illegible]群賢佳理堂易餘篇錄卷千五云

唐人選詩不選杜少陵，雖高仲武中興間氣集選杜甫，[illegible]其[illegible]

杜所詩調不失如流水生涯[illegible]浮[illegible]云乃生今[illegible]終之[illegible]他詩

共調[illegible]云：金稜間氣集[illegible]上[illegible]杜[illegible]公[illegible]不[illegible]杜甫全唐詩存項詩

安[illegible]選[illegible]杜甫[illegible]少陵集中[illegible]仲武[illegible]不[illegible]

春安少陵當時之[illegible]開[illegible]收[illegible]刊[illegible]耳溪詩集序，鄭樵云：[illegible]靈

之[illegible]至洪[illegible]而宣[illegible]之[illegible]不能[illegible]提[illegible]其[illegible]之[illegible]及[illegible]疑可[illegible]而不[illegible]

[illegible]也[illegible]地[illegible]圖[illegible]至[illegible]言之[illegible]但[illegible]深[illegible]印文字[illegible]得目

至同[illegible]言之[illegible]方絶域[illegible]不同之文字而其不同之性情[illegible]不同之[illegible]理[illegible]

垂譯而言[illegible]見於[illegible]戲子韵[illegible]自[illegible]而[illegible]

是中夏之文章[illegible]於[illegible]國以於史[illegible]東觀漢記載白狼王慕德謌[illegible]具[illegible]

譯語是以四之文章[illegible]於中夏

[illegible]十一[illegible]氏史通之[illegible]譯[illegible]黄氏[illegible]評[illegible]不[illegible]當[illegible]止[illegible]

及[illegible]名士[illegible]詩[illegible]不[illegible]錄[illegible]以[illegible]黄[illegible]致[illegible]林集[illegible]詩[illegible]

[illegible]四序[illegible]時[illegible]侯[illegible]以安[illegible]會之[illegible]知[illegible]而[illegible]詩[illegible]

[illegible]以上[illegible]明[illegible]

實之[illegible]以[illegible]閑[illegible]詩[illegible]三百以下且[illegible]詩[illegible]

[illegible]黄山谷集[illegible]五言古[illegible]大抵[illegible]四[illegible]白[illegible]不[illegible]

力開[illegible]而[illegible]目[illegible]七言古詩大抵[illegible]骨[illegible]

高而力壯[illegible]五言古律多不成[illegible]

大抵[illegible]不成詩七言絶佳[illegible]回[illegible]

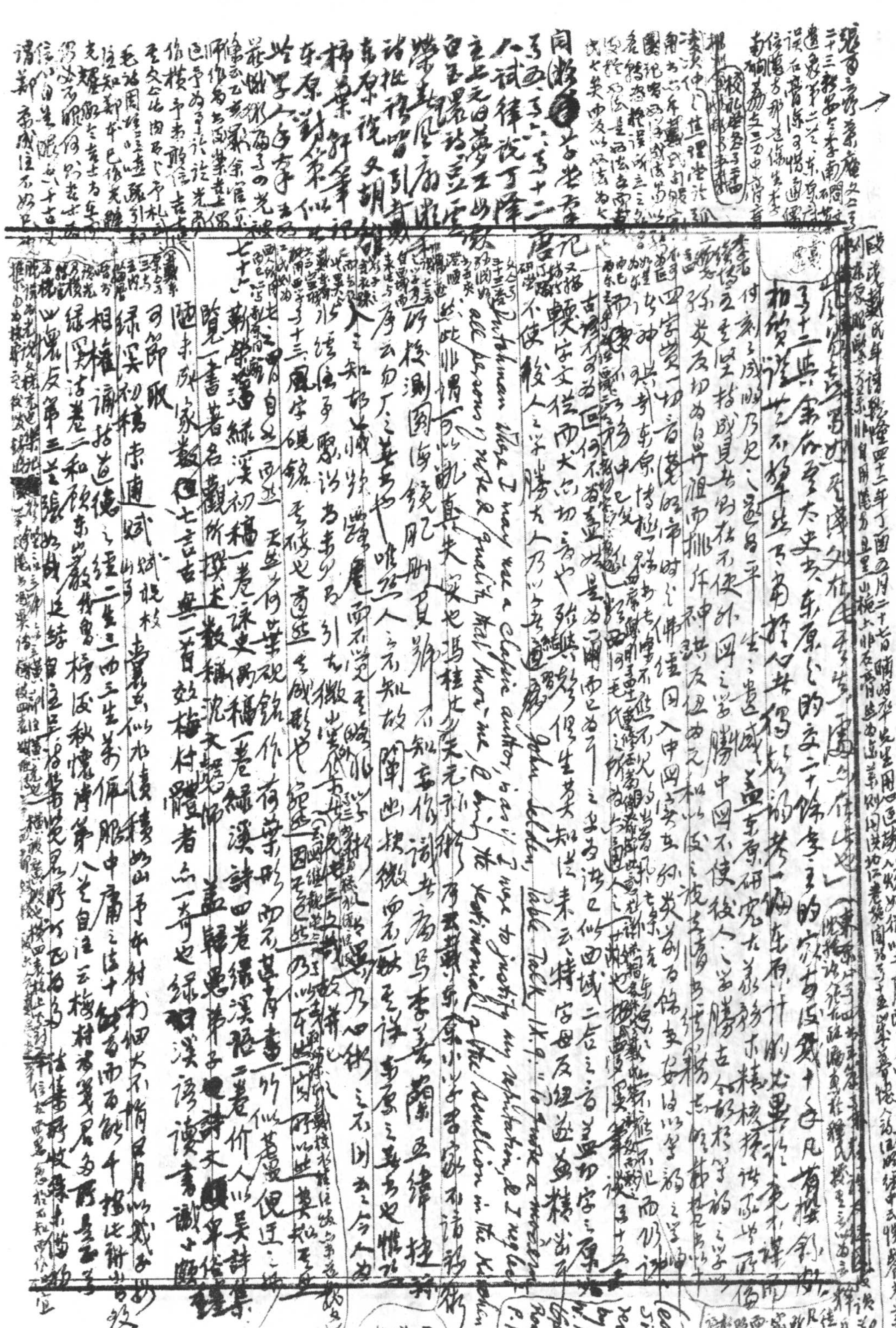
益[illegible]支[illegible]十[illegible]文作手[illegible]東坡評[illegible]諸山[illegible]

[illegible]於毛骨[illegible]中[illegible]自[illegible]以[illegible]陸青[illegible]

中[illegible]

王[illegible]白田[illegible]用石[illegible]神農[illegible]草[illegible]一〇四神農[illegible]

[illegible]



[illegible]

稿》張鶴亭《悼亡》詩[illegible]自作《悼亡》詩，錢[illegible]二七律[illegible]卷下所載[illegible]四首[illegible]唐伯僧。

詩一七律皆[illegible]

[illegible]上，陳壽上諸葛亮文集，敘皋陶之謨[illegible]雅[illegible]，然而[illegible]皋陶

舜禹與共談，周公之與群臣矢誓，[illegible]所與言，[illegible]眾人凡士，故其文指不得及遠也。

晉書李密傳，張華問孔明言教何碎，[illegible]曰昔舜禹皋陶相與語，故得簡雅；大誥

凡人言，宜碎。孔明與言者無己敵，言教是以碎[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

陸[illegible]華[illegible]道士挑[illegible]神[illegible]先生白[illegible]

[illegible]

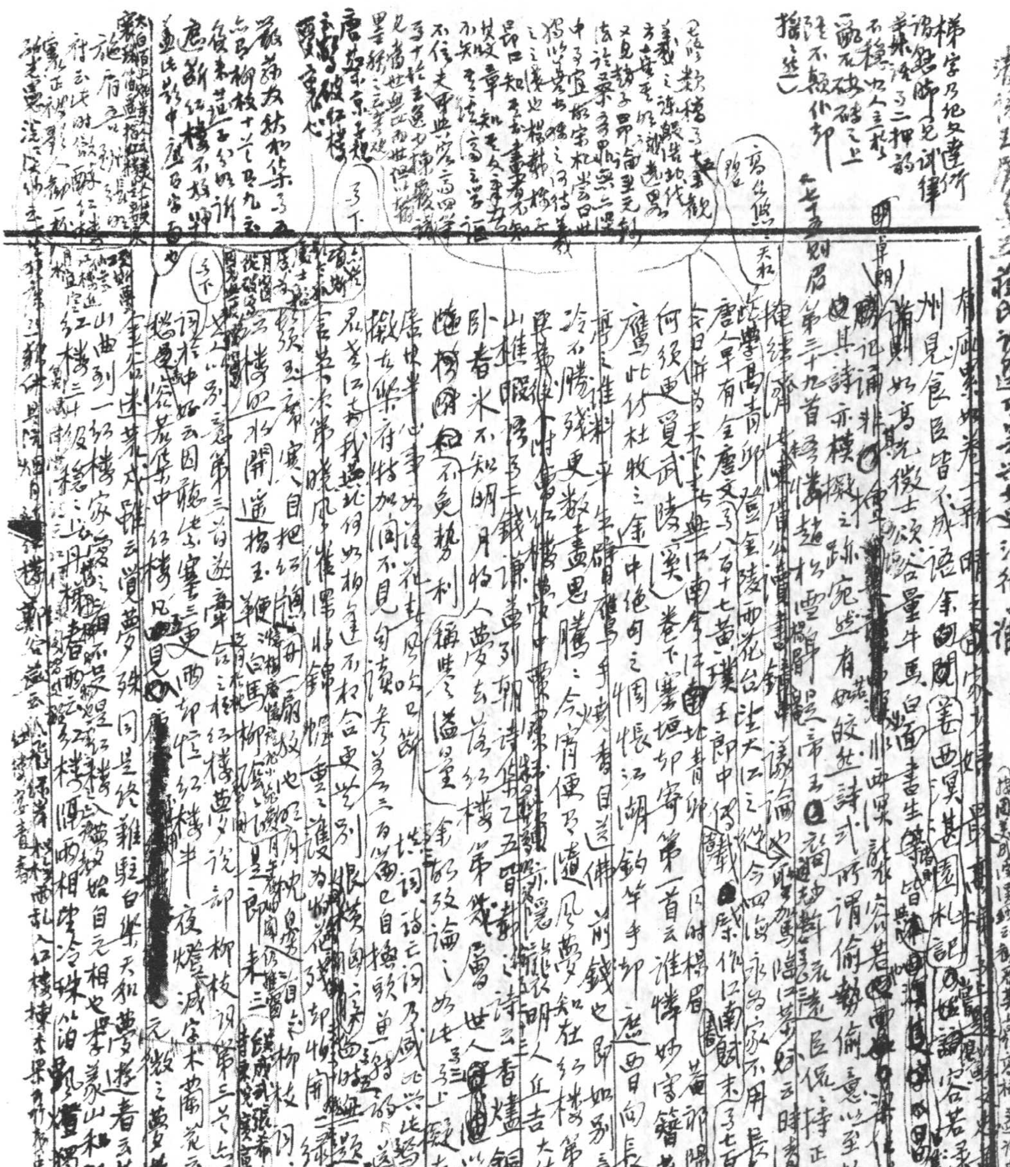
[illegible]

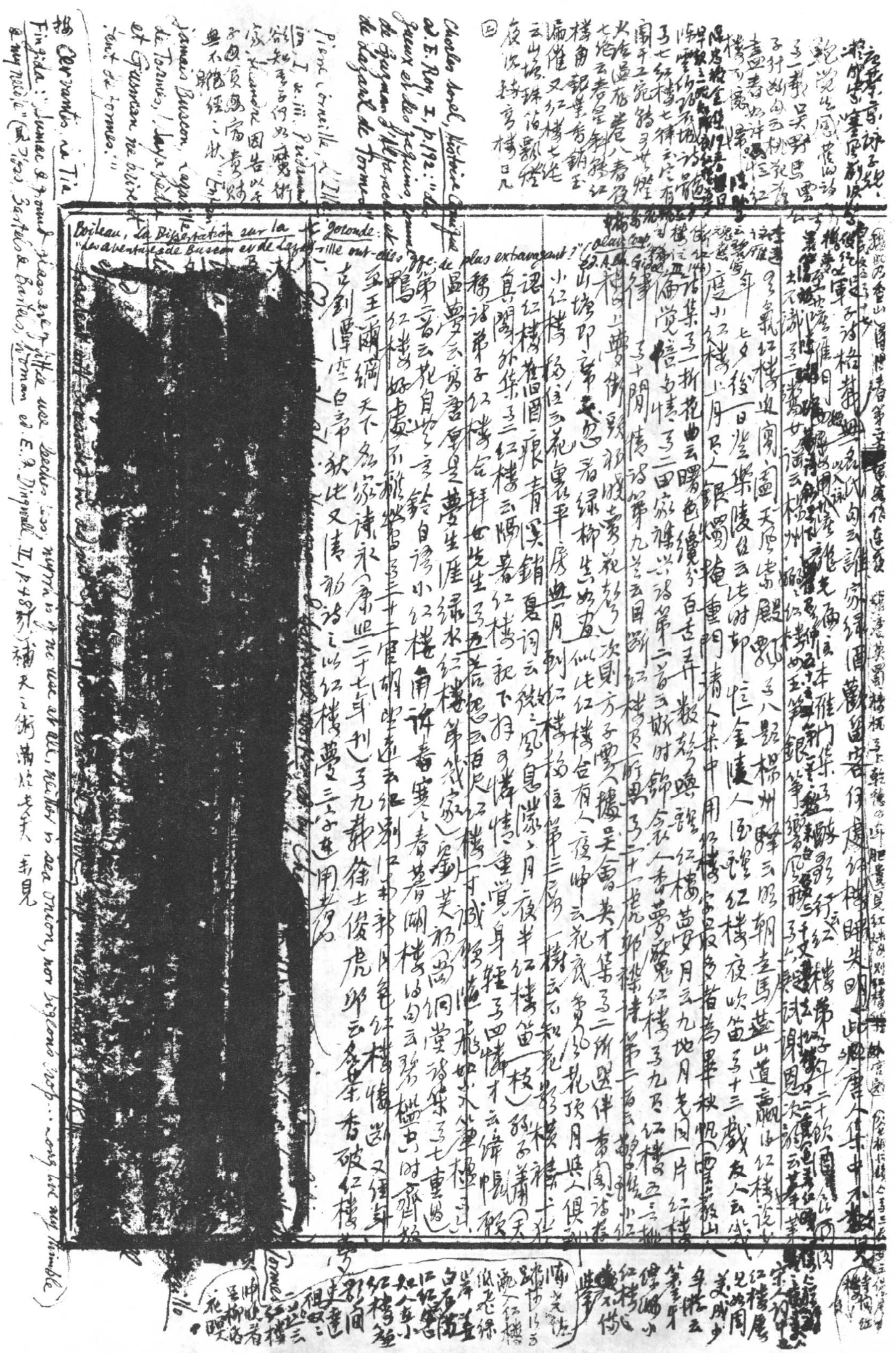
[illegible]

七十七、納蘭容若《飲水詩集》二卷，十年前讀此，頗賞其吐屬高華，今[illegible]乃知

亮節實勁切，響七絕較工，亦不過二三首耳，七律板滯，最為鈍拙，詞使事

[illegible]





[illegible]寧[illegible]詩子[illegible]劉[illegible]

[illegible]說[illegible]國[illegible]詩云

又一聲[illegible]吳野[illegible]雲

子[illegible]自云桃花[illegible]

畫眉[illegible]詩[illegible]紅

樓可[illegible]

[illegible]金[illegible]紅[illegible]

[illegible]詩[illegible]

又七紅樓七律云定有

閒平工宛轉[illegible]

火[illegible]卷八春[illegible]

七絕云春[illegible]江

樓角銀葉香銷玉

漏催又紅樓七絕

云山塘珠箔[illegible]

夜夜[illegible]樓 日九

[illegible]

Boileau, La Dissertation sur la Joconde: "les aventures de Buscon et de Lazarille ont-elles rien de plus extravagant?" (éd. A. Ch. Gidel, III, [illegible])

[illegible]女軍子詩格裁[illegible]名氏自云謫家經酒歡留客便遠[illegible]樓時尖明日此[illegible]唐人集中不數[illegible]

[illegible]樓夢[illegible]以入詠[illegible]龍光[illegible]法本雅門集[illegible]盤[illegible]行云紅樓第[illegible]二十飲[illegible]

李遠[illegible]詩[illegible]名氣紅樓迎窗[illegible]天風紫殿[illegible]又八題揚州驛云明朝走馬[illegible]山道[illegible]紅樓[illegible]

年 七夕後一日登樂陵[illegible]云[illegible]附卻怪金陵人[illegible]紅樓夜吹笛 又十三 戲友人云[illegible]

度小紅樓上月 只人銀燭掩重門 猜人葉中用紅樓[illegible]最多者爲畢秋帆[illegible]

話集又一折花曲云曙色纔分百舌[illegible]數聲喚[illegible]紅樓茜夢月云九地月光同片紅樓[illegible]

偏覺[illegible]情 又二回家[illegible]詩第二首云[illegible]錦衾人香夢[illegible]紅樓又九日紅樓五言排

律 又十閒情詩第九首云回斷紅樓又二十一[illegible]部[illegible]詩第二十首云[illegible]小紅[illegible]

樓上夢[illegible]花[illegible]次則方子雲[illegible]吳會英才集又二所選伴書閣詩[illegible]

山塘即事云[illegible]著綠柳[illegible]如畫 似此紅樓台有人夜[illegible]云花底[illegible]花[illegible]月[illegible]

小紅樓[illegible]云花[illegible]平房無月 劉紅樓[illegible]第三[illegible]一樹云[illegible]知花影[illegible]

謂紅樓舊日圖痕 青溪銷夏詞云[illegible]風息[illegible]月 夜半紅樓笛（枝）[illegible]

真閣外集又二 紅樓云 [illegible]暮紅樓秋下 拜可憐情重 覺身輕 又四憐才云[illegible]帳[illegible]

穆詩第子紅樓合拜女先生 又五[illegible]云[illegible]紅樓一寸識[illegible]

[illegible]夢云 寄書原是夢生涯 綠水紅樓第幾家 劉芙初（嵩）銅堂詩集又七重過[illegible]

第二首云花自[illegible]鈴自語 小紅樓角許春寒 春暮湖樓詩白云[illegible]檻[illegible]附[illegible]

鴨 紅樓好處[illegible]又三十二[illegible]別紅[illegible]新[illegible]紅樓[illegible]又[illegible]

至王蘭綱天下名家詩永（康熙二十七年刊）又九 載徐士俊虎卿云[illegible]香破紅樓夢

古劉[illegible]白帝秋比又清初詩之以紅樓夢三字連用者

[redacted]

宋人[illegible]紅樓屢見 如周美成少年游云[illegible]紅樓[illegible]小[illegible]紅樓不[illegible]夢

[illegible]紅樓[illegible]似花[illegible]白石[illegible]紅[illegible]知人乘小紅樓[illegible]前[illegible]紅樓云[illegible]柳[illegible]花[illegible]

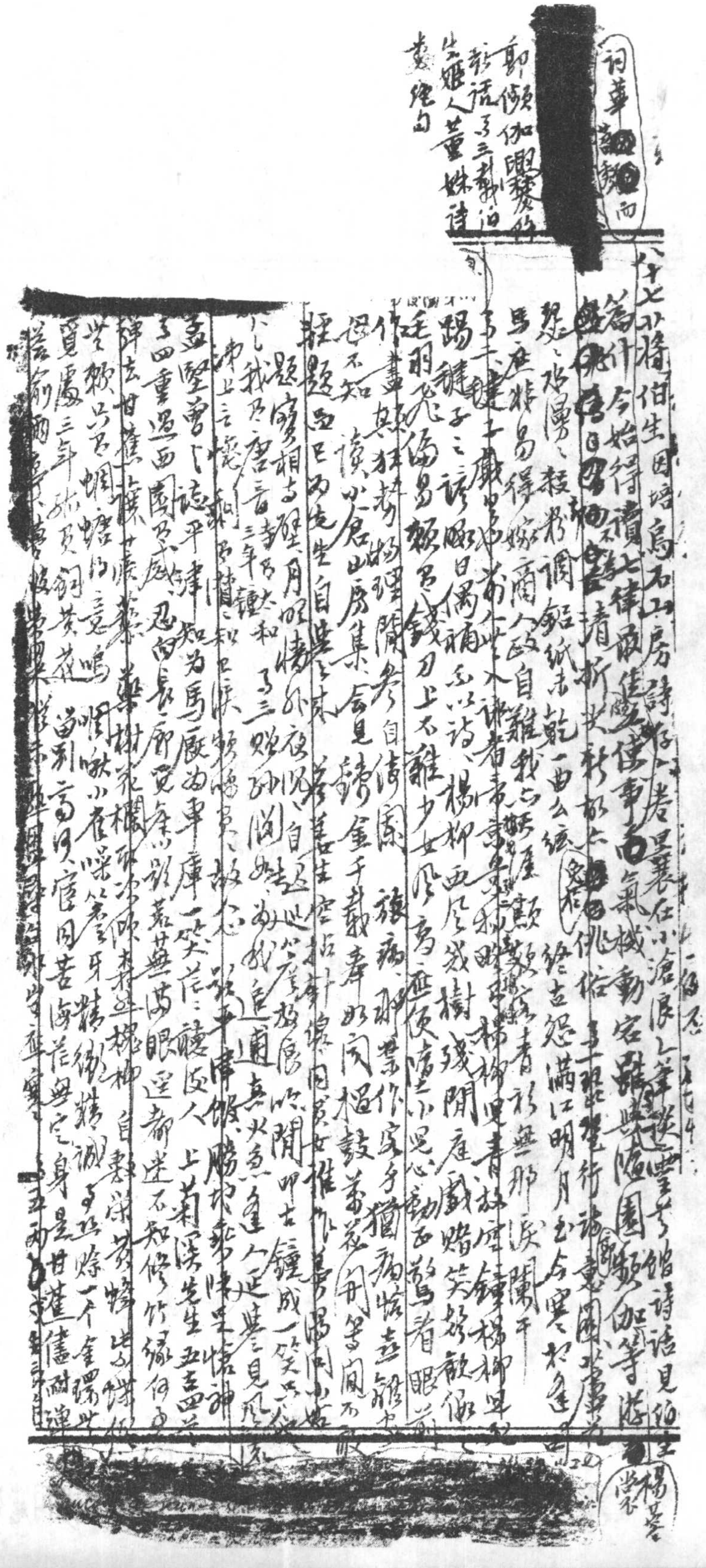
Charles Sorel, Histoire Comique [illegible], éd. E. Roy, I, p. 192: "[illegible] jeux et les [illegible] de Guzman d'Alfarache et de Lazarille de Tormes"

Pierre Corneille, L'Illusion, I. ii. iii. Pridamant: [illegible]

[illegible]知[illegible]何如魔術[illegible]因告以[illegible]貧[illegible]無不[illegible]

"Jamais Buscon, Lazarille de Tormes, Sayavèdre et Gusman ne prirent tant de formes."

按 Cervantes, La Tía Fingida: "[illegible]" （見[illegible] éd. E. R. [illegible], II, p. 48[illegible]）補天之術[illegible]



似應意據[illegible]
經過改寫

Pt. III, Sect. iii, Mem. 5, Subs. 3 ("Conjugal[illegible]

七十九　余集、秋室學古錄六卷、梁園歸櫂錄、憶漫菴賸稿名一卷、[illegible]凌亂

[illegible]撥[illegible]年學古錄文也而另一卷御齋志異跋另二李如姬傳[illegible]

附七絕詩歸櫂錄賸稿皆詩也而同時[illegible]出[illegible]秋宜[illegible]

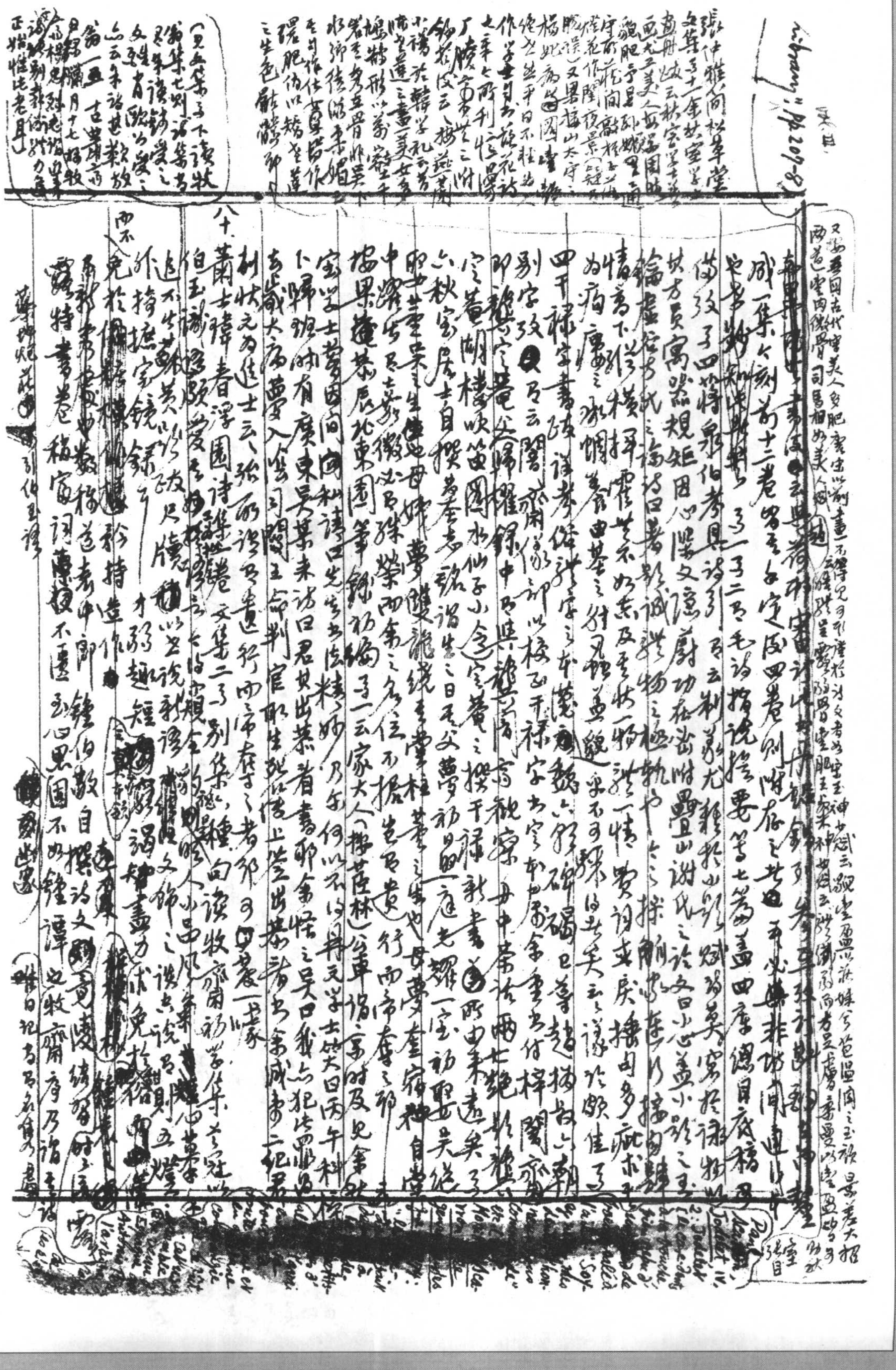
才藝所撰燕蘭小譜筆舌[illegible]輕一余試帖[illegible]劇賞之今見其正經文

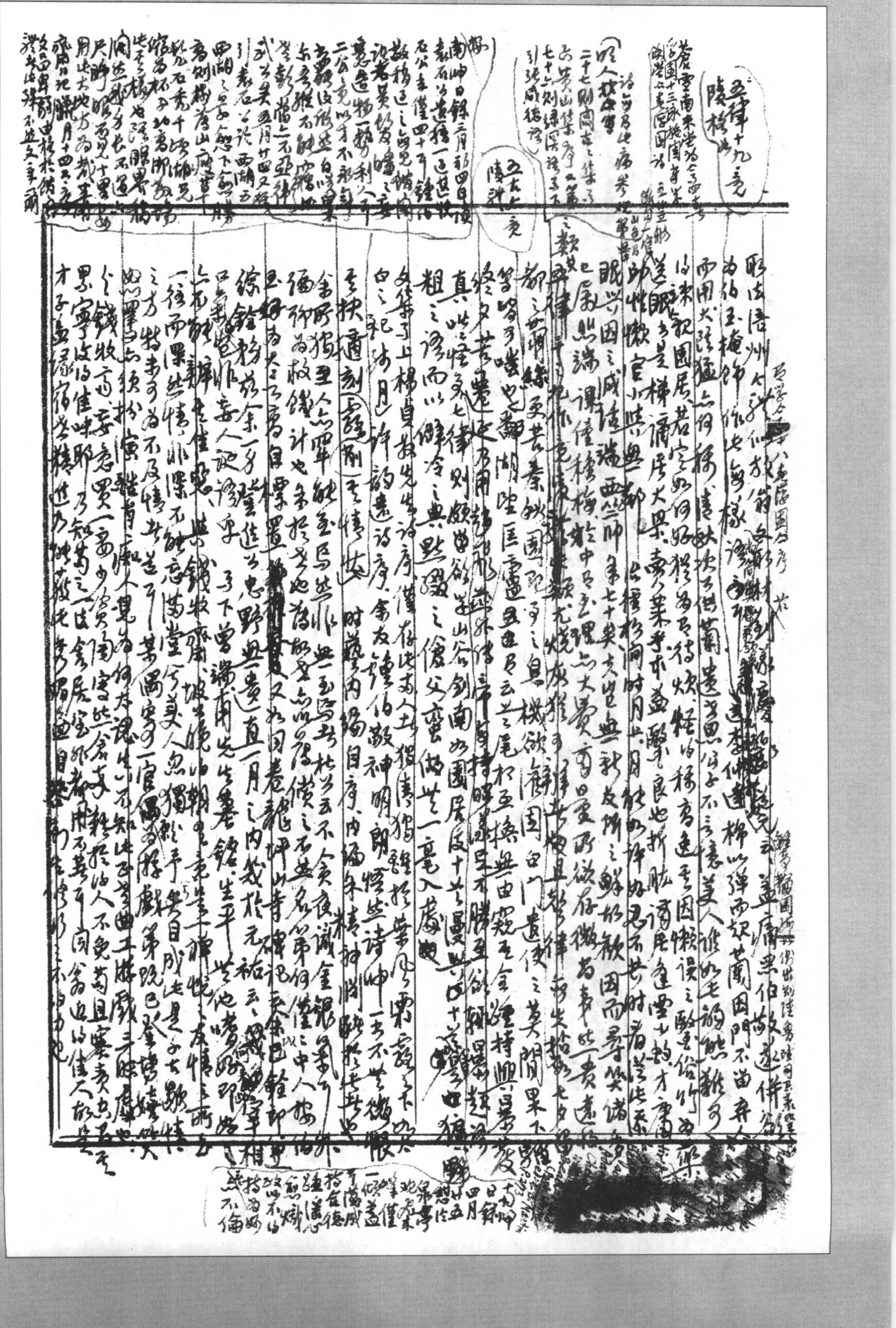
字雖頗雅飭卻[illegible]中[illegible]者其足觀者一聊齋志異序[illegible]

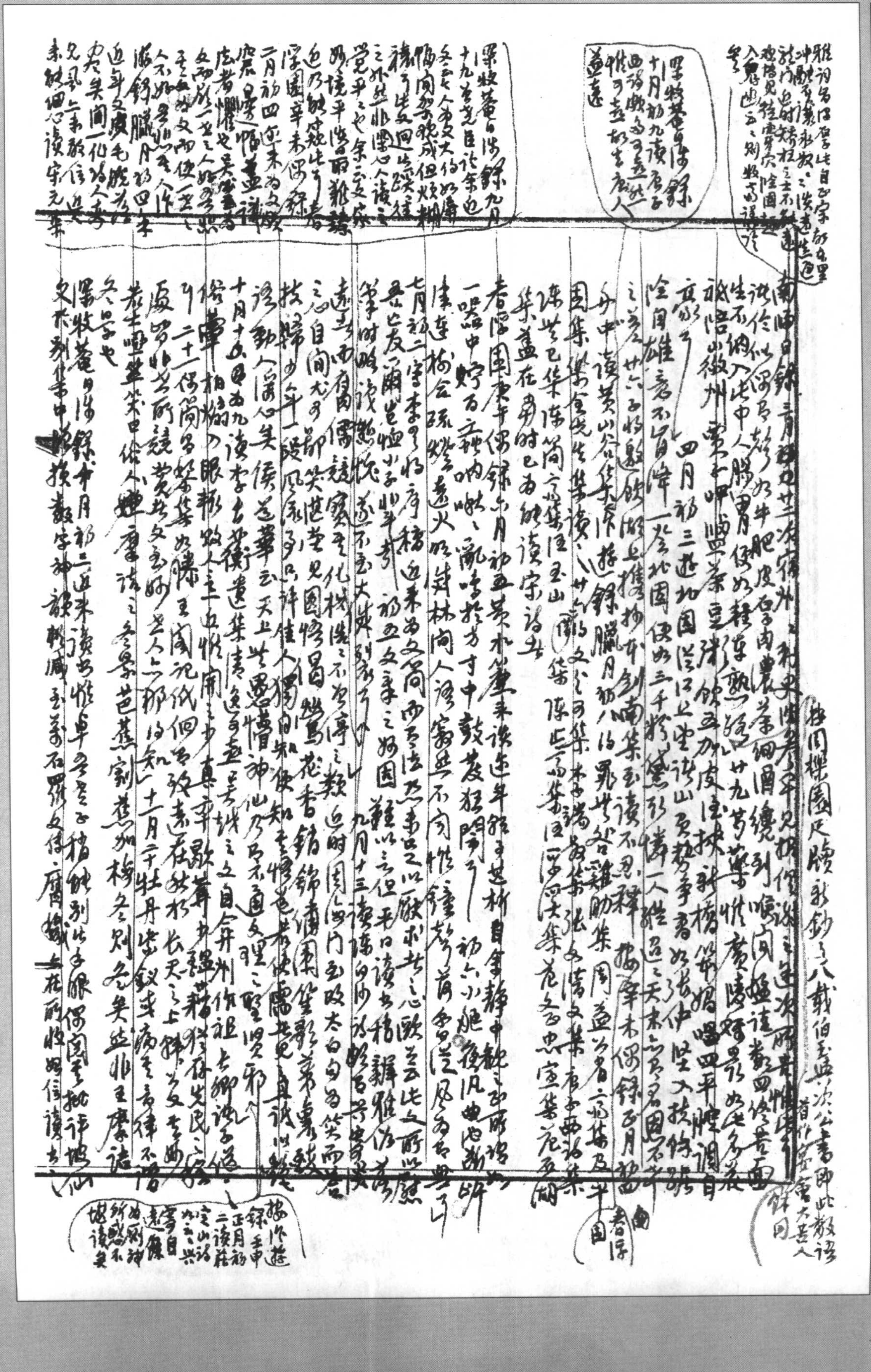
聊齋志異跋[illegible]書[illegible]

即校池
評化出

Always [illegible] to show in company [illegible]



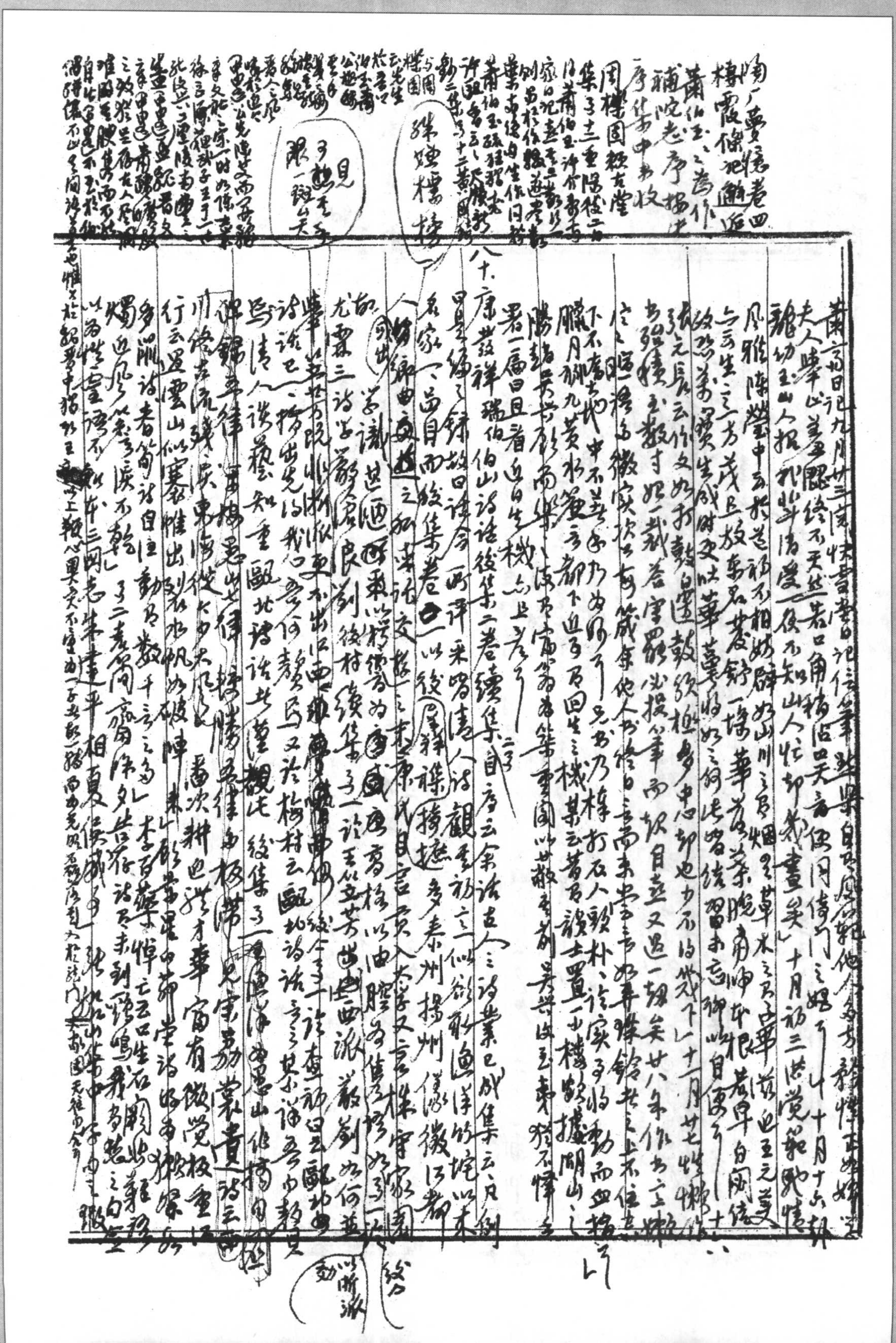




亡何由知參[illegible]也
蒙齋日記十一月十九：
余作詩好少見參芳
房謂余云近詩
意多切，御者少，何也
余謂律細，格老，
已來，便進段未能
蓋乃見真實，亦蓋此
良馬，動不合意
鄉無復必騁[illegible]
勤不容記，於革銜
餘澤騰其清駛
力，照衣日也，勤易至
不備蹶陽不足為之
因作詩而多難，故
畢以前由浮騰
未免[illegible]

施愚山文集卷十四荷
香浮園偶記云：伯子
阮下世，而余分守湖西，
至伯子諸子牧[illegible]
余以蹇拙不畫防者[illegible]
專以部，至泰和，送[illegible]
園所地，近城郭，又[illegible]
吾兵去伯玉未三十年
想收者皆山西往來
禍智殫能之所[illegible]
營者師之莫苗[illegible]
月而郎子湘青[illegible]
旅家子二浙來和
追悼舊遊[illegible]
三年日[illegible]以[illegible]兩三日兩[illegible]

雜記揚葉蘭齋日記十一月三十：李草堂少白堂來訪，卯堂字内一五性男子，迎向佛出
保傳如龍湖，周談林林紀譚甚詳，刻真可恨也。梅衡湘云：此等何可讀，但當擇之，
蓮花室上夕記，稱以為折衷貌，若其如其人之見推，福國不容如是之精，
罪之不能如其是也。十月廿一：借生數人來謁，搦自爲後來之秀，然學之淺
此餘韻，檢生乃不足畏如觀，為之憐然。十一月十六：訪梅生人云，雖未曾見，亦大笑，如
又之名戶一懷動水一絲暖，動郎同草莫測也。
春浮園辛未偶錄：二月初三，讀中峯年，金剛楞嚴諸解，大海不容陳尸，此數
長巳行。五月初八：所說世一急嗜唅一句，多處倦向之久，南同君極那，便是本
山太函諸人，楞遊記云。十一月二十一日，坐遊祀頌王布家，謝南州集，讀不尚之，著東坡
都玄敬之修直一水陸，都穆之王樨登之潘之怪駕輿俗氣，亂為通人，不可與道說
可以文作乃上山水晶序，悉觀。六月初十：朱元晦王伯安頭之時佳儀理之一件
如生銀饒銅，方可用，絕妙之醇，乃可[illegible]以佛見推誰，知無[illegible]本一掃
郝玄蓮只矣。廿九：余觀近日貴人請子動輒登樓，從之容尾求一毫宗之義不[illegible]
者以致窮，今以道窮，不同，如毛投尺牘新翻，予九梅唱與兒耘云：宗[illegible]
[illegible]諸[illegible]一刹藍[illegible]佳余曰：刹藍[illegible]諸詩，和[illegible]藝，[illegible]人，方君
相思漿大人要好多子，僧遊[illegible]二十一日，牛浦郎偷了牛布衣，邀[illegible]見那[illegible]自上都，[illegible]學[illegible]
說別字，悟又熟宗[illegible]其[illegible]某某存某可[illegible]。甚好[illegible]給，[illegible]道[illegible]致，[illegible]太
這都是而今的股色，[illegible]他的稱呼，可見只要會做兩句詩，並不要[illegible]書，即自然
中峯就可以同這些[illegible]們往來，何等[illegible]即，[illegible]宦[illegible]之說，七月
余於金石異之物，嘗以重要甚精，然後[illegible]罷，諸[illegible]於余曰：此禪宗
叢修法久矣，[illegible]自力
注遊錄，閏九月一日。[illegible]云：往來都下，[illegible]，[illegible]之先生，[illegible]一史[illegible]，方新休
佛[illegible]有[illegible]一枝，不[illegible]擇[illegible]，擲[illegible]之先生知其已不[illegible]遊[illegible]之
閣，[illegible]遇，運[illegible]於冷泉凝[illegible]，[illegible]視[illegible]懊，[illegible]生[illegible]賦[illegible]
之[illegible]時，諸人[illegible]命，[illegible]之[illegible]不宜[illegible]，[illegible]七[illegible]律二[illegible]，米友石[illegible]中
君[illegible]第[illegible]此不宜[illegible]之[illegible]女子，[illegible]而生，心[illegible]以[illegible]
[illegible]此[illegible]自[illegible]陽，[illegible]何[illegible]諸[illegible]。[illegible]為也。四月初六，西
畢生致[illegible]米[illegible]種，[illegible]當即張山來尺牘[illegible]三[illegible]六之[illegible]畢[illegible]



舒白香古南餘話[illegible]月地名花柳[illegible] 裁書見理相近 假使吟月下[illegible]花柳中吟[illegible]不教[illegible]

梅元黃遠山游[illegible]云[illegible] 閨斜月[illegible]燈 信[illegible]都門半醉[illegible] 官柳青青莫[illegible] 短長亭[illegible] 亭[illegible]

其多如朱檻[illegible]雨吳中[illegible]

老劍潭[illegible]云 [illegible]有限東風[illegible]醉[illegible]

笑仙[illegible]

白狼山下[illegible]三郎[illegible] 畫圖雙筆未曾閑 聽白三[illegible]云

無歸處[illegible]窗[illegible]之潭淨影 [illegible]秀[illegible]雲詩云 [illegible]無聊斜日

空[illegible]一鄭[illegible]積[illegible] 影相聚其水隱 [illegible]飛將[illegible]流光去 [illegible]風吹[illegible]

苑三百樹一齊彈 [illegible]青[illegible] 云三句[illegible]為覺[illegible]湖[illegible]

Horace, Carm., I, xxxiii: "Liberum et Musas Veneremque"

八十、Aulus Gellius, *Noctes Atticae* ("The Loeb Classical Library"), E.T. by John C. Rolfe 即日知錄[illegible]

[illegible]編之[illegible]序中所舉諸書(p. xxviii)皆[illegible]札記之類 I, v 記 Hortensius [illegible]

所[illegible]夫[redacted]不飲酒不好色[illegible]庸俗 (ἄμουσος, ἀναφρόδιτος, ἀπροσδιόνυσος)

(vol. I, p. 28) Rolfe 注引 "Wer nicht liebt Wein, Weib und Gesang, Der bleibt ein Narr sein Leben lang" [illegible]

[illegible]花柳之[illegible] 鍾[illegible] [redacted] [illegible]

Sainte-Beuve: "Pensées" XXVII: "La bonne chère, le goût et le choix qu'on y porte, est beaucoup un signe de délicatesse morale … ceux qui, à table, mangent au hasard et engloutissent pêle-mêle, avec une sorte de dédain, ce qui est réservé à la nourriture du corps (et qu'ils ne la dédaignent pas), peuvent être de grands raisonneurs et de hautes intelligences, mais ils ne sont pas des gens de goût" (*Portraits littéraires*, III, p. 548)

IX, ix 載當時後生[illegible]教師[illegible]而[illegible] 示[illegible]周行而授機宜者(ii) "ne plurimum doce[illegible]" "in fact" (I, p. 48) VII, x 又杜[illegible]

[redacted]

卑巴[illegible]登門[illegible]教[illegible]為師 [illegible] est philosophos ultro cum [illegible], ut docerent [illegible] [illegible] p. 120) 首[illegible]盡[illegible] 教師 若[illegible]

Tit. XVIII, 3: "quam [illegible]" [illegible]

[redacted]

I. Babbitt, *Spanish Character & Other Essays*, p. 34: "The taste of the critic should be [illegible]" [illegible] A. Thibaudet [illegible]

p. 160: "de faire [illegible] [illegible] au goût [illegible]"

二百二十七則 [illegible]

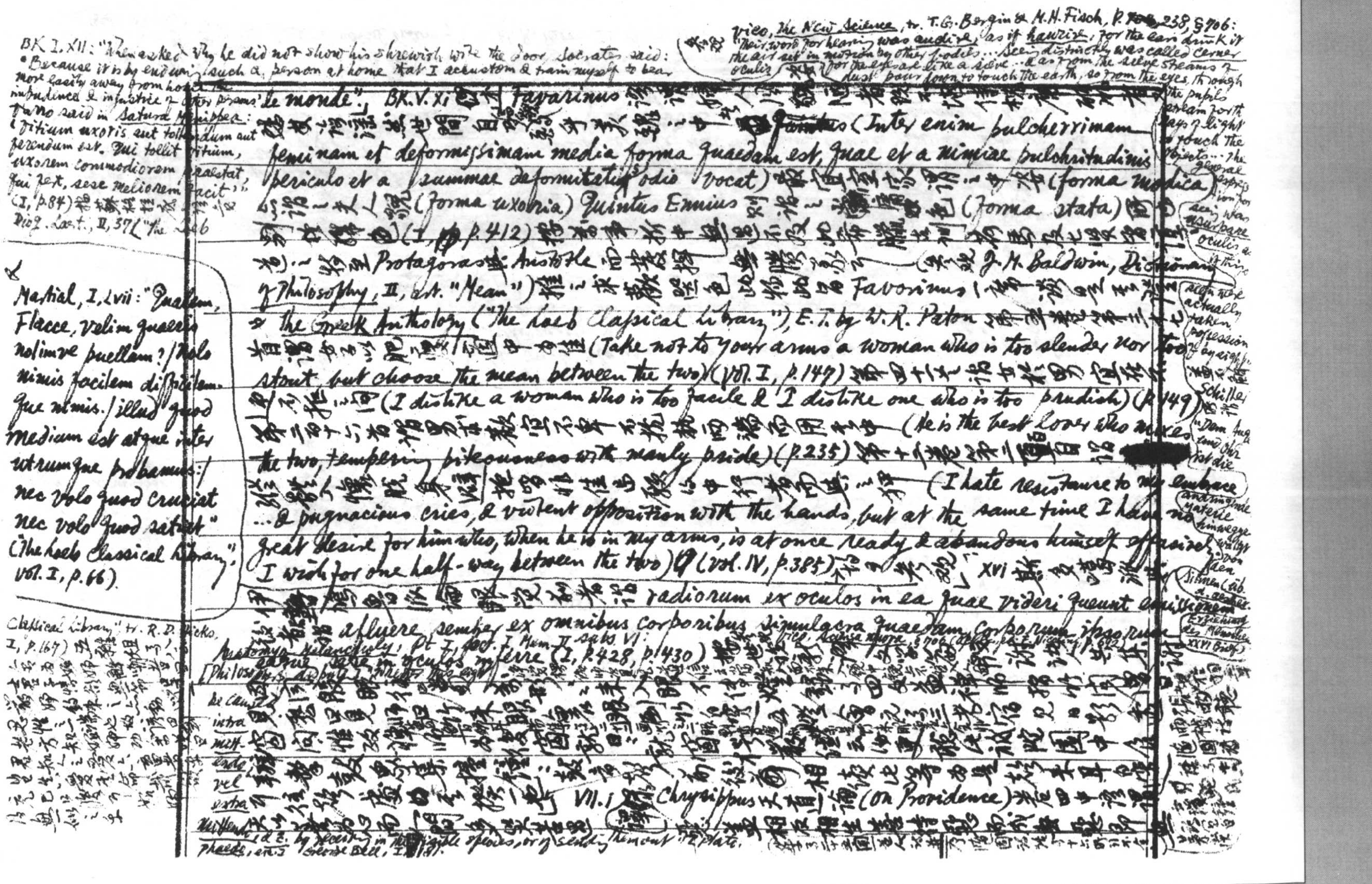
[illegible]如[illegible]不及

與[illegible]不同參觀

Joseph Hall, [illegible]

[illegible]書[illegible]九[illegible]

Palladas of Alexandria 詩[illegible]教書先生[illegible] "The Loeb Classical Library", tr. W. R. Paton, III, pp. 89, 91 [illegible] *The Greek Anthology*, IX, 169, 173, 174



BK. I. XII: "When asked why he did not show his shrewish wife the door, Socrates said: 'Because it is by enduring such a person at home that I accustom & train myself to bear more easily away from home the impudence & injustice of other persons' [illegible] Varro said in *Saturae Menippea*: 'Vitium uxoris aut tollendum aut ferendum est. Qui tollit vitium, uxorem commodiorem praestat; qui fert, sese meliorem facit.'" (I, p. 84) [illegible] Diog. Laert., II, 37 ("The Loeb Classical Library" tr. R. D. Hicks, I, p. 167) [illegible]

Vico, *The New Science*, tr. T. G. Bergin & M. H. Fisch, p. ~~[illegible]~~ 238, § 706: "Their word for hearing was *audire*, as if *haurire*, for the ears drink in the air set in motion by other bodies ... Seeing distinctly was called *cernere oculis* [illegible] for the eyes are like a sieve ... & as from the sieve streams of dust pour down to touch the earth, so from the eyes, through the pupils, stream forth rays of light to touch the objects ... The general expression for seeing was *usurpare oculis* as if things seen were actually taken possession of by sight."

le monde". BK. V. XI [illegible] Favorinus [illegible] (Inter enim pulcherrimam feminam et deformissimam media forma quaedam est, quae et a nimiae pulchritudinis periculo et a summae deformitatis odio vocat) [illegible] (forma media) [illegible] (forma uxoria) Quintus Ennius [illegible] (forma stata) [illegible] (I, p. 412) [illegible] Protagoras [illegible] Aristotle [illegible] (J. M. Baldwin, *Dictionary of Philosophy*, II, art. "Mean") [illegible] Favorinus [illegible] *the Greek Anthology* ("The Loeb Classical Library"), E. T. by W. R. Paton [illegible] (Take not to your arms a woman who is too slender nor too stout, but choose the mean between the two) (Vol. I, p. 147) [illegible] (I dislike a woman who is too facile & I dislike one who is too prudish) (p. 149) [illegible] (He is the best lover who mixes the two, tempering piteousness with manly pride) (p. 235) [illegible] (I hate resistance to my embrace ... & pugnacious cries, & violent opposition with the hands, but at the same time I have no great desire for him who, when he is in my arms, is at once ready & abandons himself offhand. I wish for one half-way between the two) (Vol. IV, p. 385) [illegible] XVI [illegible] radiorum ex oculos in ea quae videri queunt emissionem [illegible] affluere semper ex omnibus corporibus simulacra quaedam corporum ipsorum eaque sese in oculos inferre (I, p. 428, p. 430) [illegible] VII. I [illegible] Chrysippus [illegible] (On Providence) [illegible]

Martial, I, lvii: "Qualem, Flacce, velim quaeris nolimve puellam? / Nolo nimis facilem difficilemque nimis. / Illud quod medium est atque inter utrumque probamus: / nec volo quod cruciat nec volo quod satiat" ("The Loeb Classical Library", Vol. I, p. 66).

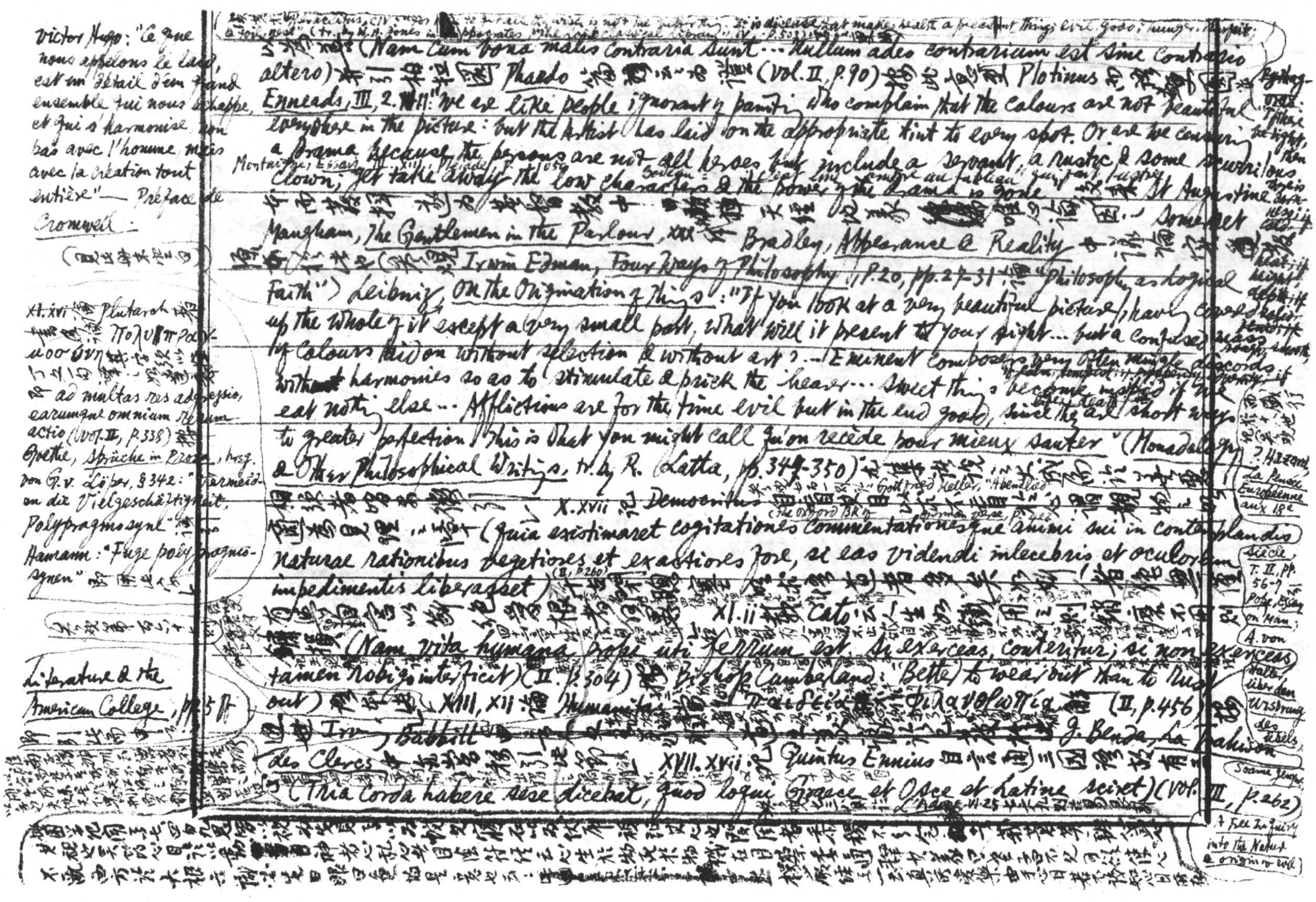
Vico, *Scienza nuova*, § 706 (ed. F. Nicolini, p. 692) [illegible]

Anatomy of Melancholy, Pt. I, Sect. I, Mem. II, Subs. VI: [Philosophers dispute] [illegible]

De Anima [illegible] intra mittendo vel extra mittendo

i. e. by receiving in the visible species, or by sending them out [illegible] Plato, Phaedo, ed. George Bell, I, [illegible]

Schiller [illegible] "Dem Auge [illegible] ist die [illegible] Materie [illegible] hinweggewälzt [illegible]" (Über d. ästhet. Erziehung des Menschen, XXVI Brief)



Victor Hugo: "Ce que nous appelons le laid, est un détail d'un grand ensemble qui nous échappe, et qui s'harmonise non pas avec l'homme, mais avec la création tout entière" — Préface de Cromwell.

[illegible] accidens, CIV [illegible] is not the [illegible]. It is disease that makes health a pleasant thing; evil, good; hunger, [illegible] a foil, rest" (tr. by W. H. Jones in Hippocrates, "The Loeb Classical Library", IV, p.503) [illegible]

[illegible] (Nam cum bona malis contraria sunt ... Nullum adeo contrarium est sine contrario altero) 并引柏拉圖 Phaedo 篇 [illegible] (Vol. II, p.90) [illegible] Plotinus [illegible] Enneads, III, 2. XI: "We are like people ignorant of painting who complain that the colours are not beautiful everywhere in the picture: but the Artist has laid on the appropriate tint to every spot. Or are we censuring a drama because the persons are not all heroes but include a servant, a rustic & some scurrilous clown; yet take away the low characters & the power of the drama is gone." [illegible] St Augustine [illegible] Somerset Maugham, The Gentleman in the Parlour, XXX [illegible] Bradley, Appearance & Reality [illegible] Irwin Edman, Four Ways of Philosophy, p.20, pp.27–31 [illegible] "Philosophy as logical Faith") Leibniz, On the Origination of Things: "If you look at a very beautiful picture, having covered up the whole of it except a very small part, what will it present to your sight ... but a confused mass of colours laid on without selection & without art? ... Eminent composers very often mingle discords with harmonies so as to stimulate & prick the hearer ... Sweet things become insipid if we eat nothing else ... Afflictions are for the time evil but in the end good, since they are short ways to greater perfection. This is what you might call qu'on recède pour mieux sauter" (Monadology & Other Philosophical Writings, tr. by R. Latta, pp.349–350) [illegible] Gottfried Keller, "Abendlied" [illegible] The Oxford Bk of German Verse, p.422 [illegible] X. XVII 記 Democritus [illegible] (Quia existimaret cogitationes commentationesque animi sui in contemplandis naturae rationibus vegetiores et exactiores fore, si eas videndi inlecebris et oculorum impedimentis liberasset) (II, p.260) [illegible] XI. ii [illegible] Cato [illegible] (Nam vita humana prope uti ferrum est. Si exerceas, conteritur; si non exerceas, tamen robigo interficit) (II, p.304) [illegible] Bishop Cumberland: "Better to wear out than to rust out") [illegible] XIII, XII [illegible] Humanitas [illegible] φιλανθρωπία [illegible] (II, p.456) [illegible] Irving Babbitt [illegible] J. Benda, La Trahison des Clercs [illegible] XVII. XVII [illegible] Quintus Ennius [illegible] (Tria corda habere sese dicebat, quod loqui Graece et Osce et Latine sciret) (Vol. III, p.262) [illegible] L'Adone VI. 25 [illegible]

Montaigne, Essais, III, XIII, Pléiade, p.1059 [illegible] Boileau [illegible] "Il n'est point de serpent, ni de monstre odieux, qui, par l'art imité, ne puisse plaire aux yeux" [illegible]

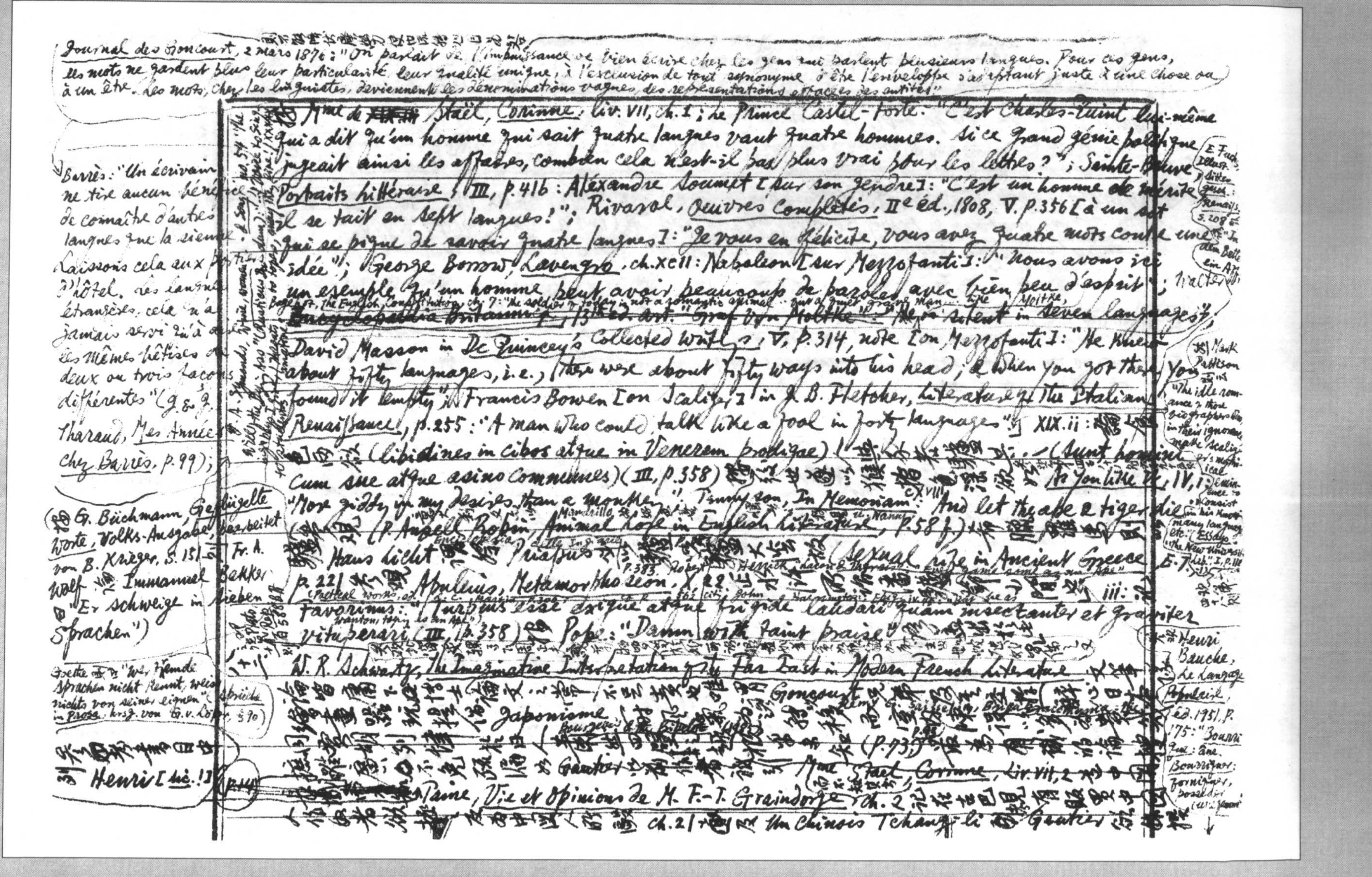
XI. XVI [illegible] Plutarch [illegible] πολυπραγμοσύνη [illegible] ad multas res adgressio, earumque omnium rerum actio (Vol. II, p.338) [illegible] Goethe, Sprüche in Prosa, hrsg. von G. v. Löper, §342: "Vermeide die Vielgeschäftigkeit. Polypragmosyne" [illegible] Hamann: "Fuge polypragmosynen" [illegible]

Literature & the American College, pp.5 ff.

Pythagoras [illegible]

? Hazard, La Pensée Européenne au XVIIIe siècle, T. II, pp.56–7 [illegible] Pope, Essay on Man; A. von Haller, über den Ursprung des Übels [illegible] Soame Jenyns [illegible]

A Free Inquiry into the Nature & Origin of Evil



[illegible] Journal des Goncourt, 2 mars 1876: "On parlait de l'impuissance de bien écrire chez les gens qui parlent plusieurs langues. Pour ces gens, les mots ne gardent plus leur particularité, leur qualité unique, à l'exclusion de tout synonyme d'être l'enveloppe s'adaptant juste à une chose ou à un être. Les mots, chez les linguistes, deviennent les dénominations vagues, des représentations effacées des entités."

[illegible] Mme de ~~[illegible]~~ Staël, Corinne, liv. VII, ch. I; le Prince Castel-Forte: "C'est Charles-Quint lui-même qui a dit qu'un homme qui sait quatre langues vaut quatre hommes. Si ce grand génie politique jugeait ainsi les affaires, combien cela n'est-il pas plus vrai pour les lettres?"; Sainte-Beuve, Portraits littéraires, III, p. 416: Alexandre Soumet [sur son gendre]: "C'est un homme de mérite, il se tait en sept langues!"; Rivarol, Oeuvres Complètes, IIe éd., 1808, V, p. 356 [à un sot qui se pique de savoir quatre langues]: "Je vous en félicite, vous avez quatre mots contre une idée"; George Borrow, Lavengro, ch. XCII: Napoleon [sur Mezzofanti]: "Nous avons ici un exemple qu'un homme peut avoir beaucoup de paroles avec bien peu d'esprit"; Bagehot, The English Constitution, ch. 7: "The soldier of today is not a romantic animal ... but a quiet grave man ... like Moltke"; ~~Encyclopaedia Britannica~~, 13th ed. art. "Graf von Moltke": "He is silent in seven languages"; David Masson in De Quincey's Collected Writings, V, p. 314, note [on Mezzofanti]: "He knew about fifty languages, i.e., there were about fifty ways into his head; & when you got there you found it empty"; Francis Bowen [on Scaliger] in J. B. Fletcher, Literature of the Italian Renaissance, p. 255: "A man who could talk like a fool in forty languages".

XIX. ii: [illegible] (libidines in cibos atque in Venerem prodigae) [illegible] (Sunt homines cum sue atque asino communes) (III, p. 358) [illegible] As You Like It, IV, i: "More giddy in my desires than a monkey"; Tennyson, In Memoriam, CXVIII: "And let the ape & tiger die" [illegible] (P. Ansell Robin, Animal Lore in English Literature, p. 58 f.) [illegible] Hans Licht [illegible] Priapus [illegible] (Sexual Life in Ancient Greece, p. 221) [illegible] Apuleius, Metamorphoseon, X. 22 [illegible] iii: [illegible] Favorinus: "Turpius esse exigue atque frigide laudari quam insectanter et graviter vituperari" (III, p. 358) [illegible] Pope: "Damn with faint praise" [illegible]

W. R. Schwartz, The Imaginative Interpretation of the Far East in Modern French Literature [illegible] Goncourt [illegible] Japonisme [illegible] (p. 73) [illegible] Gautier [illegible] Mme Staël, Corinne, Liv. VII, 2 [illegible] Taine, Vie et Opinions de M. F.-T. Graindorge, ch. 2 [illegible] ch. 21 [illegible] Un Chinois Tchang-li [illegible] Gautier [illegible]

Barrès: "Un écrivain ne tire aucun bénéfice de connaître d'autres langues que la sienne. Laissons cela aux portiers d'hôtel. Les langues étrangères, cela n'a jamais servi qu'à dire les mêmes bêtises de deux ou trois façons différentes" (J. & J. Tharaud, Mes Années chez Barrès, p. 99);

([illegible] G. Büchmann, Geflügelte Worte, Volks-Ausgabe, bearbeitet von B. Krieger, S. 151 [illegible] Fr. A. Wolf [illegible] Immanuel Bekker [illegible] "Er schweigt in sieben Sprachen")

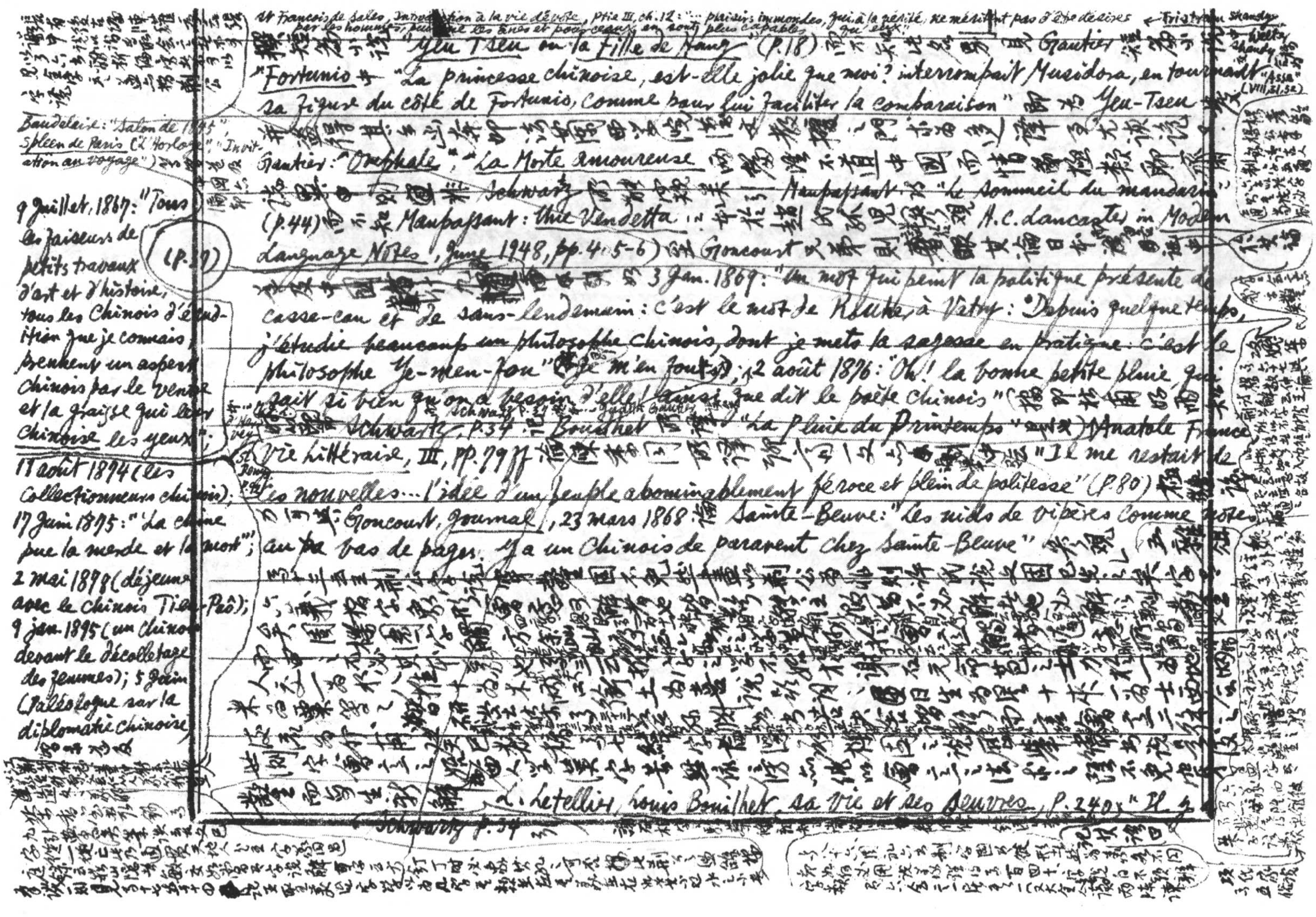
Goethe [illegible]: "Wer fremde Sprachen nicht kennt, weiss nichts von seiner eigenen" (Sprüche in Prosa, hrsg. von G. v. Loeper, S. 90)

[illegible] Henri [sic!] [illegible]

E. Fuchs, Illustrierte Sittengeschichte, Renaissance, S. 208 [illegible]

Mark Pattison [illegible] "The idle romance of those biographers who in their ignorance make Scaliger's mythical eminence to consist in his knowing many languages etc." (Essays: "The New University Lib.", I, p. 111 [illegible])

[illegible] Henri Bauche, Le Langage populaire, éd. 1951, p. 175: "Bourrique: âne. Bourriquer: forniquer, posséder (une femme)" [illegible]



Baudelaire: "Salon de 1845", Spleen de Paris ("L'Horloge", "Invitation au voyage") [illegible]

9 Juillet, 1867: "Tous les faiseurs de petits travaux d'art et d'histoire, tous les Chinois d'érudition que je connais, prennent un aspect chinois par le ventre et la graisse qui leur chinoise les yeux"; 11 août 1894 (les collectionneurs chinois); 17 juin 1895: "'La Chine pue la merde et la mort'"; 2 mai 1898 (déjeuner avec le Chinois Tien-Paô); 9 jan. 1895 (un Chinois devant le décolletage des femmes); 5 juin (Paléologue sur la diplomatie chinoise) [illegible]

(P.39)

St François de Sales, Introduction à la vie dévote, ptie III, ch. 12: "... plaisirs immondes, qui à la vérité, ne méritent pas d'être désirés par les hommes, puisque les ânes et pourceaux en sont plus capables qu'eux" ← Tristram Shandy

撰短篇小說 "Yeu Tseu ou la Fille de Hang" (P.18) 而不知此[illegible] Gautier [illegible] "Fortunio 中 "La princesse chinoise, est-elle jolie que moi? interrompait Musidora, en tournant sa figure du côté de Fortunio, comme pour lui faciliter la comparaison" 而 Yeu-Tseu [illegible]

并益得其[illegible]

Gautier: "Omphale", "La Morte amoureuse" [illegible]中國[illegible]

~~[illegible] Schwartz [illegible] Maupassant 之 "Le sommeil du mandarin"~~

(p.44) 而不知 Maupassant: Une Vendetta [illegible] A.C. Lancaster in Modern Language Notes, June 1948, pp. 4-5-6) [illegible] Goncourt [illegible]

[illegible] 3 Jan. 1869: "Un mot qui peint la politique présente de casse-cou et de sans-lendemain: c'est le mot de Rouher à Vatry: "Depuis quelque temps, j'étudie beaucoup un philosophe chinois, dont je mets la sagesse en pratique: c'est le philosophe Je-men-fou" (Je m'en fous); 2 août 1876: "Oh! la bonne petite pluie, qui sait si bien qu'on a besoin d'elle! ainsi que dit le poète chinois" ([illegible]) Schwartz, P.34: Bouilhet [illegible] "La Pluie du Printemps" [illegible]) Anatole France Vie littéraire, III, pp. 79 ff [illegible] "Il me restait de ses nouvelles... l'idée d'un peuple abominablement féroce et plein de politesse" (P.80) [illegible]

Schwartz P.34 [illegible] Judith Gautier

St Remy P.94

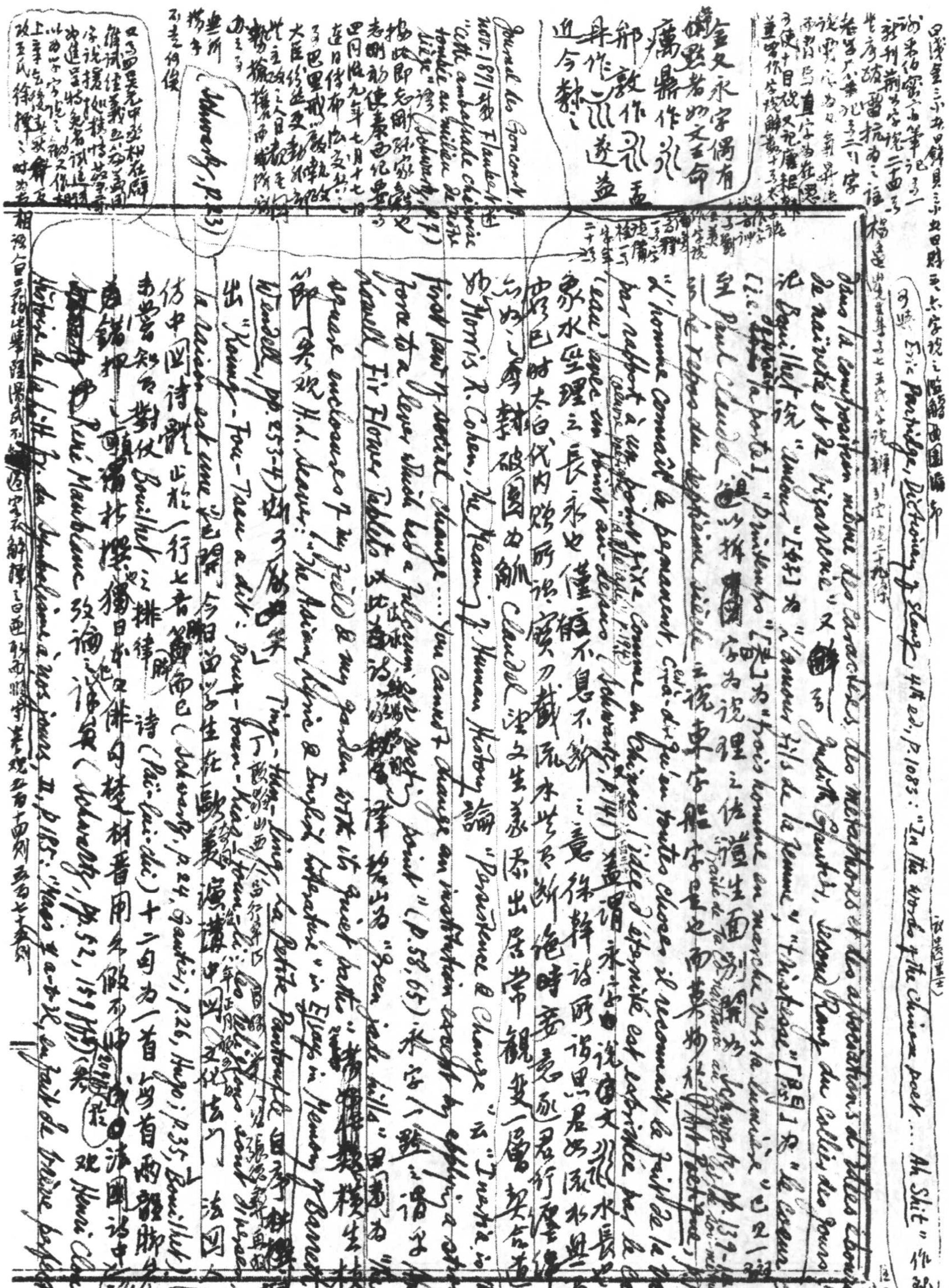
[illegible] Goncourt, Journal, 23 mars 1868: Sainte-Beuve: "Les nids de vipères comme notes au bas de pages. Il y a un Chinois de paravent chez Sainte-Beuve" [illegible]

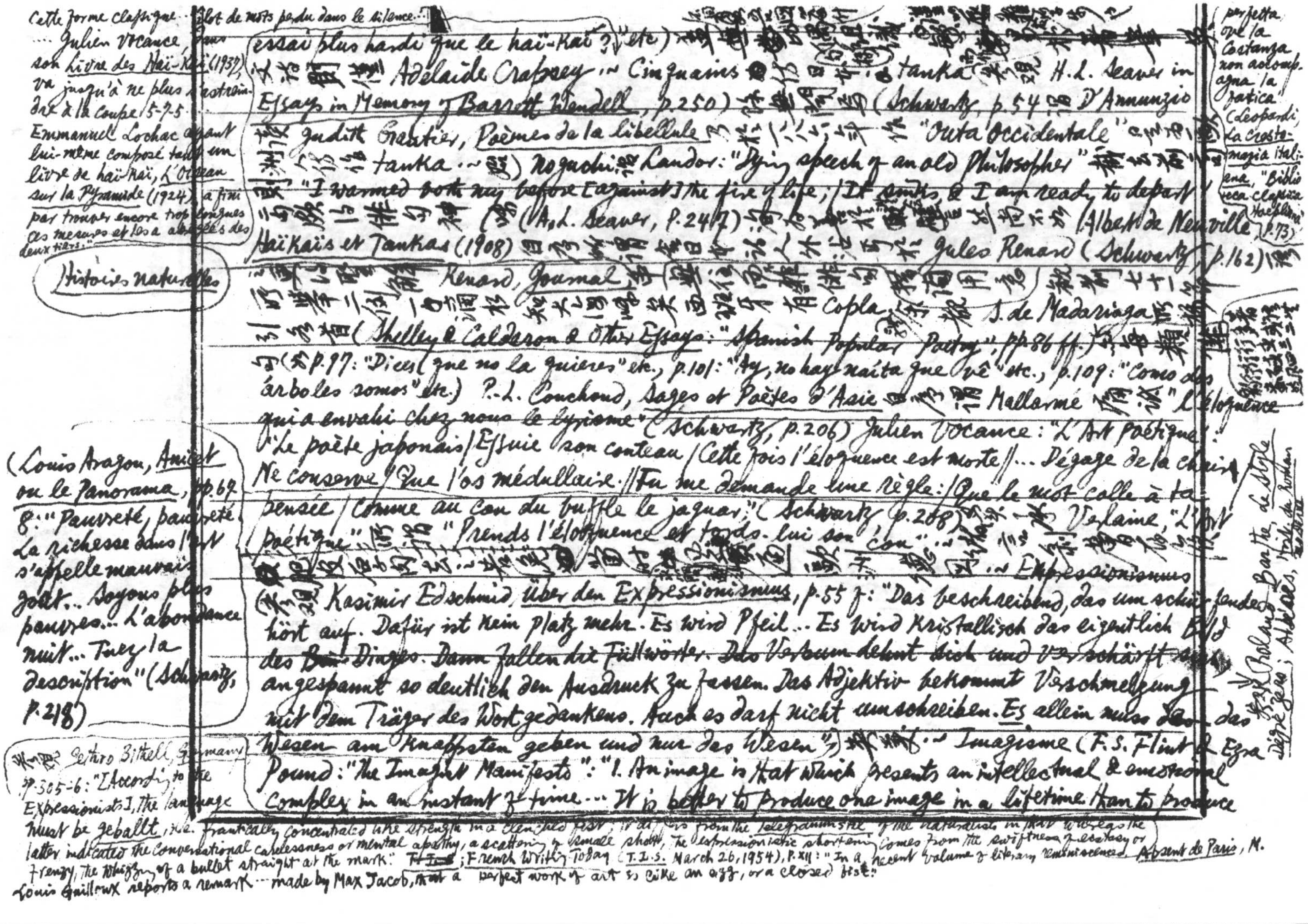
[illegible]

L. Letellier, Louis Bouilhet, sa vie et ses oeuvres, p. 240: "Il y

Schwartz P.34

[illegible]





Cette forme classique … Julien Vocance, dans son Livre des Haï-Kaï (1937), va jusqu'à ne plus s'astreindre à la coupe 5-7-5. Emmanuel Lochac ayant lui-même composé tout un livre de haï-kaï, L'Oiseau sur la Pyramide (1924), a fini par trouver encore trop longues ces mesures et les a abrégées des deux tiers."

Histoires naturelles

… flot de mots perdu dans le silence…

essai plus hardi que le haï-kaï ?" etc.) [illegible]

文治 [illegible] Adelaide Crapsey ~ Cinquains [illegible] tanka [illegible] H.L. Seaver in Essays in Memory of Barrett Wendell, p.250) [illegible] (Schwartz, p.54) [illegible] D'Annunzio

Judith Gautier, Poèmes de la libellule [illegible] "Outa Occidentale" [illegible]

[illegible] tanka ~ [illegible]) Noguchi [illegible] Landor: "Dying speech of an old Philosopher" [illegible]

"I warmed both hands before [against] the fire of life; / It sinks, & I am ready to depart" [illegible] 俳句 [illegible] (A.L. Seaver, p.247) [illegible] Albert de Neuville

Haïkaïs et Tankas (1908) [illegible] Jules Renard (Schwartz, p.162) [illegible]

[illegible] Renard, Journal [illegible] 七十 [illegible]

[illegible] Copla [illegible] S. de Madariaga [illegible]

[illegible] (Shelley & Calderon & Other Essays: "Spanish Popular Poetry", pp.86 ff.) [illegible]

[illegible] (如 p.97: "Dices que no la quieres" etc., p.101: "Ay, no hay naita que ve" etc., p.109: "Como dos árboles somos" etc.) P.-L. Couchoud, Sages et Poètes d'Asie [illegible] Mallarmé [illegible] "L'éloquence qui a envahi chez nous le lyrisme" (Schwartz, p.206) Julien Vocance: "L'Art poétique": "Le poète japonais / Essuie son couteau / Cette fois l'éloquence est morte // … Dégage de la chair / Ne conserve / Que l'os médullaire. // Tu me demande une règle: / Que le mot colle à ta pensée / Comme au cou du buffle le jaguar." (Schwartz, p.208) [illegible] Verlaine, "L'Art poétique" [illegible] "Prends l'éloquence et tords-lui son cou" [illegible]

[illegible] Expressionismus [illegible] Kasimir Edschmid, Über den Expressionismus, p.55 f: "Das beschreibend, das um schweifende hört auf. Dafür ist kein Platz mehr. Es wird Pfeil … Es wird kristallisch das eigentlich Bild des ~~Bu~~ Dinges. Dann fallen die Füllwörter. ~~Das Verbum dehnt sich und verschärft~~ … angespannt so deutlich den Ausdruck zu fassen. Das Adjektiv bekommt Verschmelzung mit dem Träger des Wortgedankens. Auch es darf nicht umschreiben. Es allein muss ~~das~~ das Wesen am knappsten geben und nur das Wesen") [illegible] ~ Imagisme (F.S. Flint & Ezra Pound: "The Imagist Manifesto": "1. An image is that which presents an intellectual & emotional complex in an instant of time … It is better to produce one image in a lifetime than to produce

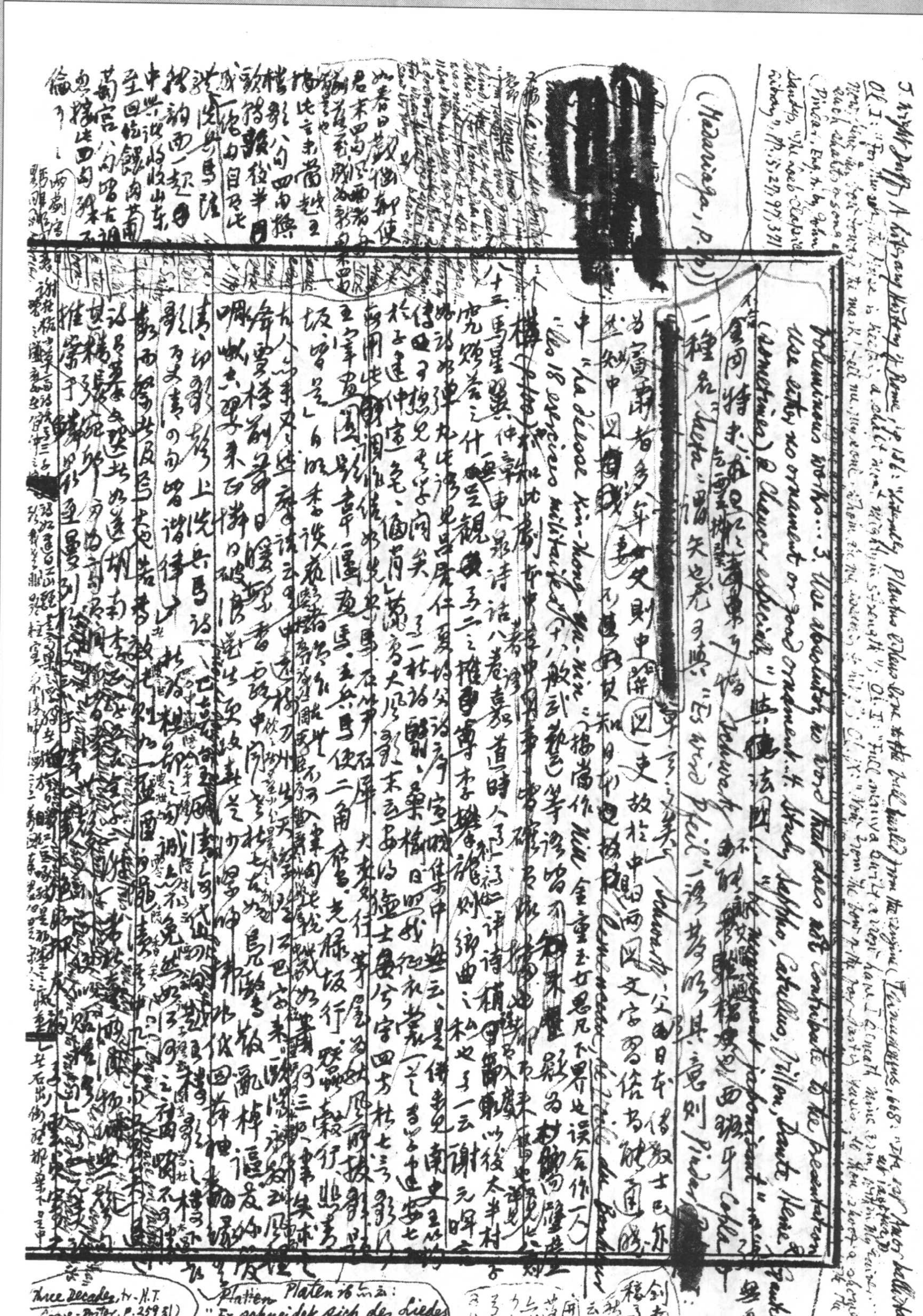
(Louis Aragon, Anicet ou le Panorama, pp.69-8: "Pauvreté, pauvreté. La richesse dans l'art s'appelle mauvais goût … Soyons plus pauvres … L'abondance nuit … Tuez la description" (Schwartz, p.218)

[illegible] Jethro Bithell, Germany, pp.305-6: "[According to the Expressionists], the language must be geballt, i.e. frantically concentrated like strength in a clenched fist; it differs from the telegrammstil of the naturalists in that whereas the latter indicated the conversational carelessness or mental apathy, a scattering of small shot, the expressionistic shortening comes from the swiftness of ecstasy or frenzy, the whizzing of a bullet straight at the mark." ~~T.L.S.~~; French Writing Today (T.L.S. March 26, 1954), p.xii: "In a recent volume of literary reminiscences, Absent de Paris, M. Louis Guilloux reports a remark … made by Max Jacob, ~~that~~ a perfect work of art is like an egg, or a closed fist."

perfetta ove la Costanza non accompagna la fatica" (Leopardi, La Crestomazia italiana, "Biblioteca classica Hoepliana", p.73)

[illegible]

[illegible] Roland Barthe, Le Style degré zéro; Alibis ~~Alibies~~; Hist. du Roman moderne

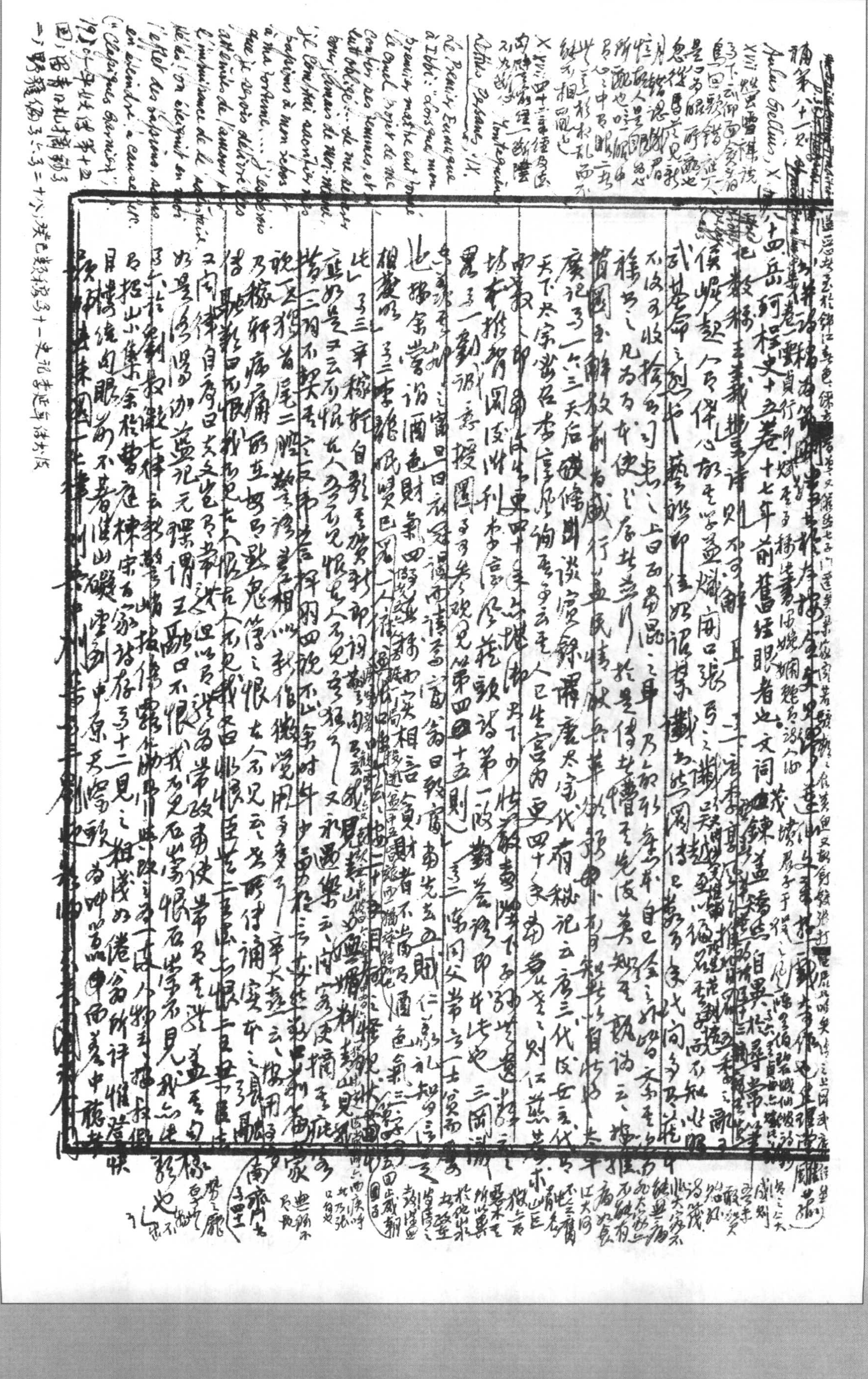


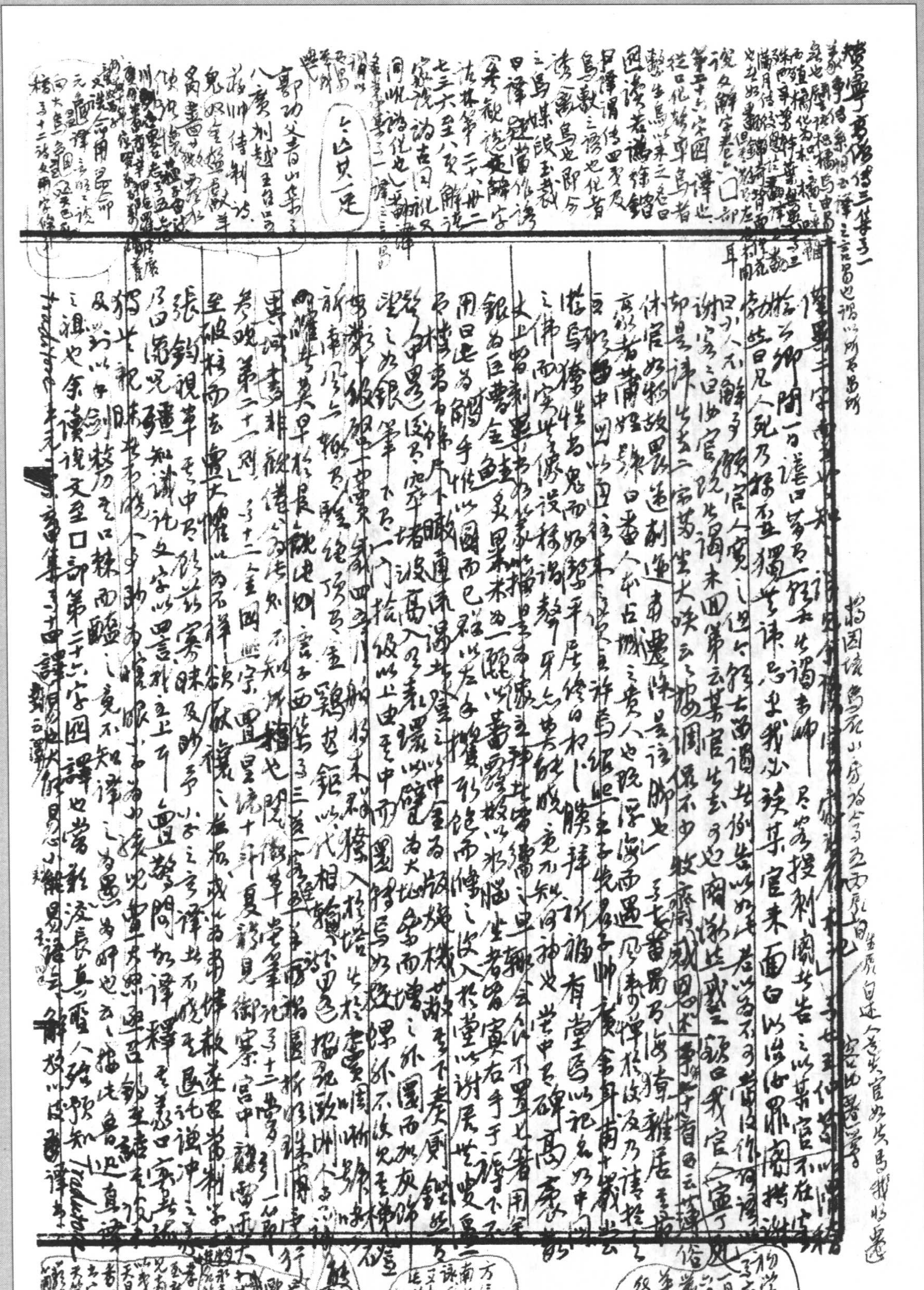
[redacted]

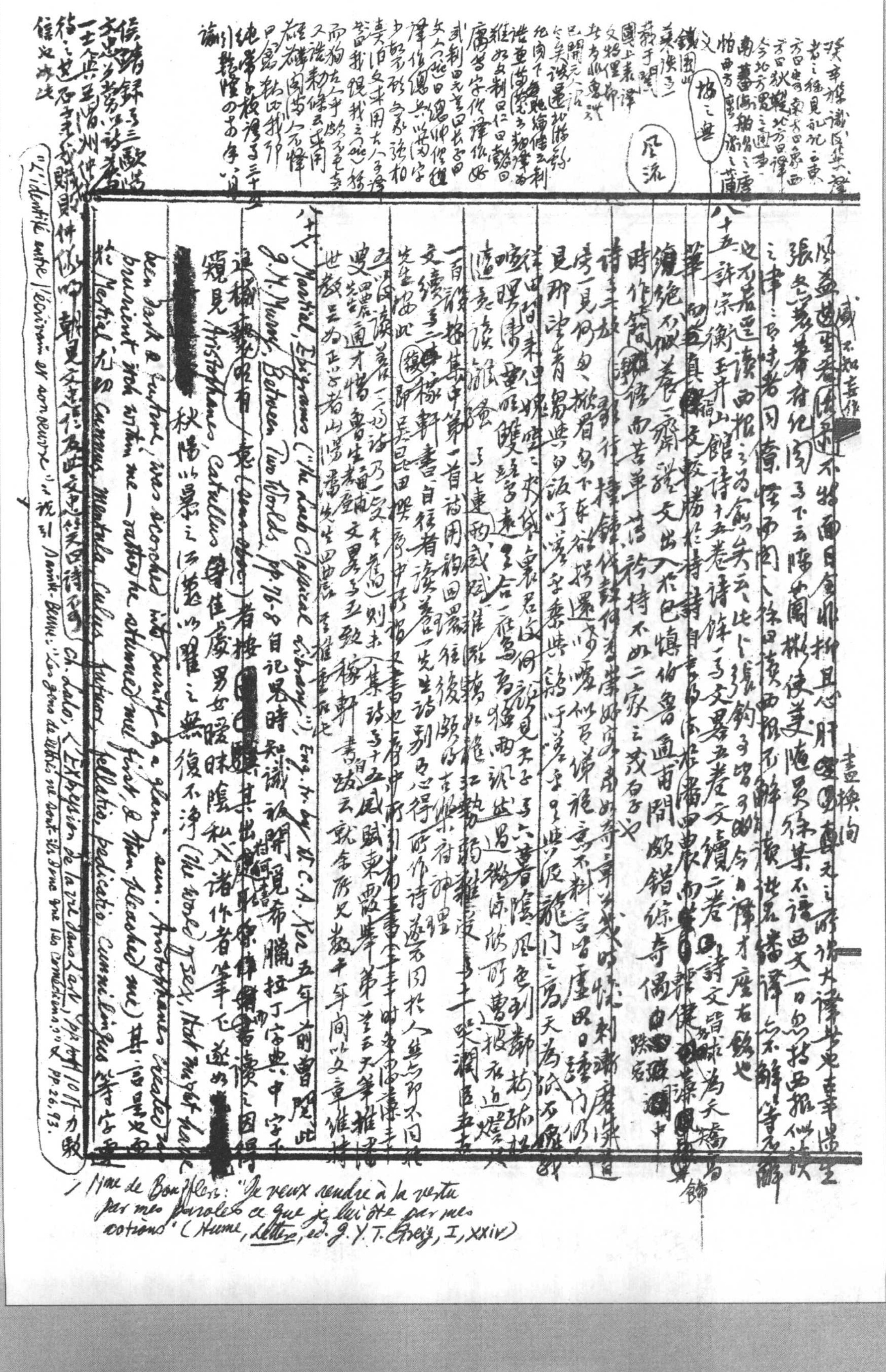
(Madariaga, p.

Three Decades, tr. H.T. Lowe-Porter, p.259 引)
(Thomas Mann, Essays ?)

~~Platten~~ Platen 诗云:
"Er schneidet sich des Liedes ~~flüchtig~~ flücht'ge Bolze / Gewandt und sicher, ohne je zu leimen"







咸不知其作

陸益世羞[illegible]不將面目[illegible]折且心肝[illegible]真元之所謂大諱[illegible]

盡換向

張文襄幕府紀聞卷下云：陳蘭彬使美，隨員徐某不諳西文，一日忽持西報[illegible]

之律之[illegible]時者，因[illegible]西閱，入徐曰：[illegible]西報不解[illegible]諸譯亦不解，等語[illegible]

之刻若選讀西報之為創矣云云，比之張鈞[illegible]子曾[illegible]令[illegible]譯才應有餘也

八十五 許宗衡玉井山館詩十五卷詩餘一卷文略五卷文續二卷。詩文皆[illegible]為天[illegible]

篳路[illegible]真[illegible]及教[illegible]勝於詩，詩自[illegible]落西崑而[illegible]

纔[illegible]絕不似[illegible]文出入於包慎伯魯通甫間，[illegible]錯綜奇偶[illegible]

時作[illegible]而苦單薄，詩持不如二家之茂石子也

詩[illegible]樣錄何[illegible]好[illegible]奇[illegible]時[illegible]刺[illegible]

勞一見何由[illegible]下东[illegible]選[illegible]似[illegible]不料言[illegible]曰[illegible]

見那[illegible]青[illegible]乎[illegible]龍門之高天為[illegible]不[illegible]

喧[illegible]曾[illegible]君[illegible]見天子[illegible]六[illegible]陰風色到鄰[illegible]

遺[illegible]奇[illegible]鳥[illegible]猶西[illegible]遇[illegible]所曹[illegible]衣[illegible]

一百[illegible]集中第一首詩用韻[illegible]後[illegible]其[illegible]神理[illegible]江勢[illegible]雜[illegible]七十[illegible]

文續三[illegible]稼軒書自[illegible]者[illegible]先生詩別[illegible]心得所作詩[illegible]因於人[illegible]不同[illegible]

先生[illegible]此[illegible]即[illegible]田[illegible]中[illegible]書[illegible]

及[illegible]談[illegible]則[illegible]集詩[illegible]十五國賦東[illegible]第一[illegible]天筆[illegible]

叟[illegible]通才[illegible]魯生[illegible]文畧[illegible]致稼軒書自跋云就余所見數千年向以文章[illegible]

世[illegible]正[illegible]者山[illegible]

八十六 Martial, Epigrams ("The Loeb Classical Library"), Eng. tr. by W. C. A. Ker 五年前曾閱此

J. M. Murry, Between Two Worlds, pp. 76-8 自記冕時知識初開，覓希臘拉丁字典中字之[illegible][redacted]其[illegible]得[illegible]

[illegible]有[illegible]處 ([illegible]) 者按[redacted]

[redacted]

鏡見 Aristophanes, Catullus 等佳處，男女曖昧陰私之入諸作者筆下，遂如[redacted]

秋陽以暴之，江漢以濯之，無復不淨 (the world [illegible] sex, that must have

been dark & furtive, was scorched into beauty by a clean sun. Aristophanes created

brilliant with them me — rather he attracted me first, & then fleeced me) 其[illegible]

於 Martial 尤切。Cunnus, mentula, culus, futuor, fellatio, pedicatio, cunnilingus 等字[illegible]

侯鯖錄卷三：歐陽文忠公[illegible]多[illegible]詩者[illegible]一士人[illegible]至滄州仲[illegible]財[illegible]中，謝見文忠[illegible]及[illegible]文[illegible]詩[illegible]

"L'identité entre l'écrivain et son œuvre" 之說引 Sainte-Beuve: "Les gens de lettres ne sont-ils donc que des comédiens?" 又 pp. 26, 93. Ch. Lalo, L'Expression de la vie dans l'art, pp. 101 ff. 力駁

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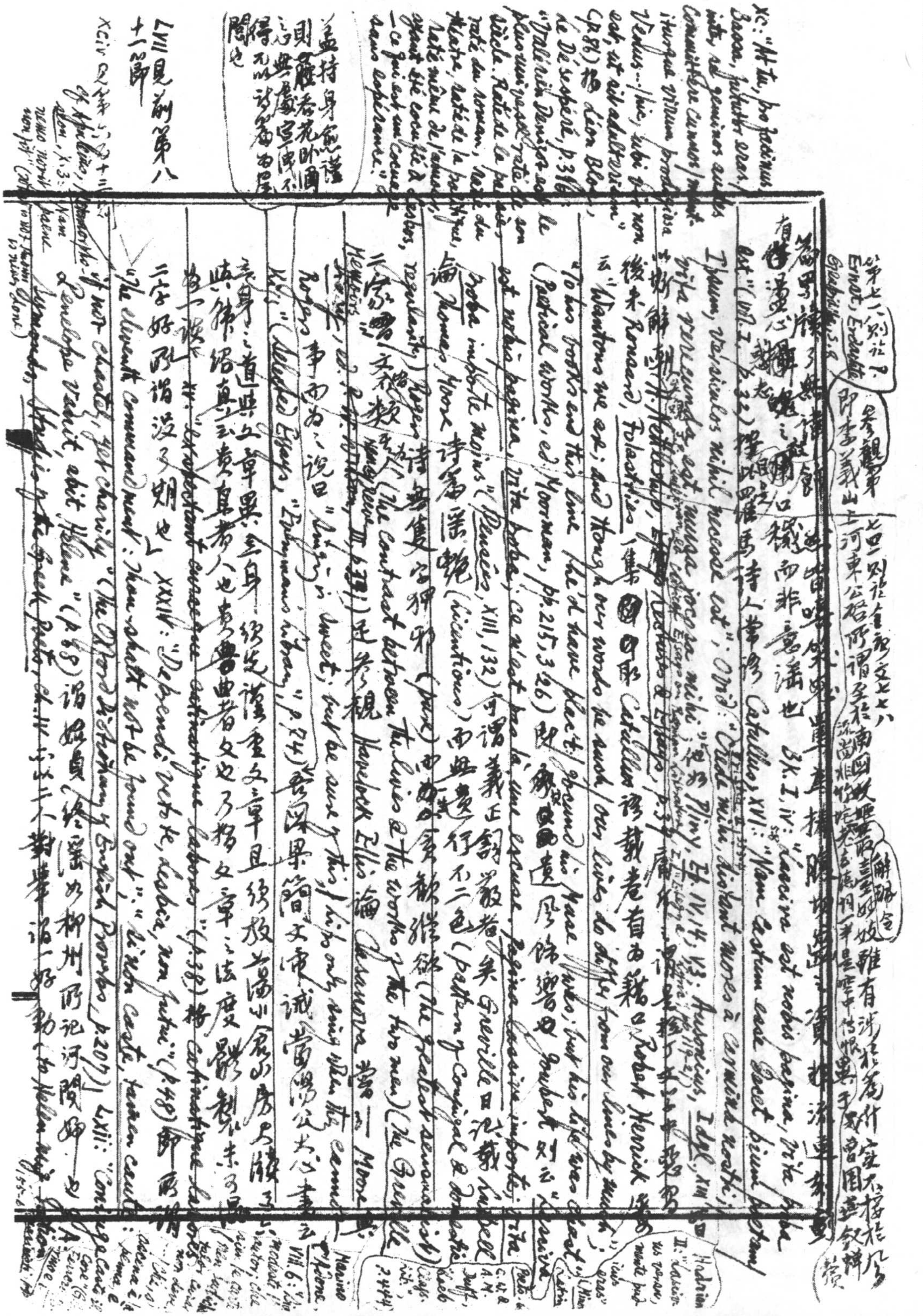
1 Mme de Boufflers: "Je veux rendre à la vertu par mes paroles ce que je lui ôte par mes actions" (Hume, Letters, ed. J. Y. T. Greig, I, xxiv)



參觀第七四則論李義山上河東公啓所謂「至於南國妖姬，叢臺妙妓，雖有涉於篇什，實不接於風流」[illegible]

參觀第七八則論 P. Ernst, Erdachte Gespräche, S. [illegible]

[illegible] 纖而非意淫也 BK. I, iv: "Lasciva est nobis pagina, vita proba est" (Vol. I, p.32) [illegible] 詩人常語 Catullus, XVI: "Nam castum esse decet pium poetam / Ipsum, versiculos nihil necesse est"; Ovid: "Crede mihi, distant mores a carmine nostro; / vita verecunda est, musa jocosa mihi" (Tristia II, 353-4); [illegible] Pliny, Ep. IV, 14; V, 3; Ausonius, Idyl. XIII (pp.119-21) [illegible] J. P. Sullivan, ed. Critical Essays on Roman Literature, I: "Elegy & Lyric" [illegible] H. Nettleship, Lectures & Essays, p.37 [illegible] Ronsard, Folastries 一集 [illegible] Catullus 詩 [illegible] Robert Herrick 詩云 "Wantons we are; and though our words be such / Our lives do differ from our lines by much"; "To his book's end this line he'd have plac't: / Jocund his Muse was; but his life was chast" (Poetical Works, ed. Moorman, pp.215, 326) [illegible] Joubert 則云 "Lasciva est nobis pagina, vita proba; ce n'est pas là une excuse. Pagina lasciva importe; vita proba importe moins" (Pensées, XIII, 132) 可謂義正詞嚴者矣 Greville 日記載 Luttrell 論 Thomas Moore 詩篇淫靡 (licentious) 而與妻行不二色 (pattern of conjugal & domestic regularity) Rogers 詩無隻字猥邪 (pure) 而好色縱欲 (the greatest sensualist) [illegible] (The contrast between the lives & the works of the two men) (The Greville Memoirs, ed. ~~R. W. Wilson~~ Henry Reeve, III, p.391) [illegible] Havelock Ellis 論 Casanova [illegible] Moore Rogers 事而為之說曰 "Singing is sweet; but be sure of this, / Lips only sing when they cannot kiss" (Selected Essays, "Everyman's Library", p.74) [illegible] 梁簡文帝誡當陽公大心書云 [illegible] 立身之道與文章異，立身先須謹重，文章且須放蕩 [illegible]

[illegible] XV: "exspectant curaeque catinatique labores" (p.38) [illegible] catinatique labores [illegible] XXXIV: "Deprendi veto te, Lesbia, non futui" (p.48) [illegible] "The eleventh commandment: Thou shalt not be found out"; "Si non caste, tamen caute": "if not chastely, yet charily" (The Oxford Dictionary of English Proverbs, p.207). LXII: "Coniuge [illegible] Penelope venit, abit Helene" (p.68) [illegible] Symonds, Studies of the Greek Poets, ch. IV [illegible] (to Helen [illegible]

155-6

XC: "At tu, pro facinus, / Bassa, fututor eras. / inter se geminos audes / committere cunnos / mentiturque virum prodigiosa / Venus ... / hic, ubi vir non est, ut sit adulterium" (p.86) [illegible] Léon Bloy, Le Désespéré, p.316: "Valérien Denizot est le plus universel raté de son siècle. Raté de la poésie, raté du roman, raté du théâtre, raté de la politique, raté même de l'amour, ayant été cocufié à Lesbos, — ce qui est un cocuage sans espérance."

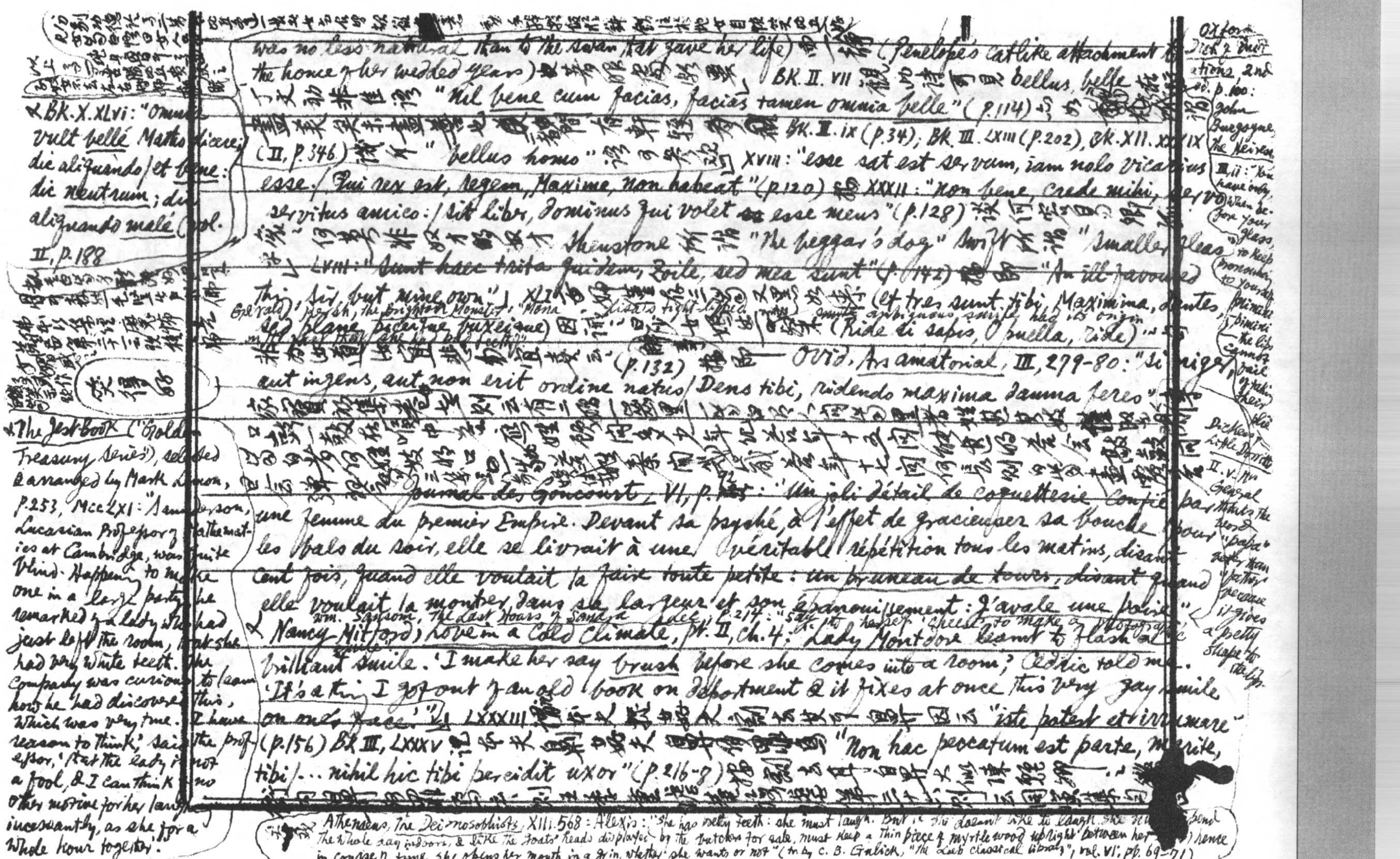
[illegible]

LVII 見前第八十二則

XCIV [illegible] Cf. Apuleius, Metamorphoseon, X. 3: "Nam [illegible] paene nemo novit [illegible] non fit" (What is not known is never done)

Hadrian II: "Lascivus versu, mente pudicus eras" (Minor Latin Poets, ed. C. W. & A. M. Duff, "Loeb Class. Lib.", p.444)

Marino, L'Adone, VIII. 6: "Dio modesti l'autor; che sien le carte / men pudiche talor curar non deve ... / Chi, s'oscena è la penna, è casto il core" (G. Ferrero [illegible] rime [illegible] Marinisti, p. [illegible]



R/10 [illegible]

以上 [illegible]

又 BK. X. XLVI: "Omnia vult belle Matho dicere; dic aliquando / et bene; dic neutrum; dic aliquando male" (vol. II, p. 188)

[illegible]

笑得好

又 The Jest Book ("Golden Treasury Series"), selected & arranged by Mark Lemon, p. 253, MCCLXI: "Sanderson, Lucasian Professor of Mathematics at Cambridge, was quite blind. Happening to make one in a large party, he remarked of a lady who had just left the room, that she had very white teeth. The company was curious to learn how he had discovered this, which was very true. 'I have reason to think,' said the professor, 'that the lady is not a fool, & I can think of no other motive for her laughing incessantly, as she did for a whole hour together.'"

[illegible]

was no less natural than to the swan that gave her life) [illegible] (Penelope's catlike attachment to the home of her wedded years) [illegible] BK. II. VII 觀 [illegible] 詩 [illegible] bellus, belle 丁文劭非佳語 "Nil bene cum facias, facias tamen omnia belle" (p. 114) [illegible] 盡美矣未盡善也 [illegible] BK. II. ix (p. 34); BK. III. LXIII (p. 202), BK. XII. XXXIX (II, p. 346) 識 A "bellus homo" 語可參觀 XVIII: "esse sat est servum, iam nolo vicarius esse. / Qui rex est, regem, Maxime, non habeat" (p. 120) 又 XXXII: "Non bene, crede mihi, servo servitus amico: / sit liber, dominus qui volet esse meus" (p. 128) [illegible] 何異非奴才的奴才 Shenstone 所謂 "the beggar's dog" Swift 所謂 "smaller fleas" [illegible] LVIII: "Sunt haec trita quidem, Zoile, sed mea sunt" (p. 142) [illegible] "An ill-favoured thing, sir, but mine own" XLI [illegible] (Et tres sunt tibi, Maxima, dentes, / sed plane piceique buxeique) [illegible] (Ride si sapis, O puella, ride)" [illegible] (p. 132) [illegible] Ovid, Ars amatoria, III, 279-80: "Si niger aut ingens, aut non erit ordine natus / Dens tibi, ridendo maxima damna feres" [illegible]

Gerald) 'Pish, the Brighton Monster': "Mona Lisa's tight-lipped smile ... ambiguous smile had its origin in the fact that she had bad teeth"

[illegible]

Journal des Goncourt, VI, p. [illegible]: "Un joli détail de coquetterie confié par une femme du premier Empire. Devant sa psyché, à l'effet de gracieuser sa bouche pour les bals du soir, elle se livrait à une véritable répétition tous les matins, disant cent fois, quand elle voulait la faire toute petite: un pruneau de Tours; disant quand elle voulait la monter dans sa largeur et son épanouissement: J'avale une poire."

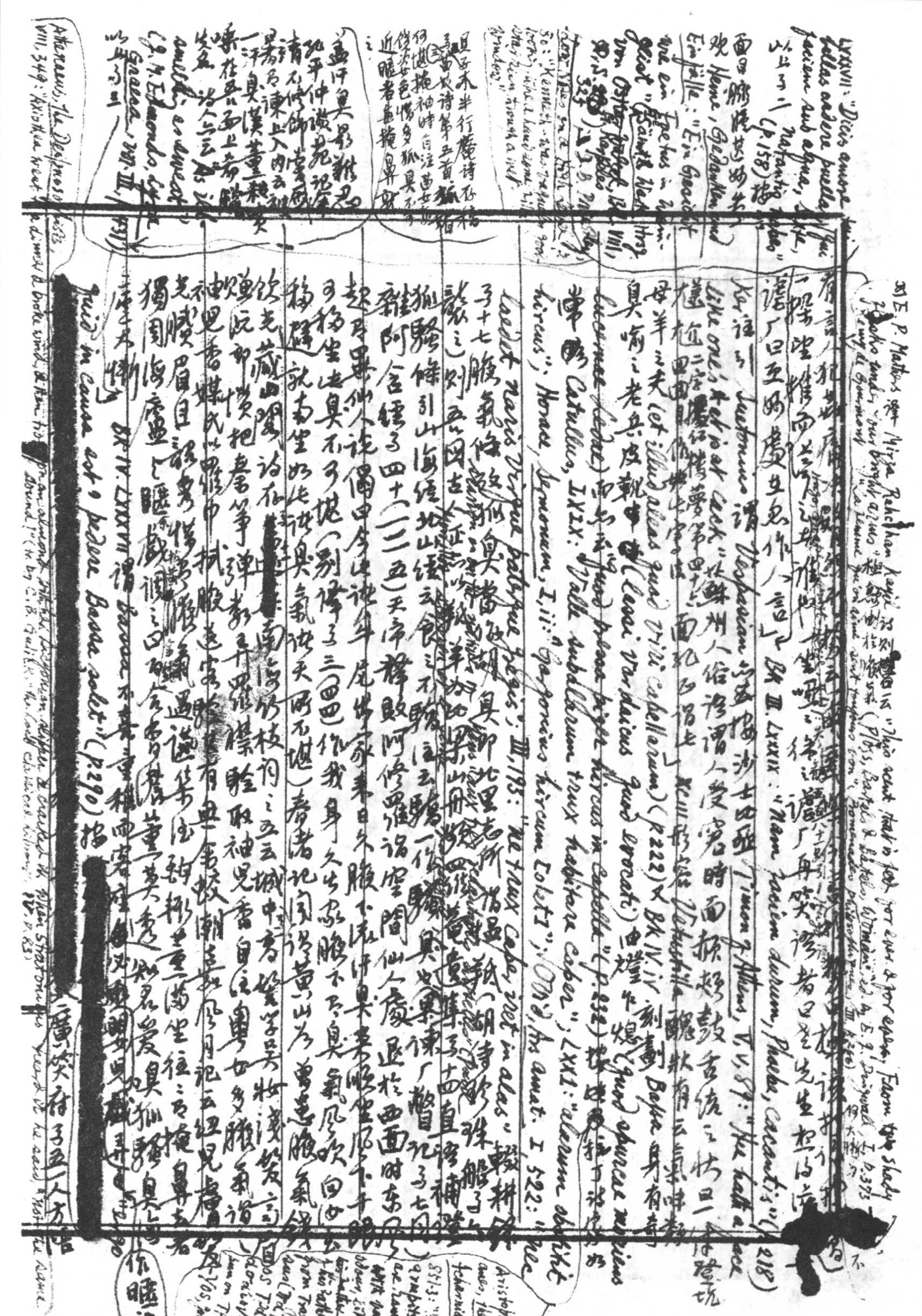
Wm. Sansom, The Last Hours of Sandra Lee, p. 214: "say to herself 'cheese' to make a photographic smile"

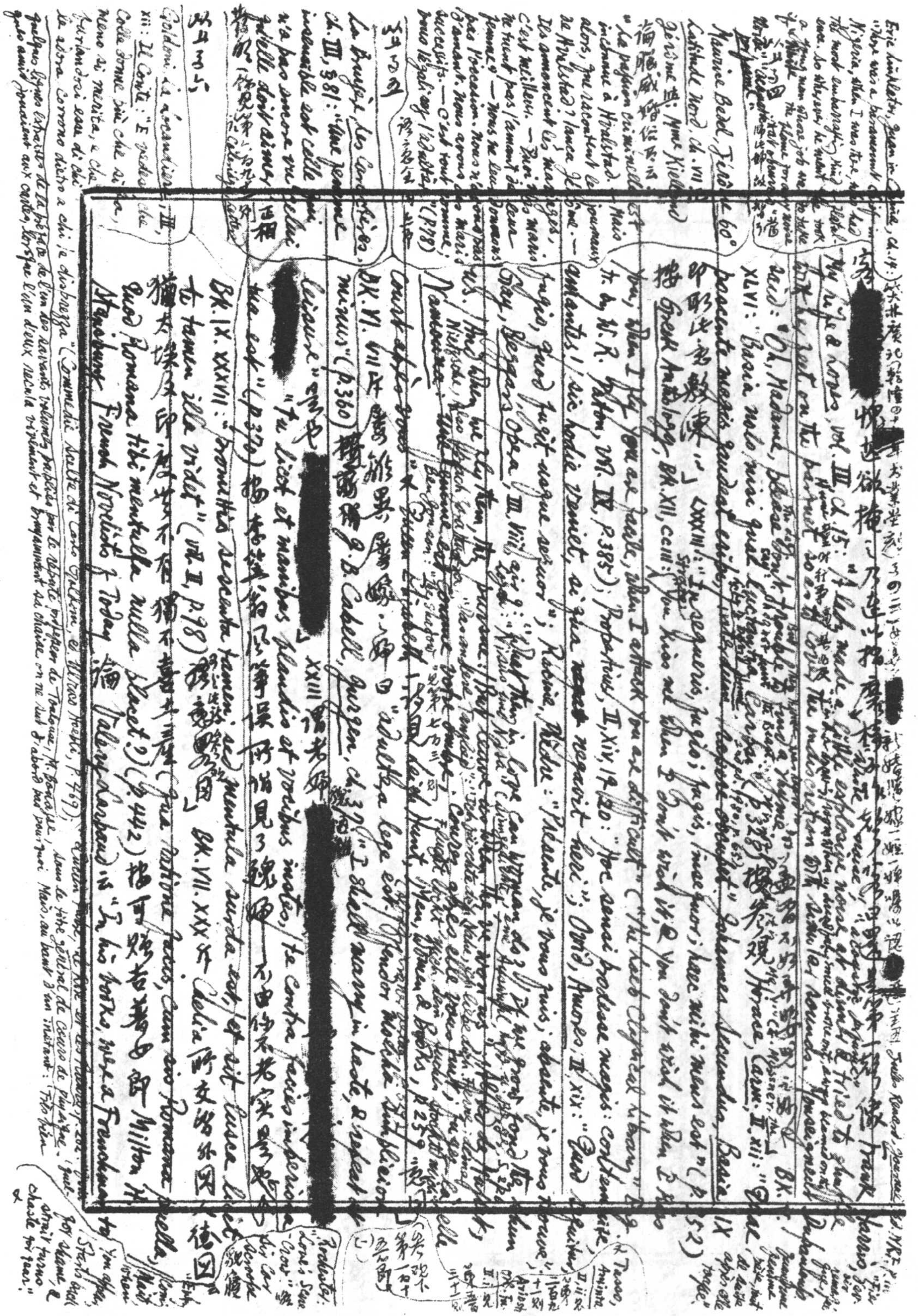
cf. Nancy Mitford, Love in a Cold Climate, pt. II, ch. 4: Lady Montdore learnt to flash a brilliant smile. 'I make her say brush before she comes into a room,' Cedric told me. 'It's a thing I got out of an old book on deportment & it fixes at once this very gay smile on one's face.'" 又 LXXXIII [illegible] "iste patet et irrumare" (p. 156) BK. III, LXXXV [illegible] "Non hac peccatum est parte, marite, tibi / ... nihil hic tibi perdidit uxor" (p. 216-7) [illegible]

Athenaeus, The Deipnosophists, XIII. 568: Alexis: "She has pretty teeth: she must laugh. But if she doesn't like to laugh, she must spend the whole day indoors, & like the goats' heads displayed by the butchers for sale, must keep a thin piece of myrtle wood upright between her [illegible]) hence in course of time she opens her mouth in a grin, whether she wants or not" (tr. by C. B. Gulick, "The Loeb Classical Library", vol. VI, pp. 69-71)

Oxford Dict. of Quotations 2nd ed. p. 100: John Burgoyne, The Heiress, III. ii: "You have only, when before your glass, to keep pronouncing to yourself nimini-pimini — the lips cannot fail of taking their plie."

Dickens, Little Dorrit, II. v: Mrs General thinks the word "papa" better than "father" because it gives a pretty shape to the lips.





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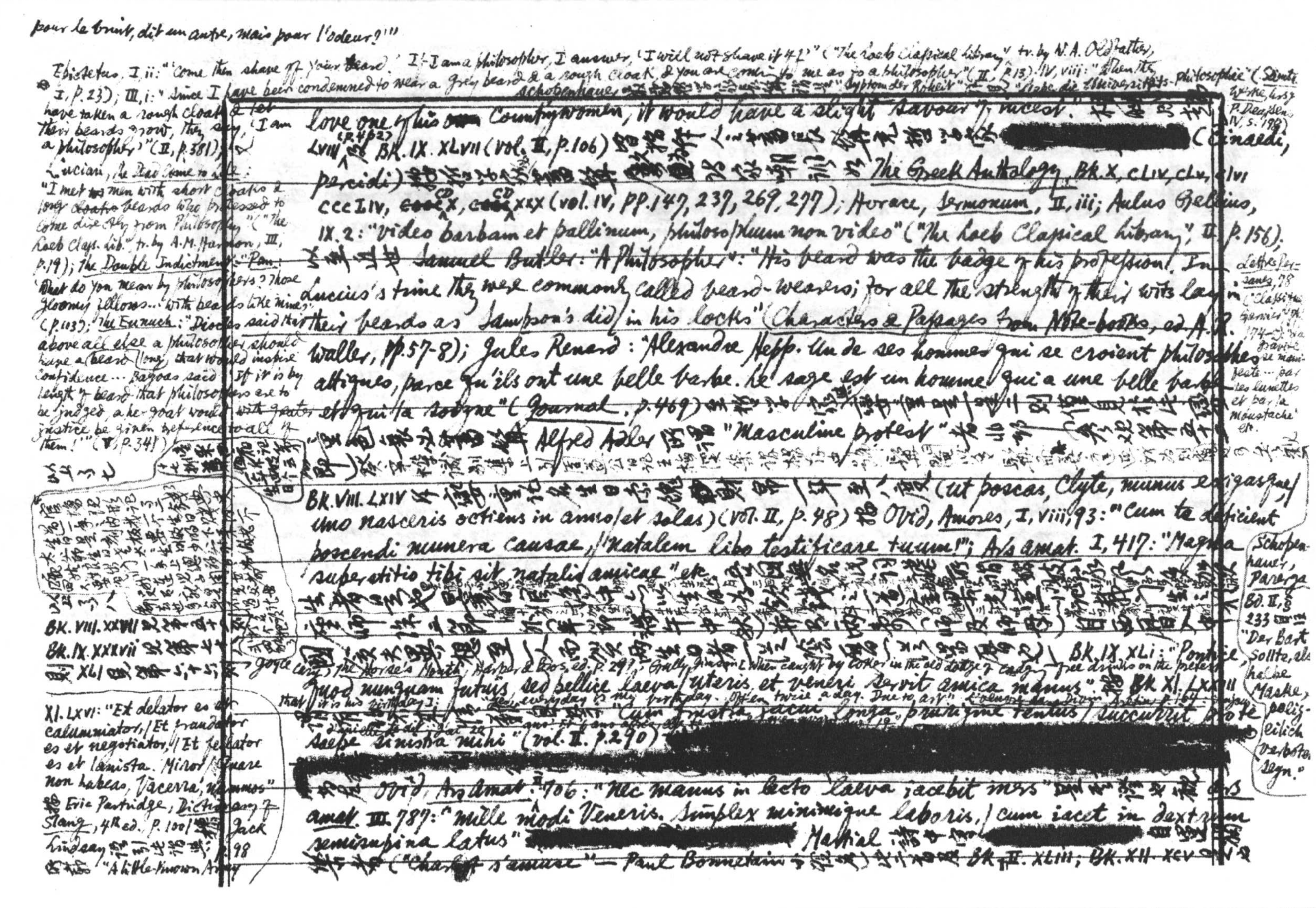


pour le bruit, dit un autre, mais pour l'odeur?'"

Epictetus, I, ii: "'Come then shave off your beard.' 'If I am a philosopher,' I answer, 'I will not shave it off'" ("The Loeb Classical Library" tr. by W. A. Oldfather, I, p. 23); III, i: "Since I have been condemned to wear a grey beard & a rough cloak, & you are coming to me as to a philosopher" (II, p. 13). IV, viii: "When they have taken a rough cloak & let their beards grow, they say, 'I am a philosopher'" (II, p. 381)

Lucian, The Dead Come to Life: "I met men with short cloaks & long beards who professed to come directly from Philosophy" ("The Loeb Class. Lib." tr. by A. M. Harmon, III, p. 19); The Double Indictment: "Pan: 'What do you mean by philosophers? Those gloomy fellows... with beards like mine?'" (p. 103); The Eunuch: "Diocles said that above all else a philosopher should have a beard long, that would inspire confidence... Bagoas said 'If it is by length of beard that philosophers are to be judged, a he-goat would with greater justice be given preference to all of them!'" (V, p. 341)

Schopenhauer [illegible] "Symptom der Rohheit" [illegible] "Habe die Universitäts-philosophie" (Sämtl. Werke, hrsg. P. Deussen, IV, S. 198)

love one of his ~~own~~ Countrywomen, it would have a slight savour of incest." [illegible]

LVIII (p. 482) BK. IX. XLVII (vol. II, p. 106) [illegible] [redacted] (Cinaedi, percidi) [illegible] The Greek Anthology, BK. X, CLIV, CLV, CLVI, CCCLIV, CDX, CDXXX (vol. IV, pp. 147, 237, 269, 277); Horace, Sermonum, II, iii; Aulus Gellius, IX, 2: "Video barbam et pallium, philosophum non video" ("The Loeb Classical Library," II, p. 156); [illegible] Samuel Butler: "A Philosopher": "His beard was the badge of his profession. In Lucius's time they were commonly called beard-wearers; for all the strength of their wits lay in their beards as Sampson's did in his locks" (Characters & Passages from Note-books, ed. A. R. Waller, pp. 57-8); Jules Renard: "Alexandre Hepp. Un de ses hommes qui se croient philosophes attiques, parce qu'ils ont une belle barbe. Le sage est un homme qui a une belle barbe et qui la rogne" (Journal, p. 469) [illegible] Alfred Adler [illegible] "Masculine protest" [illegible]

Lettres Persanes, 78 ("Classiques Garnier," p. 174-5): "La gravité se manifeste... par les lunettes et par la moustache" etc.

BK. VIII. LXIV [illegible] (ut poscas, Clyte, munus exigasque / uno nasceris octiens in anno / et solas) (vol. II, p. 48) [illegible] Ovid, Amores, I, viii, 93: "Cum te deficient poscendi munera causae, / natalem libo testificare tuum!"; Ars amat. I, 417: "Magna superstitio tibi sit natalis amicae" etc. [illegible]

Joyce Cary, The Horse's Mouth, Harper & Bros. ed. p. 291: Gully Jimson [when caught by Coker in the old dodge of cadging free drinks on the pretext] that it is his birthday]: "... every day is my birthday. Often twice a day. Due to art" [illegible]

BK. VIII. XXVIII [illegible]

BK. IX. XXXVII [illegible]

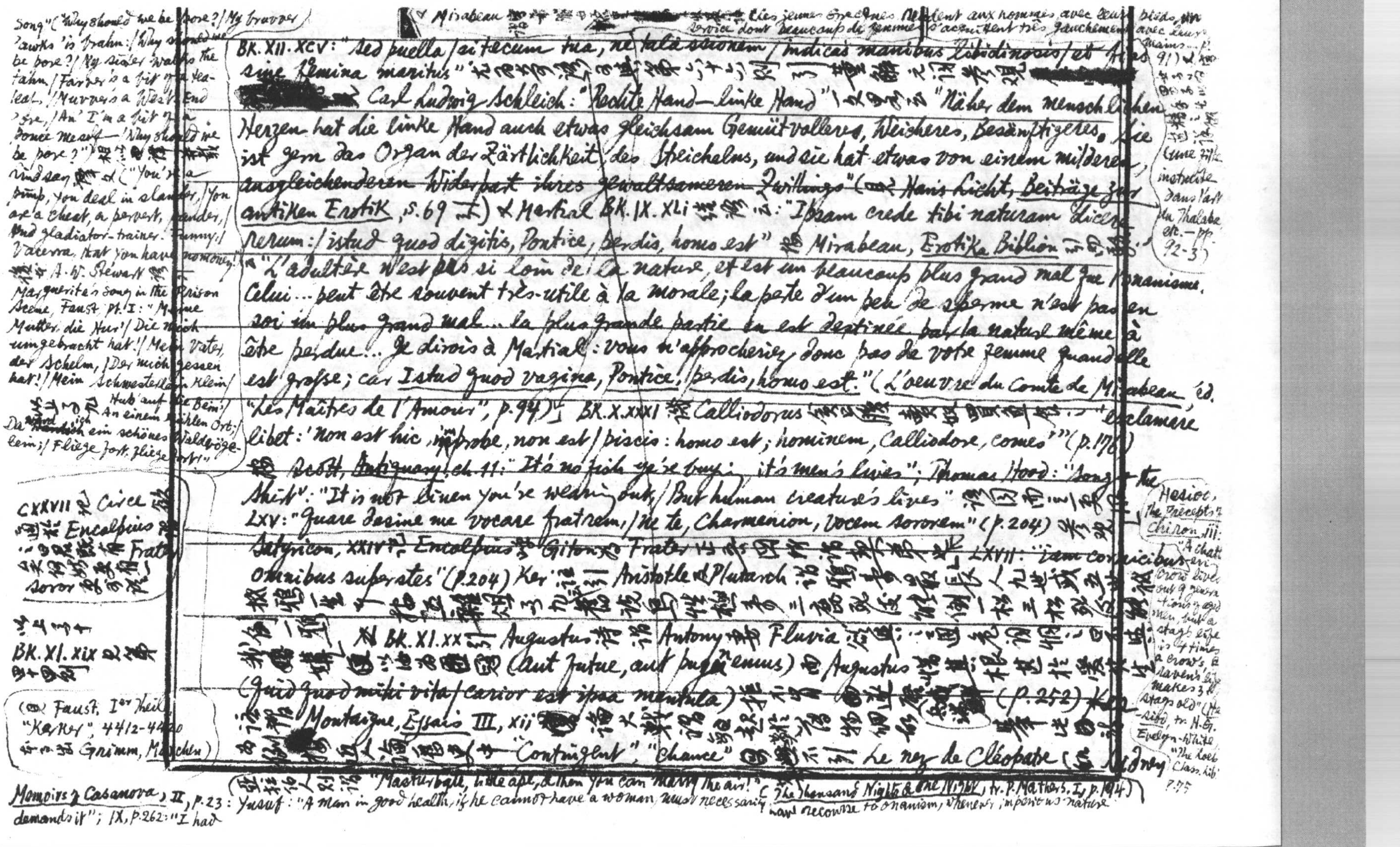
XLI [illegible]

BK. IX. XLI: "Pontice, quod numquam futuis, sed paelice laeva / uteris et Veneri servit amica manus" [illegible] BK. XI. LXXIII [illegible] "Cum frustra iacui longa prurigine tentus, / succurrit pro te saepe sinistra mihi" (vol. II. p. 290) [redacted]

[illegible] Ovid, Ars amat. II. 706: "Nec manus in lecto laeva iacebit iners" [illegible] Ars amat. III. 787: "mille modi Veneris. Simplex minimique laboris, / cum iacet in dextrum semisupina latus" [redacted] Martial [illegible] [redacted] [illegible] ("Charlot s'amuse" — Paul Bonnetain) [illegible] BK. II. XLIII; BK. XII. XCV [illegible]

XI. LXVI: "Et delator es et calumniator, / Et fraudator es et negotiator, / Et fellator es et lanista. Miror / quare non habeas, Vacerra, nummos" [illegible] Eric Partridge, Dictionary of Slang, 4th ed. p. 100 [illegible] Jack Lindsay [illegible] p. 98 [illegible] "A Little-known Army

Schopenhauer, Parerga, Bd. II, § 233 [illegible] "Der Bart sollte, als halbe Maske, polizeilich verboten seyn."



Song" ("Why should we be pore? / My bravver 'awks 'is brahn: / Why should we be pore? / My sister walks the tahn / Farver's a bit of a tea-leaf, / Muvver's a West End pro, / An' I'm a bit of a Ponce meself — Why should we be pore?") [illegible] ("You're a pimp, you deal in slander, / You are a cheat, a pervert, pander, / And gladiator-trainer. Funny, / Vacerra, that you have no money!") [illegible] A. W. Stewart [illegible]

Marguerite's song in the Prison Scene, Faust, Pt. I: "Meine Mutter, die Hur', / Die mich umgebracht hat! / Mein Vater, der Schelm, / Der mich gessen hat! / Mein Schwesterlein klein / Hub auf die Bein' / An einem kühlen Ort; / Da ~~wurd~~ ~~[illegible]~~ ich ein schönes Waldvögelein; / Fliege fort, fliege fort!"

CXXVII 記 Circe 通於 Encolpius，以「因君既有 Frater，吾何妨亦有 soror」爲說

以上第十 BK. XI. XIX 至第四十四則

(見 Faust, Ier Theil, "Kerker", 4412-4420 亦本諸 Grimm, Märchen)

Mirabeau [illegible] [redacted] Les jeunes Grecques [illegible] aux hommes avec leurs pieds, un service dont beaucoup de femmes s'acquittent très gauchement avec leurs mains... p. 91) 又 [illegible]

BK. XII. XCV: "Sed puella / sit tecum tua, ne talâ sationem / indicas manibus libidinosis / et fies sine femina maritus" 尤爲穿鑿之第六十六則引董解元詞參觀 [redacted]

[redacted] Carl Ludwig Schleich: "Rechte Hand — linke Hand" 一文略云 "Näher dem menschlichen Herzen hat die linke Hand auch etwas gleichsam Gemütvolleres, Weicheres, Besänftigeres. Sie ist gern das Organ der Zärtlichkeit, des Streichelns, und sie hat etwas von einem milderen, ausgleichenderen Widerpart ihres gewaltsameren Zwillings" (見 Hans Licht, Beiträge zur antiken Erotik, S. 69 引) 又 Martial BK. IX. XLI [illegible] 云: "Ipsam crede tibi naturam dicere rerum: / istud quod digitis, Pontice, perdis, homo est" 按 Mirabeau, Erotika Biblion 引此 [illegible]: "L'adultère n'est pas si loin de la nature, et est un beaucoup plus grand mal que l'onanisme. Celui... peut être souvent très-utile à la morale; la perte d'un peu de sperme n'est pas en soi un plus grand mal... la plus grande partie en est destinée par la nature même à être perdue... Je dirois à Martial: vous n'approcheriez donc pas de votre femme quand elle est grosse; car Istud quod vagina, Pontice, perdis, homo est." (L'oeuvre du Comte de Mirabeau, éd. "Les Maîtres de l'Amour", p. 94) 」BK. X. XXXI 謂 Calliodorus [illegible] "declamare libet: 'Non est hic, improbe, non est / piscis: homo est; hominem, Calliodore, comes'" (p. 178)

按 Scott, Antiquary, ch. 11: "It's no fish ye're buying, it's men's lives"; Thomas Hood: "Song of the Shirt": "It is not linen you're wearing out, / But human creatures' lives" [illegible]

Cune fille instruite dans l'art du Thalabe etc. — pp. 92-3)

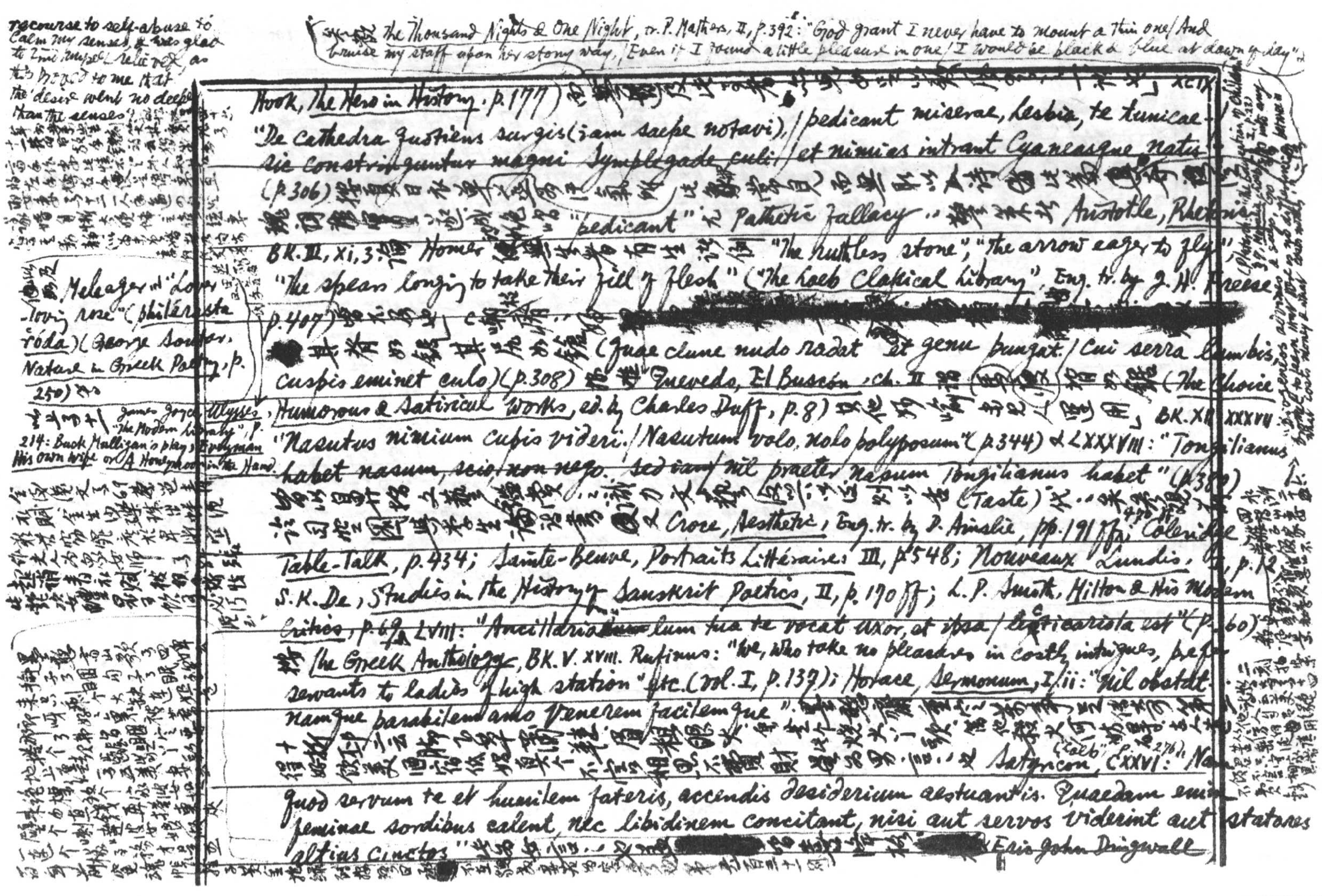
LXV: "Quare desine me vocare fratrem, / ne te, Charmenion, vocem sororem" (p. 204) 參觀 Satyricon, XXIV 記 Encolpius 謂 Giton 爲 Frater 以 [illegible] LXVII: "Iam cornicibus omnibus superstes" (p. 204) Ker 注引 Aristotle & Plutarch [illegible]

Hesiod, The Precepts of Chiron, iii: "A chattering crow lives out nine generations of aged men, but a stag's life is four times a crow's, a raven's life makes three stags old" (Hesiod, tr. H. G. Evelyn-White, "The Loeb Class. Lib." p. 75)

[illegible] 又 BK. XI. XX 引 Augustus 詩謂 Antony 妻 Fluvia [illegible] (Aut futue, aut pugnemus) 而 Augustus [illegible] (Quid quod mihi vita / carior est ipsa mentula) [illegible] (p. 252) Ker [illegible] Montaigne, Essais III, xii [illegible] "Contingent", "Chance" [illegible] Le nez de Cléopatre (見 Rodney [illegible]

(亞拉伯人引諺 "Masturbate, little ape, and then you can marry the air!" (The Thousand Nights & One Night, tr. P. Mathers, I, p. 114)

Memoirs of Casanova, II, p. 23: Yusuf: "A man in good health, if he cannot have a woman, must necessarily have recourse to onanism, whenever imperious nature demands it"; IX, p. 262: "I had



recourse to self-abuse to calm my senses, & was glad to find myself relieved, as this proved to me that the desire went no deeper than the senses [illegible]

Meleager's "Love-loving rose" (philérasta róda) (George Soutar, Nature in Greek Poetry, p. 250) [illegible]

[illegible] James Joyce, Ulysses, "The Modern Library", p. 214: Buck Mulligan's play, Everyman His Own Wife or A Honeymoon in the Hand.

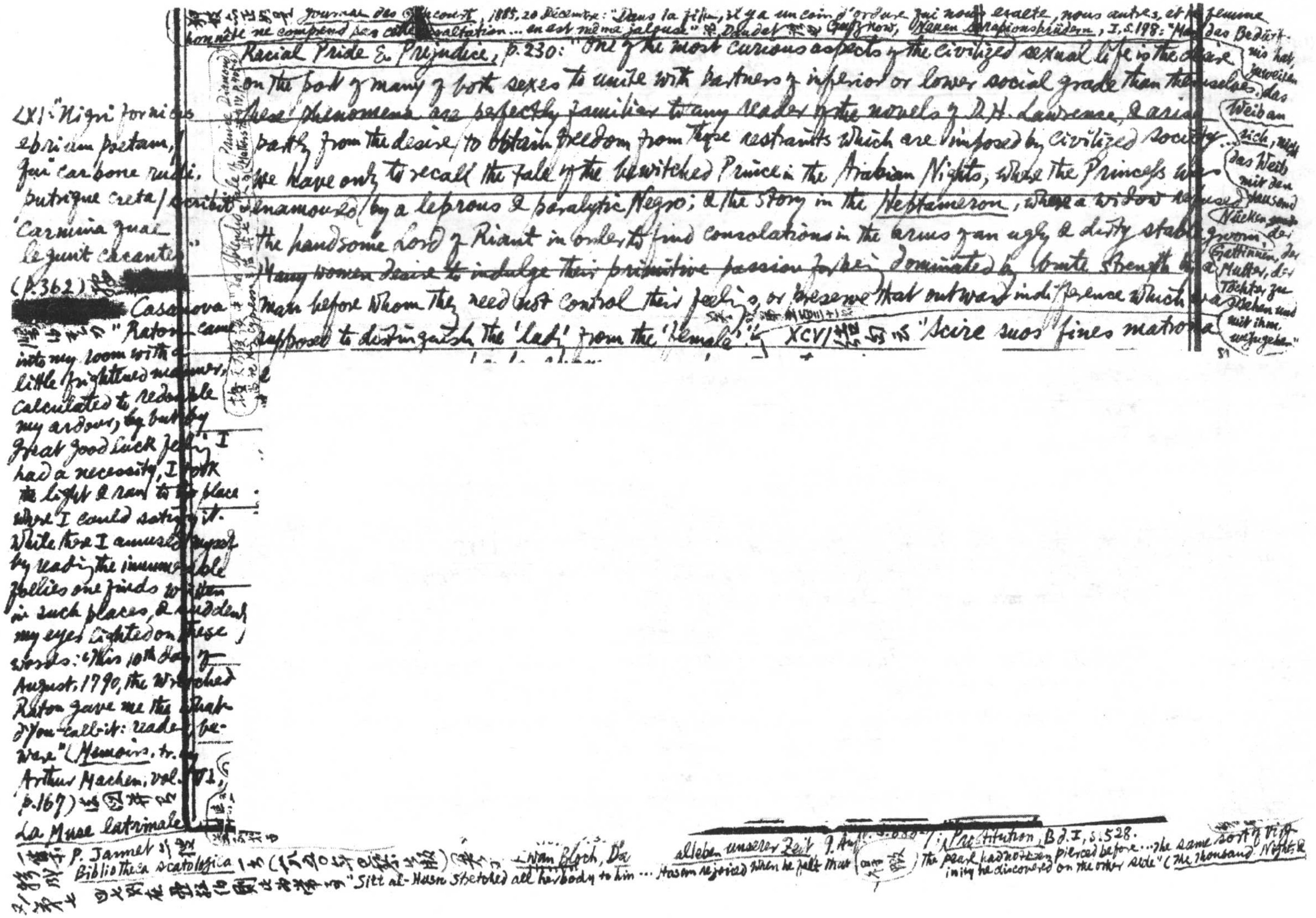
[illegible] The Thousand Nights & One Night, tr. P. Mathers, II, p. 392: "God grant I never have to mount a thin one / And bruise my staff upon her stony way, / Even if I found a little pleasure in one / I would be black & blue at dawn of day".

XCIX [illegible] Hook, The Hero in History, p. 177) [illegible]

"De cathedra quotiens surgis (iam saepe notavi), / pedicant miserae, Lesbia, te tunicae / et nimias intrant Cyaneasque nates / sic constringuntur magni Symplegade culi" (p. 306) [illegible] "pedicant" 之 Pathetic fallacy。[illegible] Aristotle, Rhetoric, BK. III, xi, 3: [illegible] Homer [illegible] "The ruthless stone"; "the arrow eager to fly"; "the spear longing to take their fill of flesh" ("The Loeb Classical Library", Eng. tr. by J. H. Freese, p. 407) [illegible] [redacted]

其脊如鋸其尻如鏡 [illegible] (quae clune nudo radat et genu pungat / cui serra lumbis, cuspis eminet culo) (p. 308) [illegible] Quevedo, El Buscón, ch. II [illegible] (The Choice Humorous & Satirical Works, ed. by Charles Duff, p. 8) [illegible] BK. XII, XXXVII: "Nasutus nimium cupis videri. / Nasutum volo, nolo polyposum" (p. 344) & LXXXVIII: "Tongilianus habet nasum, scio, non nego. sed iam / nil praeter nasum Tongilianus habet" (p. 380) [illegible] (Taste) [illegible] & Croce, Aesthetic, Eng. tr. by D. Ainslie, pp. 191 ff; Coleridge, Table-Talk, p. 434; Sainte-Beuve, Portraits Littéraires III, p. 548; Nouveaux Lundis [illegible], p. 12; S. K. De, Studies in the History of Sanskrit Poetics, II, p. 170 ff; L. P. Smith, Milton & His Modern Critics, p. 69 [illegible] LVIII: "Ancillariolum tua te vocat uxor, et ipsa / lecticariola est" (p. 60) [illegible] The Greek Anthology, BK. V, XVIII. Rufinus: "We, who take no pleasure in costly intrigues, prefer servants to ladies of high station" etc. (Vol. I, p. 137); Horace, Sermonum, I, ii: "Nil obstat namque parabilem amo Venerem facilemque". [illegible] ("Loeb" p. 276) [illegible] Satyricon, CXXVI: "Nam quod servum te et humilem fateris, accendis desiderium aestuantis. Quaedam enim feminae sordibus calent, nec libidinem concitant, nisi aut servos viderint aut statores altius cinctos" [illegible] [redacted] [illegible] [redacted] Eric John Dingwall

[illegible]



[illegible] Journal des Goncourt, 1885, 20 Décembre: "Dans la fille, il y a un coin d'ordure qui nous exalte, nous autres, et la femme honnête ne comprend pas cette exaltation… en est même jalouse." [illegible] Daudet [illegible] Gutzkow, [illegible], I, S. 198: "Mag das Bedürfnis hat, [illegible] das Weib an sich, nicht das Weib mit den tausend Nücken, [illegible] der Gattinnen, der Mutter, der Tochter zu sehen und mit ihm umzugehen."

Racial Pride & Prejudice, p. 230: "One of the most curious aspects of the civilized sexual life is the desire on the part of many of both sexes to unite with partners of inferior or lower social grade than themselves. These phenomena are perfectly familiar to any reader of the novels of D. H. Lawrence, & arise partly from the desire to obtain freedom from those restraints which are imposed by civilized society… We have only to recall the tale of the Bewitched Prince in the Arabian Nights, where the Princess was enamoured by a leprous & paralytic Negro; & the story in the Heptameron, where a widow refused the handsome Lord of Riant in order to find consolations in the arms of an ugly & dirty stable groom. Many women desire to indulge their primitive passion for being dominated by brute strength of a man before whom they need not control their feelings, or preserve that outward indifference which is supposed to distinguish the 'lady' from the 'female'." [illegible] XCVI [illegible] "Scire suos fines matrona

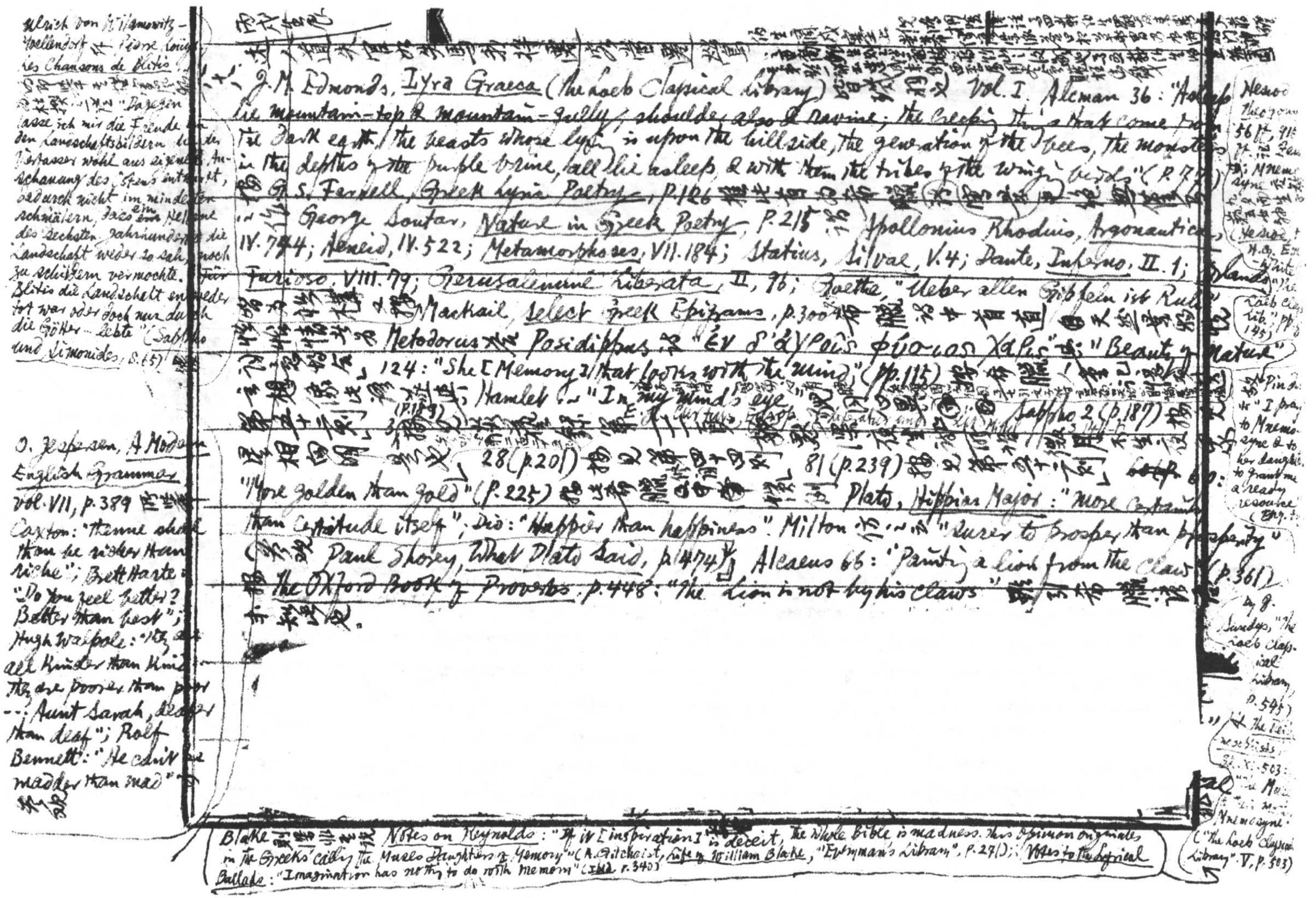
Prince Diamond (Mathers [illegible] IV, p. 405-6) [illegible] the Splendid tale [illegible] Cypress [illegible]

LXI: "Nigri fornicis / ebrium poetam, / qui carbone rudi / putrique creta / scribit [illegible] 'Carmina quae legunt cacantes'" (p. 362) [illegible] [redacted]

[redacted] Casanova [illegible] "Raton came into my room with a little frightened manner, calculated to redouble my ardour, [illegible] great good luck [illegible]. I had a necessity, I took the light & ran to the place where I could satisfy it. While there I amused myself by reading the innumerable follies one finds written in such places, & suddenly my eyes lighted on these words: 'This 10th day of August, 1790, the wretched Raton gave me the what-d'you-call-it: reader beware'" (Memoirs, tr. by Arthur Machen, Vol. VI, p. 167) [illegible] La Muse latrinale [illegible]

[illegible] P. Jarnet [illegible] Bibliotheca scatologica [illegible] Iwan Bloch, Das Sexualleben unserer Zeit 9. Aufl. S. 680; Prostitution, Bd. I, S. 528.

[illegible] "Sitt al-Husn stretched all her body to him … Hasan rejoiced when he felt that the pearl had not been pierced before … the same sort of virginity he discovered on the other side" (The Thousand Nights &



丙戌生辰

述人道光官以英國教律[illegible]

八十六 J. M. Edmonds, *Lyra Graeca* (The Loeb Classical Library) [illegible] Vol. I. Alcman 36: "Asleep lie mountain-top & mountain-gully, shoulder also & ravine; the creeping things that come from the dark earth, the beasts whose lair is upon the hillside, the generation of the bees, the monsters in the depths of the purple brine, all lie asleep, & with them the tribes of the winged birds" (p. 77) [illegible] G. S. Farnell, *Greek Lyric Poetry*, p. 126 [illegible] George Soutar, *Nature in Greek Poetry*, p. 215 [illegible] Apollonius Rhodius, *Argonautica*, IV. 744; *Aeneid*, IV. 522; *Metamorphoses*, VII. 184; Statius, *Silvae*, V. 4; Dante, *Inferno*, II. 1; *Orlando Furioso*, VIII. 79; *Gerusalemme Liberata*, II, 96; Goethe, "Ueber allen Gipfeln ist Ruh" [illegible] Mackail, *Select Greek Epigrams*, p. 300 [illegible] Metodorus [illegible] Posidippus [illegible] "Ἐν δ' ἀγροῖς φύσιος χάρις" [illegible] "Beauty of Nature" [illegible] 124: "She [Memory] that looks with the mind" (p. 115) [illegible] Hamlet [illegible] "In my mind's eye" [illegible] (p. 189) [illegible] Sappho 2 (p. 187) [illegible] 28 (p. 201) [illegible] 81 (p. 239) [illegible] 60: "More golden than gold" (p. 225) [illegible] Plato, *Hippias Major*: "more certain than certitude itself"; Dio: "Happier than happiness". Milton [illegible] "surer to prosper than prosperity" ([illegible] Paul Shorey, *What Plato Said*, p. 474). Alcaeus 66: "Painting a lion from the claw" (p. 361) [illegible] *The Oxford Book of Proverbs*, p. 448: "The lion is not by his claws" [illegible]

Ulrich von Wilamowitz-Moellendorff [illegible] Pierre Louÿs *Les Chansons de Bilitis* [illegible] "Dagegen lasse ich mir die Freude an den Landschaftsbildern, die der Verfasser wohl aus eigener Anschauung des Ostens entnommen hat, dadurch nicht im mindesten schmälern, dass ein Hellene des sechsten Jahrhunderts die Landschaft weder so sah, noch zu schildern vermochte. Für Bilitis die Landschaft entweder tot war oder doch nur durch die Götter ... lebte" (*Sappho und Simonides*, S. 65)

O. Jespersen, *A Modern English Grammar* Vol. VII, p. 389 [illegible] Caxton: "thenne shalt thou be richer than riche"; Brett Harte [illegible] "Do you feel better? Better than best"; Hugh Walpole: "they are all kinder than kind ... they are poorer than poor ... Aunt Sarah, deafer than deaf"; Rolf Bennett: "He can't be madder than mad" [illegible]

Hesiod *Theogony* 56 ff., 915 ff. [illegible]; Mnemosyne [illegible] (*Hesiod*, H. G. Evelyn-White, "The Loeb Class. Lib." p. 145)

[illegible] Pindar [illegible] "I pray to Mnemosyne & to her daughters to grant me a ready resource" (Eng. t[illegible] by J. Sandys, "The Loeb Classical Library" p. 545)

[illegible] *The [illegible]* [illegible] X. 503: "[illegible] Mnemosyne" ("The Loeb Classical Library" V, p. 503)

Blake [illegible] *Notes on Reynolds*: "If it [inspiration] is deceit, the whole Bible is madness. This opinion originates in the Greeks' calling the Muses Daughters of Memory" (A. Gilchrist, *Life of William Blake*, "Everyman's Library", p. 271); *Notes to the Lyrical Ballads*: "Imagination has nothing to do with memory" (*Ibid.* p. 340)

Simonides 138: "For the body of a such a man as this leaveth at death his soul, not his soul the body" (Anonymous Mythographer: "Neque enim verum est animam deserere corpus, cum potius corpus animam deserat") (p.365) 按[illegible]本此 ~~[illegible]~~ Epictetus 所稱 "You are a little soul, carrying a corpse" (Epictetus: the Discourses & Manual, Eng. tr. by P.E. Matheson, Vol. II, p.211) 按見 Plato, Gorgias 493A 所云 "The body is the tomb of the soul, the carcass the casket." 」

Vol. III. Praxilla 4: "Under every stone, my friend, beware of a scorpion" (p.77) 參 "Attic Scolia" 17: "Neath every stone, friend, lurks a scorpion; beware or he'll sting you" (p.571) & Virgil, Ecl. III.13: "Latet anguis in herba"; Macbeth, I, iv: "Look like the innocent flowers, But be the serpent under 't." 」 Bacchylides 7: "Honey-hearted sleep which soothes the spirit towards Jason" (p.91) Edmonds 譯 Pindar, ~~[illegible]~~ [illegible] 引諺云「偷口肉，五更睡，雖不多，最有味」」 Timotheus 24: "I sing not the old songs, for my new songs are better: a young Zeus reigns & Cronus' rule was long ago; away with the ancient Muse (ἀπίτω Μοῦσα παλαιά)!" (p.329) 指[illegible]倡言詩界維新者莫早於此。元微之[illegible]當時語不著心源傍古人[illegible]論杜詩（酬孝甫見贈云：杜甫天才頗絕倫，每尋詩卷似情親）

鄉之談第圖讀子記之，言李玉振子逸雲云徐子遠於性福子振杖文孫

云「滿眼生機轉化鈞，天工人巧日爭新。預支五百年新意，到了千年又覺陳」。李杜詩篇萬口傳，至今已覺不新鮮。江山代有才人出，各領風騷數百年」。李遂之謂也。

八十九、吳振棫宜甫《花宜館詩鈔》。向於《晚晴簃詩匯》（百二十六）觀仲雲詩，知郎文端最重之。今讀此兄云全浙詩社之舉，四大方家雅健擅（西）似東坡七古七律，最勝佳。甲乙集二卷尤擅全集之勝。

蒼雪集、黔山棧道西爲入黔晚發：「群峭忽奔騰（中略）勢狀鬭猙獰，一氣孕堅瘦」遂整遂，如象張兩鼻，如龜露孟背（中略）欲行不行訛，將飛未飛鷙（中略）駢憲前後承，穉力從左右收，餘餅腸側穿，空洞腹中出（中略）其一覆地獄，家方信天巧窮（中略）高崖架長虹，一穴敞納無際（中略）乃隱處蔽君餘，樓台高猶飛樂猶結猶閘。草之宝齋（中略）時雲不成村，雙隻或依墟（中略）但歌行踐雜蝦蟆語訴。曉而頓付劉東坡讀落兄字寧。

海岱集、過嵩中登吳山石峽懋乃突兀衆芭陵苦作，在山非出岩山孤逕側有山前年。吋八騶小吏謂余宜來常芭人留處共拈題東花陽院，雪巷到蘇石潭陵。安吉溪水鳥不驚，茗□不究，芳青原自可書□老。

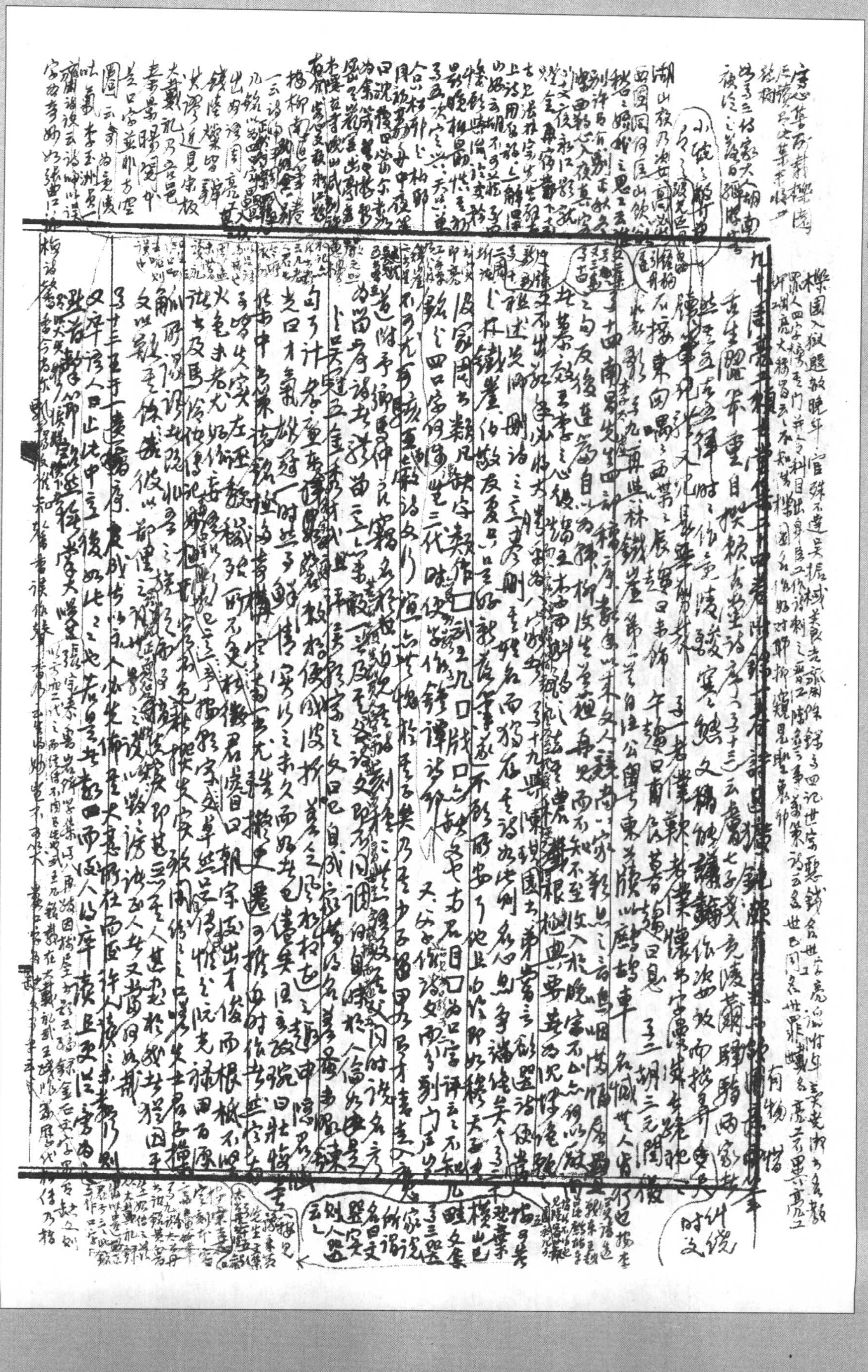
蓬轉集、吳志韓園論納小樓，可並中道安三卷森翠之戲，時中道安十二卷十四卷。冬之雜作·銅爵臺，杜牧之折戟沉沙一詩自是得到，語犯石何擬，雨僖書篇。遂謂生說項可諂樹，因爲一絕：「一火燒空餘錦四朱草，鄴下不見二喬如何。銅爵封疆深內鄴，貴遊同此勤良豎才」。

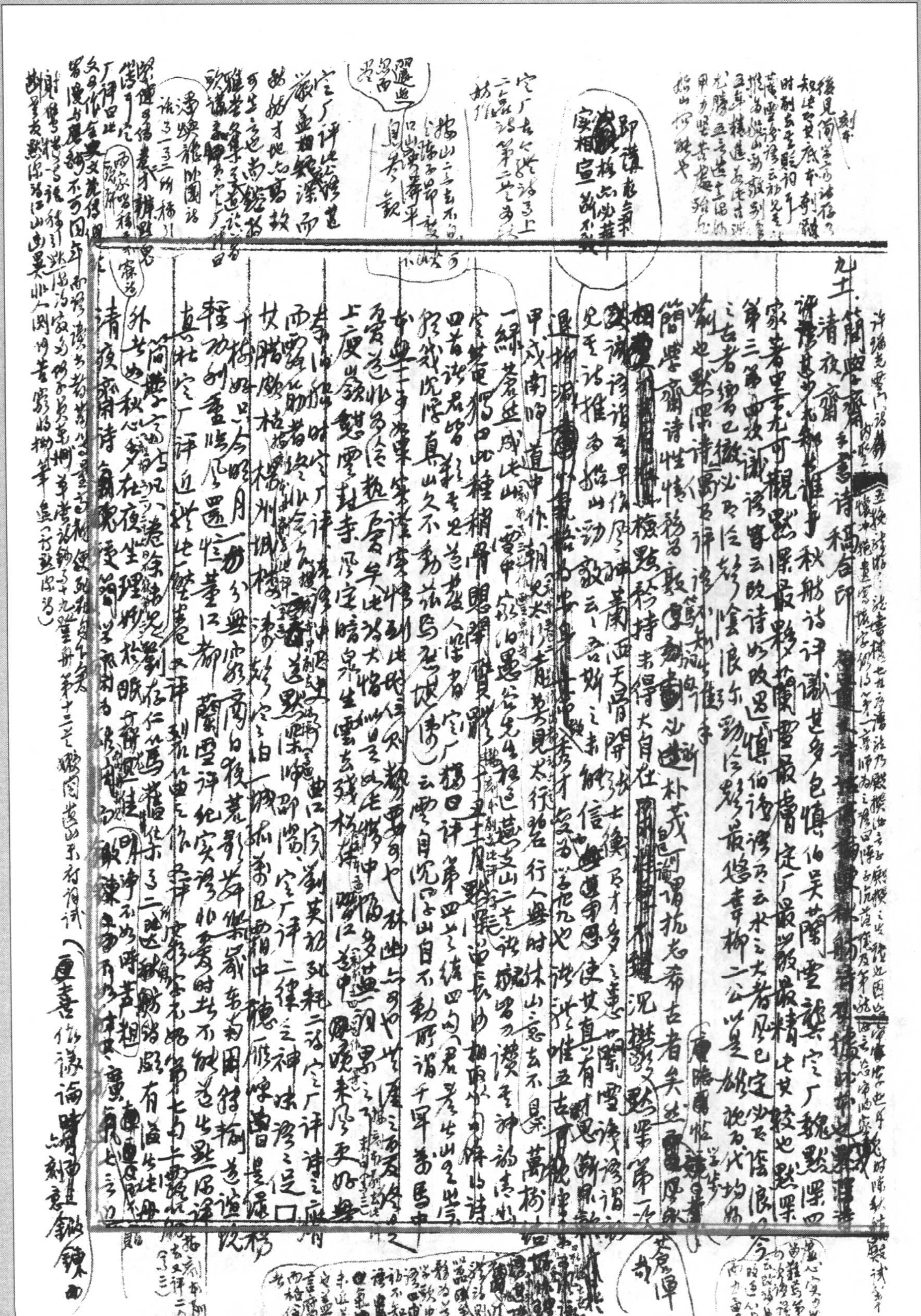
甲乙稿·可上上巳偶成：「偶成北陂小修禊，坐對春風未見花」、「清明海上清明去亦長」。輞歌紀事觀黃鐵城遺馬首甚龍擋柳條垂，以柳郎曲將昭知祥。玉蟾筆墨光灼，蝶狂獨佛娥斛蝶寞爭弄新枕傷。義養日樣興，機憐無業共惆，金未用人情向誰羅，夏日窩南雜作 牡里。何緣閒拍菊青生聊可數，大包仙子下隊文宿冕州，華之傳子村爆溪魂曰。

韶余華劍熱蒼由之，然生燭炮柩空度，歲寒雷聲雨駛，中雷雨且放儂魂銷。莫旅伯將節物說鄉風，廢醬來解多如宮，蛛笑攸荷枝酸暖紅。種竹黔南地暖宜種竹，秋如四更勤耕耘，未知明年五何處不可一日無此君。安來大峽縱蟠歸夢經年天風雨閒，休慰荒僻，坐枝家已荒，佳亦佛生烟雲。

蘇溉惜當兒空，好言園鹿一獅天也去，八佛將平幾好前世前，九家之戲侶裡照將見，於刑御曲老異子之話，識記撰畫折撒我卻。

三云讀陳戒，擬此非，默文方圓。
恐笑
孫志昶法，此陛韶云，太彝觀札燈，蘆辯注云，言口號實之口，也凡老人君以，之所依板此





[illegible] 華山西峯 [illegible] 惟一毛 [illegible] 静音 [illegible] 天地 [illegible]

吳仲倫 [illegible]

[illegible]

[illegible] 孤舟入湖中 但見積水浩 何如方丈 一覽江湖小 夜坐 [illegible] 衆星相 [illegible]

九十二、徐昂發畏壘山人詩十卷 大臨別 [illegible] 記四卷 [illegible]

[illegible] 書中見之 [illegible] 頗情雅鄭 [illegible] 詩人小傳 [illegible]

[illegible]

中 [illegible] 子 [illegible] 四 [illegible] 眠柳 [illegible] 亭 [illegible] 草人一 [illegible]

[illegible]

九十三、宋大樽 字左彝 牧牛村舍外集四卷 [illegible] 四卷 [illegible] 論 [illegible]

茗香余嘗觀其詩論 陳 [illegible] 道 [illegible] 御 [illegible]

[illegible] 不收 [illegible] 起 [illegible] 貴且 [illegible] 故七古

地 [illegible] 真意境 [illegible] 五律 [illegible]

[illegible] 者惟茗香 [illegible] 陳 [illegible] 香 [illegible]

為詩家 [illegible] 狗 [illegible] 飯香 [illegible]

[illegible] 子四 [illegible] 安

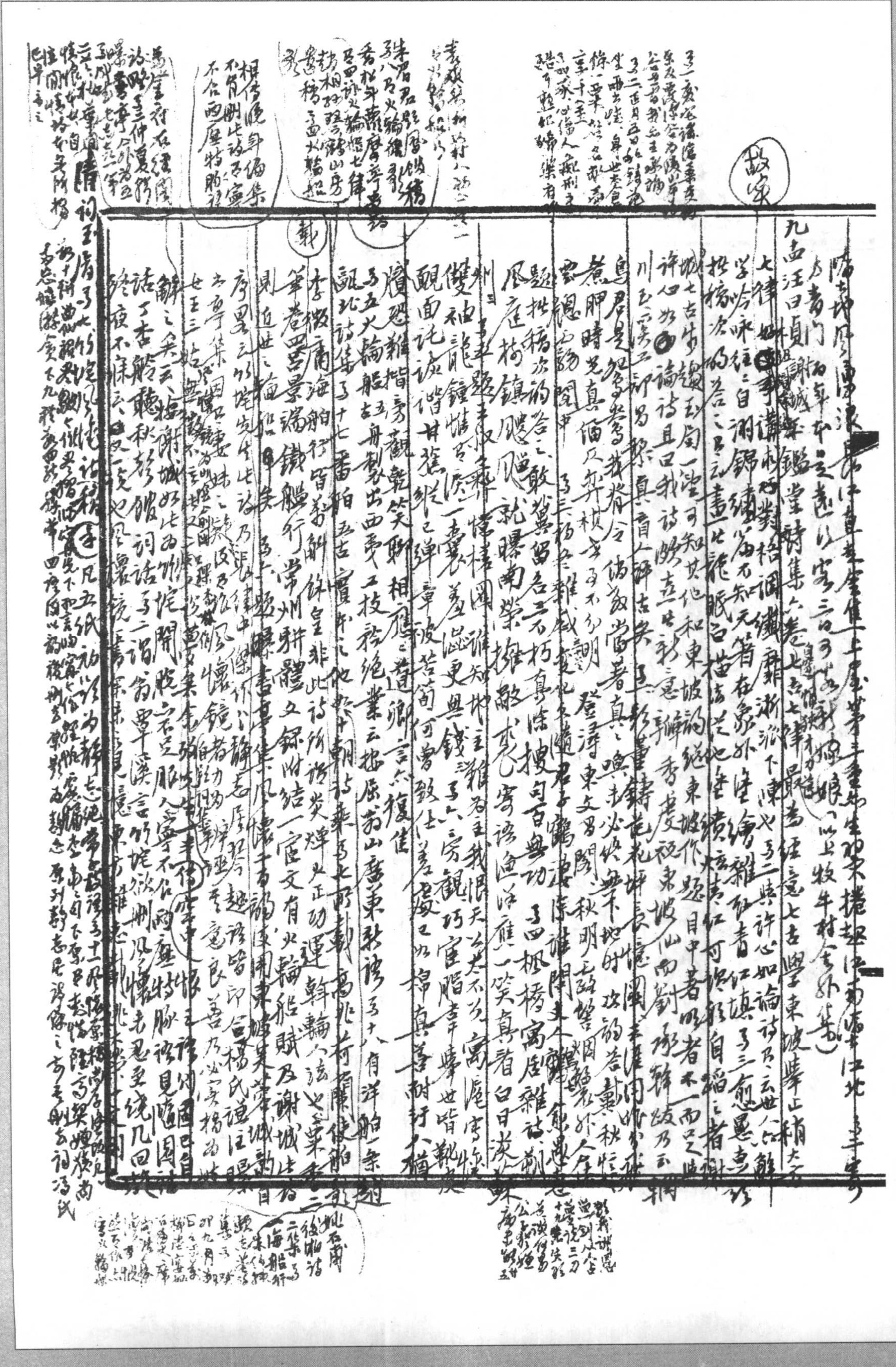
[illegible]

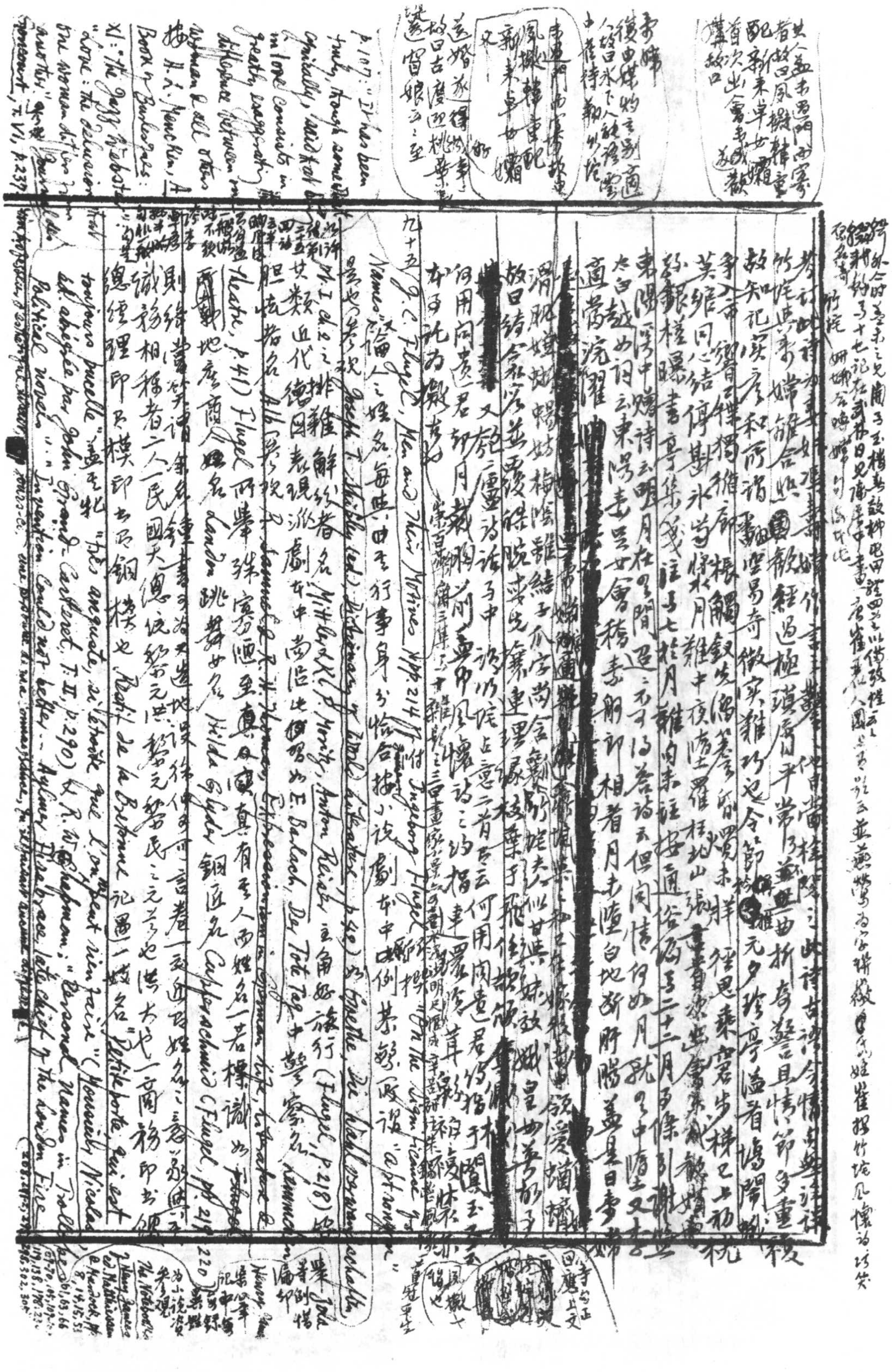
[illegible]

[illegible]

[illegible]

[illegible]





其人益未見[illegible]闇西窗[illegible]鳳鞋韓重[illegible]新來半女嬌羞首次出會[illegible]

[illegible]復曲蝶[illegible]別商[illegible]人[illegible]曰水下人[illegible]中[illegible]詩[illegible]竹垞

[illegible]風韉韓重配新來半女嬌羞 又

送婚[illegible]故曰古[illegible]桃葉[illegible]留娘云云至

竹垞[illegible]嬋娟合[illegible]顧[illegible]輕過極頭[illegible]平常乃益無曲折奇警且情節多重複

故知記實和所謂翻空易奇徵實難巧之今節[illegible]元夕瑤亭溢者鴛鴦閣

[illegible]入帝鄉[illegible]蝶獨雅[illegible]根觸敘先[illegible]未祥[illegible]乘寶君步梯已上初桃

芙蓉同心結停[illegible]冰[illegible]月雞中夜[illegible]羅[illegible]柱地山張[illegible]

[illegible]槿[illegible]書亭集[illegible]注[illegible]七桂月雞[illegible]注按通俗[illegible]二十二月[illegible]條引謝[illegible]

東陽[illegible]中婦詩云明月在[illegible]間退之不可以巷詩云但聞情何如月就[illegible]中隨[illegible]又[illegible]

太白越女詞云東陽素足女會稽素舸郎相看月未墮白地斷肝腸[illegible]益是日[illegible]

適當浣[illegible]

[illegible]

滑[illegible]梅[illegible]雞結子[illegible]字尚[illegible]竹垞夫人似甘與妹[illegible]皇如[illegible]

放曰綺[illegible]並[illegible]先[illegible]連[illegible]校葉于飛[illegible]

[illegible]又[illegible]靈詩話于中[illegible]竹垞上意二首其云何用[illegible]

何用問[illegible]君[illegible]月[illegible]風懷詩之[illegible]指[illegible]

本[illegible]託為[illegible]

九十五 J. C. Flugel, Men and Their Motives, pp. 214 ff. 付 Ingeborg Flugel [illegible]

Names 論人之姓名每與[illegible]行事身分恰合按小說劇本中[illegible]例[illegible]

[illegible] Joseph T. Shipley (ed.), Dictionary of World Literature [illegible] Goethe, Die Wahlverwandtschaften [illegible]

排難解紛者名 Mittler [illegible] Moritz, Anton Reiser 主角好旅行 (Flugel, p. 218) [illegible]

[illegible]女類近代德國表現派劇本中嘗[illegible]如 E. Barlach, Der Tote Tag 中[illegible]名 Kummer [illegible]

胆怯者名 [illegible]

Theatre, p. 41) Flugel 所舉[illegible]實[illegible]真[illegible]有[illegible]人[illegible]姓名一若標識[illegible]

[illegible]地產商人[illegible]名 Landon 跳舞女名 Hilda Glyder 銅匠名 Cuppersmith (Flugel, pp. 219–220)

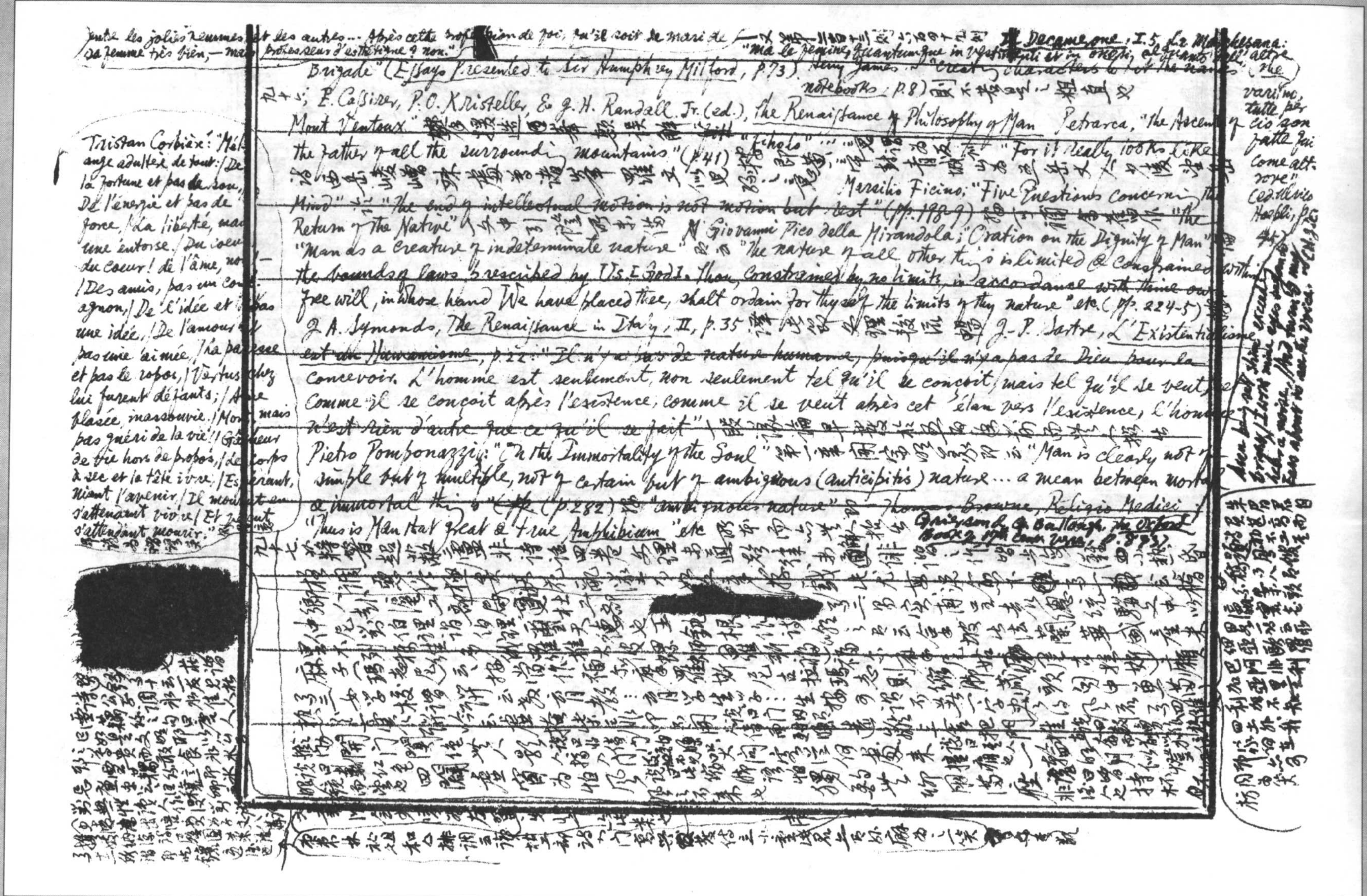
則緒[illegible]言[illegible]

識務相稱者二人一民國大總統[illegible]

總理即[illegible]模即[illegible]銅模也 Restif de la Bretonne 記[illegible]一姓名 "Petite porte qui est toujours pucelle" [illegible] "Très angusté, …" (Monsieur Nicolas, [illegible] T. II, p. 290) [illegible]

[illegible] Political novels [illegible] could not [illegible] Aylmer [illegible] the London Fire [illegible]

p. 107: "It has been truly, though somewhat [illegible] said that [illegible] in love consists in greatly exaggerating [illegible] difference between [illegible] woman & all others" 按 H. L. Mencken, A Book of Burlesques: XI: "The Jazz Webster": "Love: the delusion that one woman differs from another." [illegible] T. VI, p. 237



[illegible] les jolies femmes et les autres… Après cette [redacted] de foi, qu'il soit le mari de sa femme très bien, — mais professeur d'esthétique ? non." — 文 [illegible]

Il Decamerone, I.5 La Marchesana: "ma le femine, quantunque in vestimenti et in onori alquanto dall'altre variino, tutte per ciò son fatte qui come altrove" (ed. Ulrico Hoepli, p. 47)

Brigade" (Essays Presented to Sir Humphrey Milford, p.73). Henry James: "Creating characters to fit the names" (The Notebooks, p.8) [illegible]

九十六：E. Cassirer, P.O. Kristeller, & J.H. Randall Jr. (ed.), The Renaissance Philosophy of Man. Petrarca, "The Ascent of Mont Ventoux" [illegible] "the father of all the surrounding mountains" (p.41) [illegible] "Echoes" … [illegible] "For it really looks like [illegible] Marsilio Ficino: "Five Questions Concerning the Mind" 云 "The end of intellectual motion is not motion but rest" (pp.198-9) [illegible] "The Return of the Native" [illegible] Giovanni Pico della Mirandola: "Oration on the Dignity of Man" "Man as a creature of indeterminate nature" [illegible] "The nature of all other things is limited & constrained within the bounds of laws prescribed by Us [God]. Thou, constrained by no limits, in accordance with thine own free will, in whose hand We have placed thee, shalt ordain for thyself the limits of thy nature" etc. (pp. 224-5) J.A. Symonds, The Renaissance in Italy, II, p.35 [illegible] J.-P. Sartre, L'Existentialisme est un Humanisme, p.22: "Il n'y a pas de nature humaine, puisqu'il n'y a pas de Dieu pour la concevoir. L'homme est seulement, non seulement tel qu'il se conçoit, mais tel qu'il se veut, et comme il se conçoit après l'existence, comme il se veut après cet élan vers l'existence, l'homme n'est rien d'autre que ce qu'il se fait" [illegible] Pietro Pomponazzi: "On the Immortality of the Soul" [illegible] "Man is clearly not of simple but of multiple, not of certain but of ambiguous (ancipitis) nature … a mean between mortal & immortal things" (p.282) [illegible] "ambiguous nature" Thomas Browne, Religio Medici: "Thus is Man that great & true Amphibium" etc. (Grierson & G. Bullough, The Oxford Book of 17th Century Verse, p.873) [illegible]

Tristan Corbière: "Mélange adultère de tout: / De la fortune et pas de son, / De l'énergie et pas de force, / La liberté, mais une entorse. / Du cœur, du cœur! de l'âme, non — / Des amis, pas un compagnon, / De l'idée et pas une idée, / De l'amour et pas une aimée, / La paresse et pas le repos, / Vertus chez lui furent défauts; / Âme blasée, inassouvie, / Mort, mais pas guéri de la vie, / Gâcheur de vie hors de propos, / Le corps à sec et la tête ivre, / Espérant, niant l'avenir, / Il mourut en s'attendant vivre / Et vécut s'attendant mourir." [illegible]

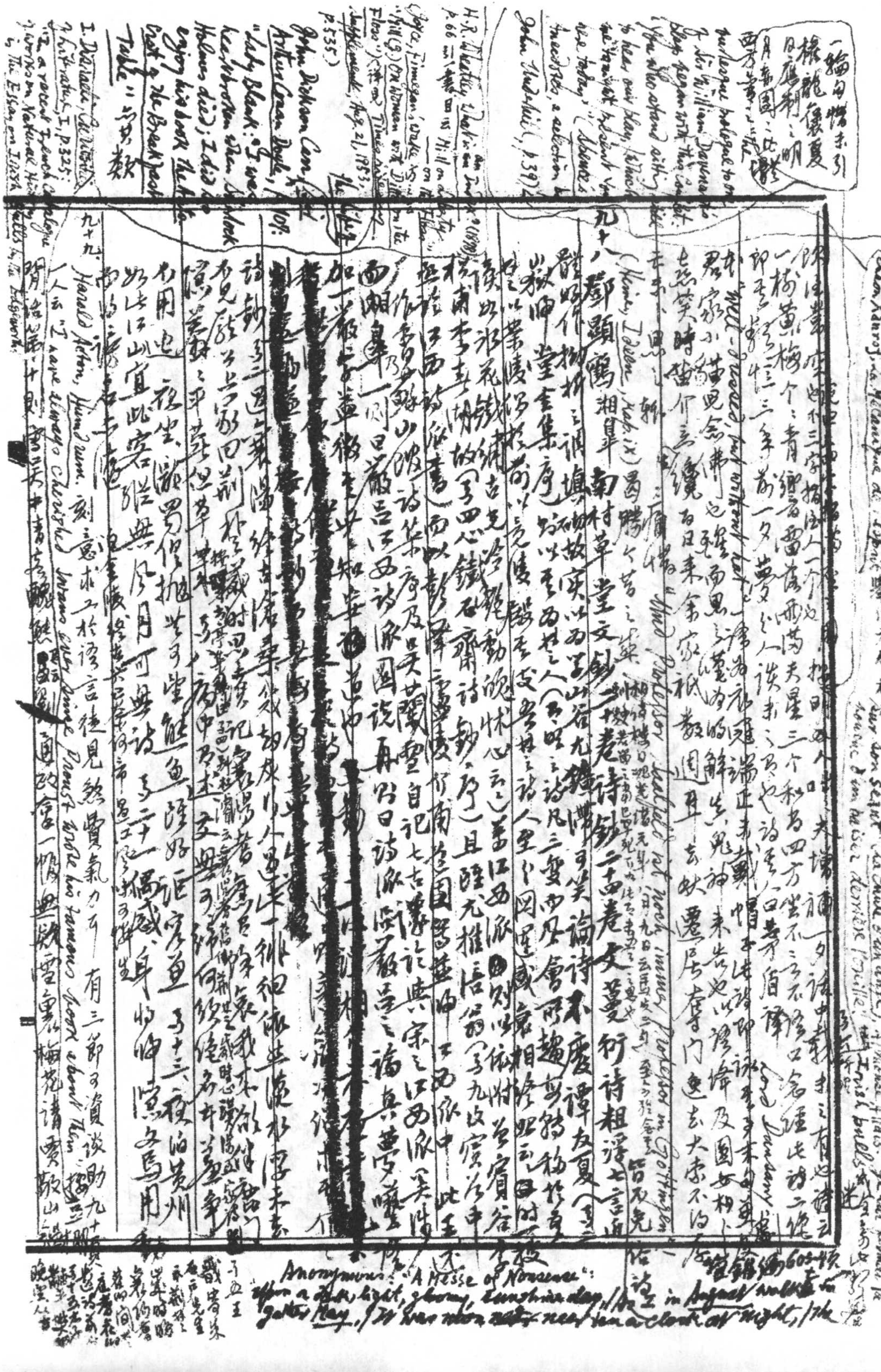
Aren being not shine except / Brightly / I with mine eyes [illegible] like a noise, / And turning my / Ears about to see the Voice. [illegible]

[redacted]

九十七 [illegible]

[redacted]

[illegible]



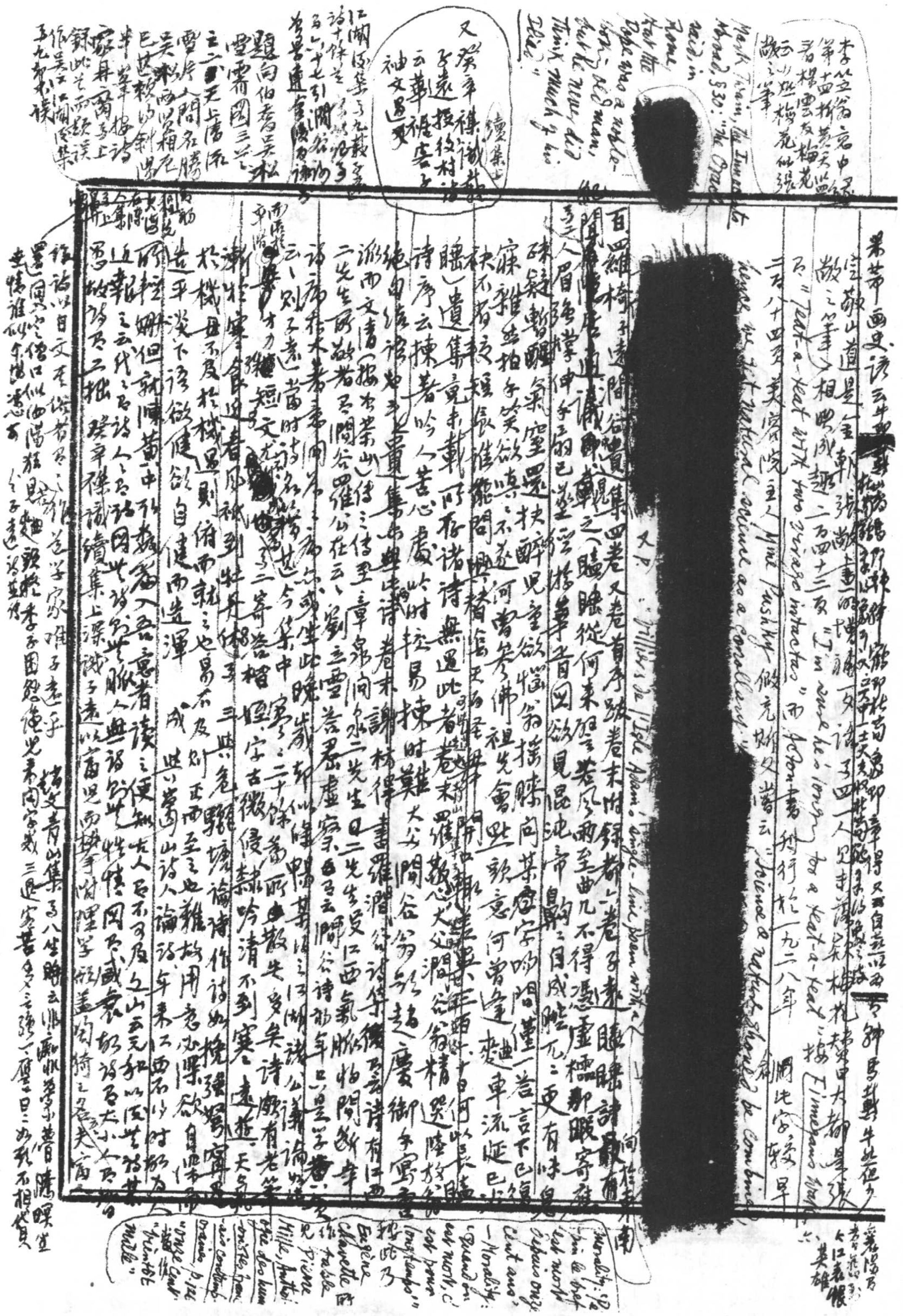
九十八　鄭顯鶴湘皐　南村草堂文鈔

九十九　Harold Acton,

John Dickson Carr, Arthur Conan Doyle,

I. Disraeli, Curiosities of Literature, I, p.325:

Anonymous: "A Messe of Nonsense":
"Upon a [illegible], light, gloomy, sunshine day, / [illegible] in August [illegible] / [illegible] May, / It was noon [illegible] near ten a clock at night, / The



李笠翁[illegible]第十四折[illegible]若楊雲友梅花[illegible]云：梅花似張敬之筆

Mark Twain, The Innocents Abroad, §30: "The Oracle said, in Rome, [illegible]"

米芾《画史》[illegible]

[illegible]敬山道是[illegible]敬之筆入相映成趣（一百四十三頁）"I'm sure he's longing for a feat-a-feat" [illegible] "feat-a-feat with two [illegible] intactas" 而 Acton 書 [illegible] 二百八十四頁 [illegible] Pushky 做 [illegible] 嘗云："science & nature [illegible] should be combined [illegible]"

[redacted]

又 P.: Villiers de l'Isle Adam [illegible]

百羅椅子遠陽谷遺集四卷，又卷首序跋，卷末附錄[illegible]

[illegible]

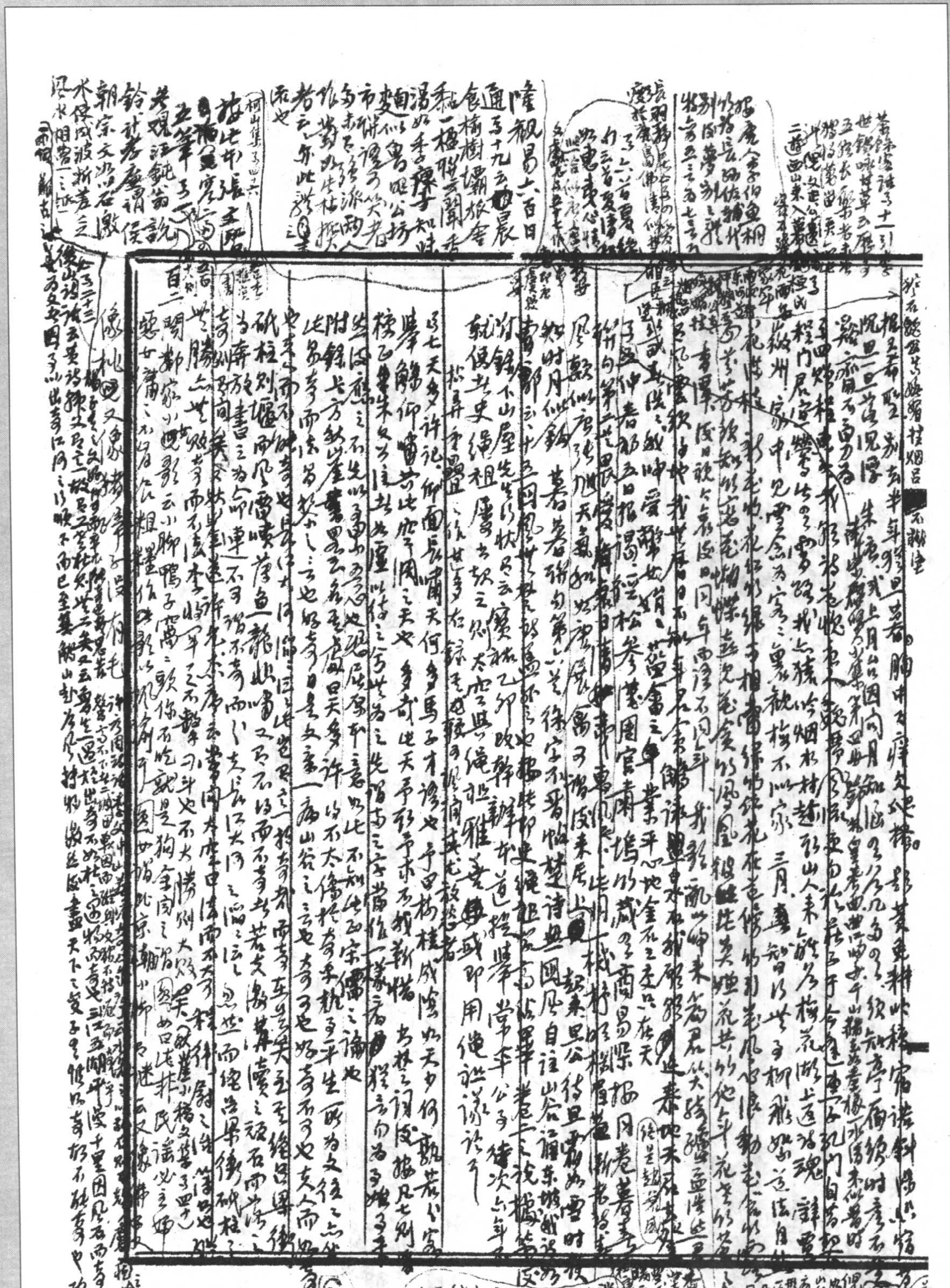
鄭(?)頃閱石園集宋景民廣錄訂誤卷十五逸子實似為而不能通叟卯卷上書旅然卷之子上
在此卷最師幕卻攻甚三日紀石甫國之所也

過於張文瓚諸之異

怪而不妨滑而不以祇觀其粵彝
陵列於了

雖曾撤新安文獻志甲集卷錄太空之作數多嵩比集卷核子三十五錄程前村觀易堂隱筆云山房先生年月鄉字某盡易字瑩鄉為世名子身二十附嘗人之為之近世罕見其事共不能字多以敬詞識不知詞中所向之其蠹所知耶不知是中所向之突之所外耶不知是識

百一 許月卿先天集十卷四庫[illegible]本[illegible]作宋詩鈔[illegible]
賞其數詩[illegible]全集乃知序詭[illegible]破律懷慶規避體詩[illegible]每首複見字
之[illegible]以對仗拈弄僅次[illegible]律石則以[illegible]步也[illegible]又好作首
之子語[illegible]可厭文之劇意者[illegible]不可句讀（如子九天多年[illegible]記）郭文[illegible]之集
詮錄俚俗之習或以五七字詩句入（如子八上[illegible]相元風[illegible]志樂平朱氏樂集堂卷[illegible]
並相殷書）番日近方秋崖評之最當宋末文章之衰竭如此
子一[illegible]挾入新安文校徵之[illegible]通押而又曰史冊香萬古日月名長在此種[illegible]惟
乾隆御製有之除月二十三日夜夢仙君重瞳衣紅雲一朵當殿極千官拜舞
環佩鳴中有一人[illegible]高升[illegible]穀洞[illegible]驚首云臣許月卿[illegible]在帝所式群英[illegible]之
呂節來前庭[illegible]使一華子[illegible]時[illegible]白[illegible]萋[illegible]茅心魚[illegible]不[illegible]從天飛
下蒼[illegible]卿中待帝命通[illegible]親授秘訣[illegible]生[illegible]言之帝[illegible]夢回[illegible]香桃
[illegible]新安新安別[illegible]山中異奇乃[illegible]下者為硯[illegible]世生雲烟高者
[illegible]數[illegible]果[illegible]神仙出生[illegible]千[illegible]前[illegible]如日月當天[illegible]新安先[illegible]
人不知其生若人是何年
子二[illegible]之[illegible]神[illegible]留[illegible]何知樓之情一[illegible]佳月
思休[illegible]去[illegible]閑者[illegible]錫饋用[illegible]閩[illegible]風[illegible]琴月風天地[illegible]月
聖[illegible]心（下[illegible]）國士[illegible]國士[illegible]人[illegible]人[illegible]程[illegible]仲[illegible]仁[illegible]靜[illegible]聖之和換[illegible]
月卿方[illegible]時[illegible]東[illegible]之[illegible]中[illegible]中[illegible]柱[illegible]
水卻[illegible]（下[illegible]）夜永之之月[illegible]甚雨[illegible]風快哉月[illegible]槐[illegible]遣桂香來風至地
自[illegible]月來[illegible]三千[illegible]林[illegible]光[illegible]雲[illegible]來之[illegible]夜市[illegible]破天者
眼[illegible]收月白眉[illegible]天[illegible]月[illegible]中[illegible]
[illegible]時方生[illegible]人[illegible]生子[illegible]月[illegible]村[illegible]
[illegible]書[illegible]內[illegible]樂[illegible]心[illegible]清風明月[illegible]相[illegible]
帝[illegible]入[illegible]君[illegible]老子我[illegible]山中[illegible]
山[illegible]君[illegible]內湖[illegible]
子三天[illegible]公[illegible]同[illegible]祖[illegible]母[illegible]先[illegible]（下[illegible]）木[illegible]桂[illegible]不當同[illegible]先[illegible]
[illegible]山[illegible]三[illegible]風[illegible]四月[illegible]在[illegible]含[illegible]
[illegible]月[illegible]印[illegible]月[illegible]風[illegible]曲[illegible]在[illegible]師[illegible]孔林[illegible]
[illegible]我[illegible]心[illegible]白[illegible]白玉不[illegible]菊[illegible]金[illegible]
古來金[illegible]水[illegible]夜玉[illegible]今[illegible]月[illegible]印[illegible]



又坦園[illegible]

姚東之伯山文集卷八[illegible]李笠翁十種曲緣起[illegible]園圖一種似亦[illegible]一[illegible]從[illegible]方公[illegible]平[illegible]柳亂[illegible]兵部[illegible]公[illegible]師平江[illegible]乃解[illegible]此[illegible]樓[illegible]道人職方[illegible]也

[illegible]第廿九[illegible]第二十三[illegible]

百三 楊恩壽[illegible]詩[illegible]詞餘[illegible]

[illegible]

[illegible]去科[illegible]云[illegible]今不是五台山的和尚了[illegible]

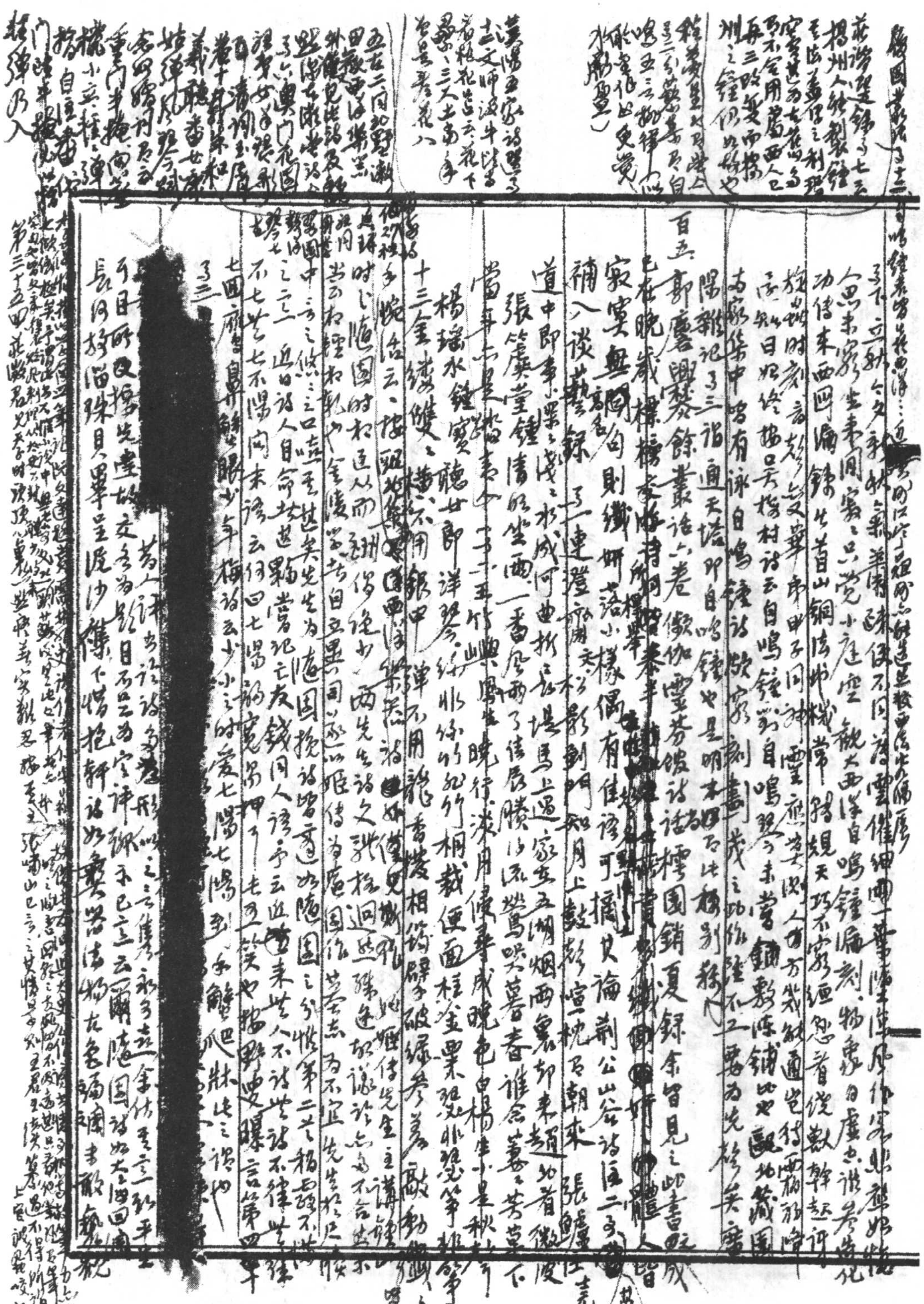
[illegible]大雅[illegible]

[illegible]杭州[illegible]

百四 王漁洋[illegible]林茂之詩選二卷[illegible]

[illegible]

[illegible]西湖[illegible]枝詞[illegible]



百五

郭麐《爨餘叢話》六卷 頻伽《靈芬館詩話》《樗園銷夏錄》余皆見之，此書既成

寂寞無聊則織帘落葉小樣，偶有佳語可摘，其論荊公山谷詩

補入談藝錄

道中即事

[redacted]

[illegible]

遵壮健而至其蒼頭將兵之師 [illegible] 詩如 [illegible] 三 [illegible]

[illegible] 詞品雅 [illegible] 詩品自世多知其此篇亦可與洪稚存北江詩話 [illegible]

付而稱引世人 惜其未見其集也 洪詩多以 [illegible]

[illegible] 材出元明間文臣之冠而詩 [illegible] 皇甫名字

[illegible] 官妓 [illegible] 佳人 [illegible] 亦可異矣

一首 開 [illegible] 詩 [illegible] 柳州 [illegible] 殺人 [illegible]

云在家 [illegible] 味辛 [illegible] 山 [illegible] 識味辛先生也亦 [illegible] 自 [illegible]

一律 [illegible] 中最為絕精微覺平 [illegible] 都門留別云下車子已 [illegible]

[illegible] 佳言 [illegible] 自 [illegible] 中 [illegible]

百六 洪符孫 [illegible] 山館詩集二卷 筆調尚爽逸 亦有詞藻 無 [illegible]

首之五 詠桃 [illegible] 有色堪傾國 [illegible] 為無言 [illegible] 動人 [illegible] 自無情

之 [illegible] 而不甚 [illegible]

百七 石成金傳家寶二集 笑得好中 [illegible] 猪頭銀子一則 即儒林外史五十四回陳和尚事

所本 而天目山樵儒林外史評 平景蓀霞外攟屑卷九 皆未及 余嘗謂吴文木 [illegible]

書而至憑空結撰 [illegible] 之才 外史 [illegible] 者 [illegible] 記 此第七四回陳和甫講李夢陽扶乩 [illegible]

半回先我言之 [illegible] 二家 [illegible] 詩 [illegible] 南省宗 [illegible] 不知誰是舊宗人 後書 [illegible]

半日不動 忽大書降壇詩 [illegible]

朕乃建文皇帝是也 [illegible]

[illegible] 大書云 [illegible] 見 [illegible] 東 [illegible]

宗朝眼前誰是舊 [illegible] 人 [illegible]

[illegible] 一老先生 [illegible] 四川 [illegible] 何 [illegible] 先生 [illegible] 第七四回 [illegible]

[illegible] 此人 [illegible] 識之 [illegible]

詩集丁集 [illegible] 第十三回馬二先生論八股文云 [illegible]

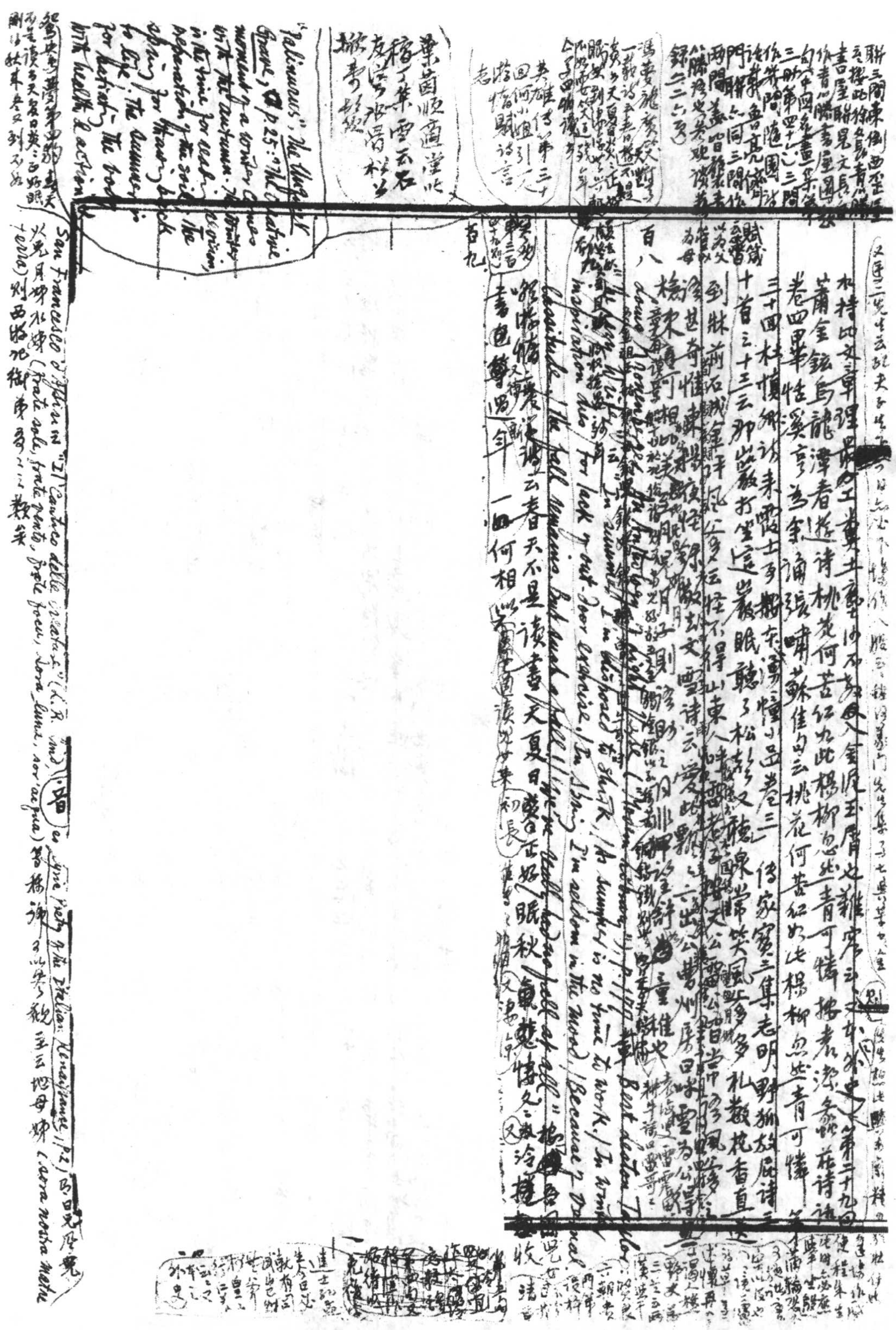
說得 [illegible] 作文之 [illegible] 人目 [illegible] 中 [illegible]

卷七 [illegible] 禪師云 [illegible]

[illegible] 在眼 [illegible] 蘇東坡論畫 [illegible] 人詩入三昧 [illegible]

[illegible] 眼中 [illegible] 全 [illegible] 論文設譬云双眸炯炯 [illegible]

[illegible]



[illegible]一双[illegible]

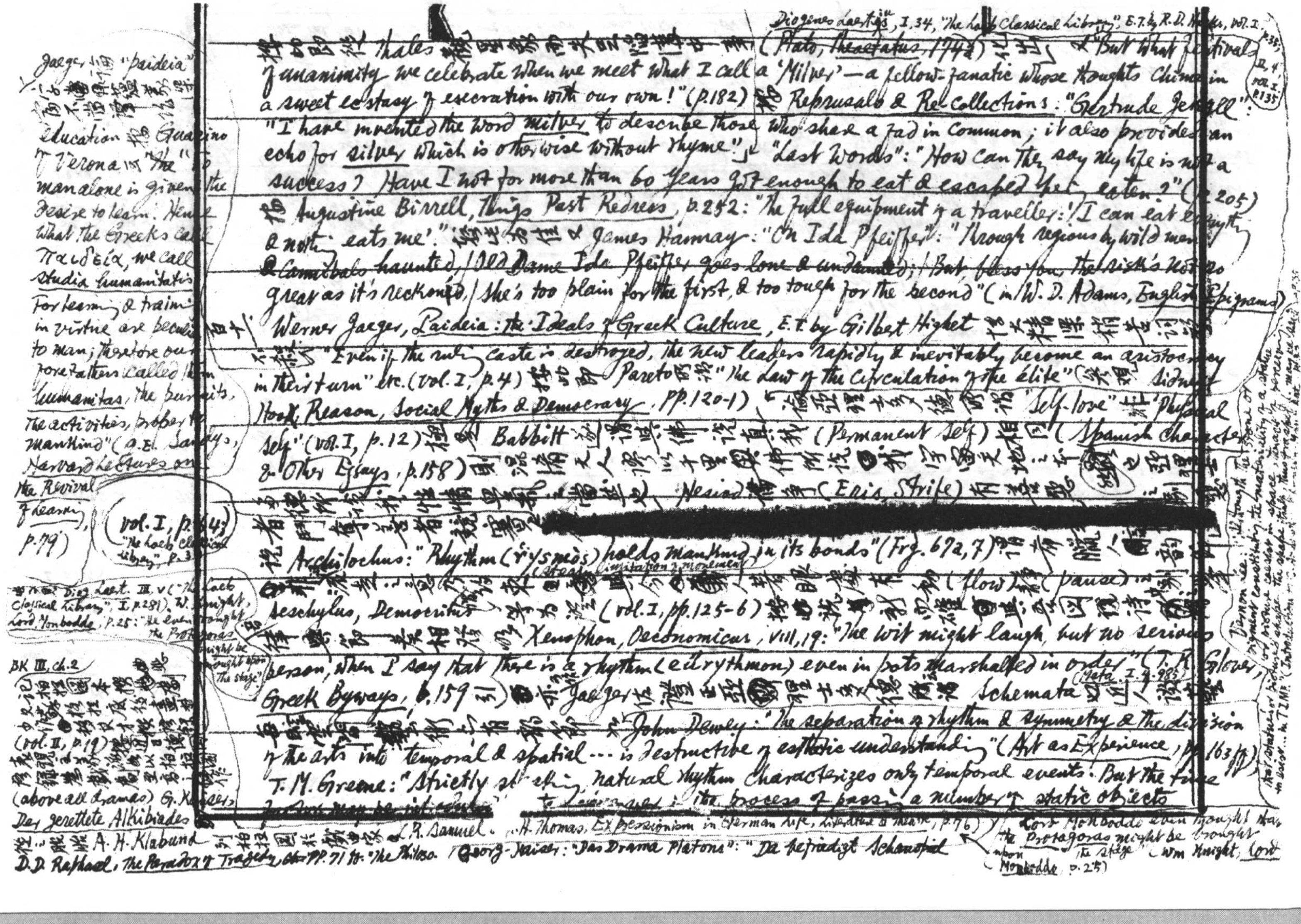
Louis [illegible], Épître à Ducis: "Je suis riche des biens dont je sais me passer" (P. Dupuy, [illegible], p.98) [illegible]曰 "Madre patria"!

又 "I like to walk down Bond Street, thinking of all the things I don't desire" (P.189) 按此本即蘇格拉底[illegible] Diogenes Laertius II, 25: "Often when he looked at the multitude of wares exposed for sale, he would say to himself, "How many things I can do without!"" ("The Loeb Classical Library" E. T. by R. D. Hicks, vol. I, p.155)

論 Καλὸς κἀγαθός 謂美指體貌言，善指品德言，有德者必有貌，兼美與善，列為全人 (The complete ideal of personality) (I, p.3, p.416) 按吾國古文美善二字從羊 [illegible]

J. D. Denniston, Greek Literary Criticism, XV 論希臘人美[illegible] Καλός. W. B. Stanford, Ambiguity in Greek Literature, p.28 [illegible] "Fair" 一字為[illegible]

四十 Logan Pearsall Smith, All Trivia (Harcourt, Brace & Co) [illegible]為學[illegible]精微而文[illegible]意識[illegible]適成小家[illegible]相耳 "Afterthoughts" 一門頗有佳語，文皆著語，然多不逾百言 最妙者三篇 "The Rose" (pp.33-7), "Sir Eustace Carr" (pp.87-91), "The Vicar of Lynch" (pp.142-8) 道中國者二篇 "Sanctuaries" 之南無阿彌陀佛 (p.68) "The Platitude" [illegible] (the art of reading & forgetting) (p.121) "Consolation": "The nice & subtle happiness of reading ... this polite & unpunished vice" (p.74) 按 Valery Larbaud [illegible] Ce vice impuni (1925) [illegible] "Comfort": "Did I not feel, she moaned, this sadness of forgetting? ... 'And yet,' I said, 'and yet can't we find in this fading of recollection, some recompense, after all? Think of forgetting, & reading, & re-forgetting & re-reading Jane Austen's novels!'" (p.102) 按 Smith, Reperusals & Re-Collections, "Montaigne": "For these rediscoveries of our classics, both length of years & a bad memory are of no small advantage. 'C'est un plaisir,' Mme de Sévigné wrote to her daughter of reading history, 'C'est un plaisir, ma belle, de n'avoir point de mémoire.'" "Afterthoughts": "For souls in growth, great quarrels are great emancipations" (p.162) 按參觀 Jules Renard, Journal, p.217: "Un ami de moins! quel soulagement!" 又 "That we should practise what we preach is generally admitted; but anyone who preaches what he & his hearers practise must incur the gravest moral disapprobation" (p.163) 按此[illegible] 又 "When they come downstairs from their Ivory Towers, Idealists are apt to walk straight into the gutter" (p.1[illegible]



Jaeger [illegible] "paideia" [illegible]

education [illegible] Guarino of Verona [illegible] "To man alone is given the desire to learn. Hence what the Greeks call παιδεία, we call studia humanitatis. For learning & training in virtue are peculiar to man; therefore our forefathers called them humanitas, the pursuits, the activities, proper to mankind" (J. E. Sandys, Harvard Lectures on the Revival of Learning, p. 79)

(vol. I, p. 43; "The Loeb Classical Library", p. 3)

[illegible] Diog. Laert. III. v ("The Loeb Classical Library", I, p. 281). W. Knight, Lord Monboddo, p. 25: "He even thought the Protagoras might be brought upon the stage"

BK III, ch. 2 [illegible] (vol. II, p. 19) [illegible] (above all dramas) G. Kaiser, Der gerettete Alkibiades [illegible] A. H. Klabund [illegible]

D. D. Raphael, The Paradox of Tragedy, pp. 71 ff. "The Philoso-

擇地即從 Thales [illegible] (Plato, Theaetetus, 174a) [illegible] Diogenes Laertius, I, 34, "The Loeb Classical Library", E. T. by R. D. Hicks, vol. I, p. 35; II, 4, vol. I, p. 135 [illegible] "But what festival of unanimity we celebrate when we meet what I call a 'Milver'—a fellow-fanatic whose thoughts chime in a sweet ecstasy of execration with our own!" (p. 182) [illegible] Reprisals & Recollections: "Gertrude Jekyll": "I have invented the word milver to describe those who share a fad in common; it also provides an echo for silver which is otherwise without rhyme"; "Last Words": "How can they say my life is not a success? Have I not for more than 60 years got enough to eat & escaped being eaten?" (p. 205) [illegible] Augustine Birrell, Things Past Redress, p. 252: "The full equipment of a traveller: 'I can eat everything & nothing eats me'." [illegible] James Hannay: "On Ida Pfeiffer": "Through regions by wild men & cannibals haunted, / Old Dame Ida Pfeiffer goes lone & undaunted; / But bless you, the risk's not so great as it's reckoned, / She's too plain for the first, & too tough for the second" (in W. D. Adams, English Epigrams)

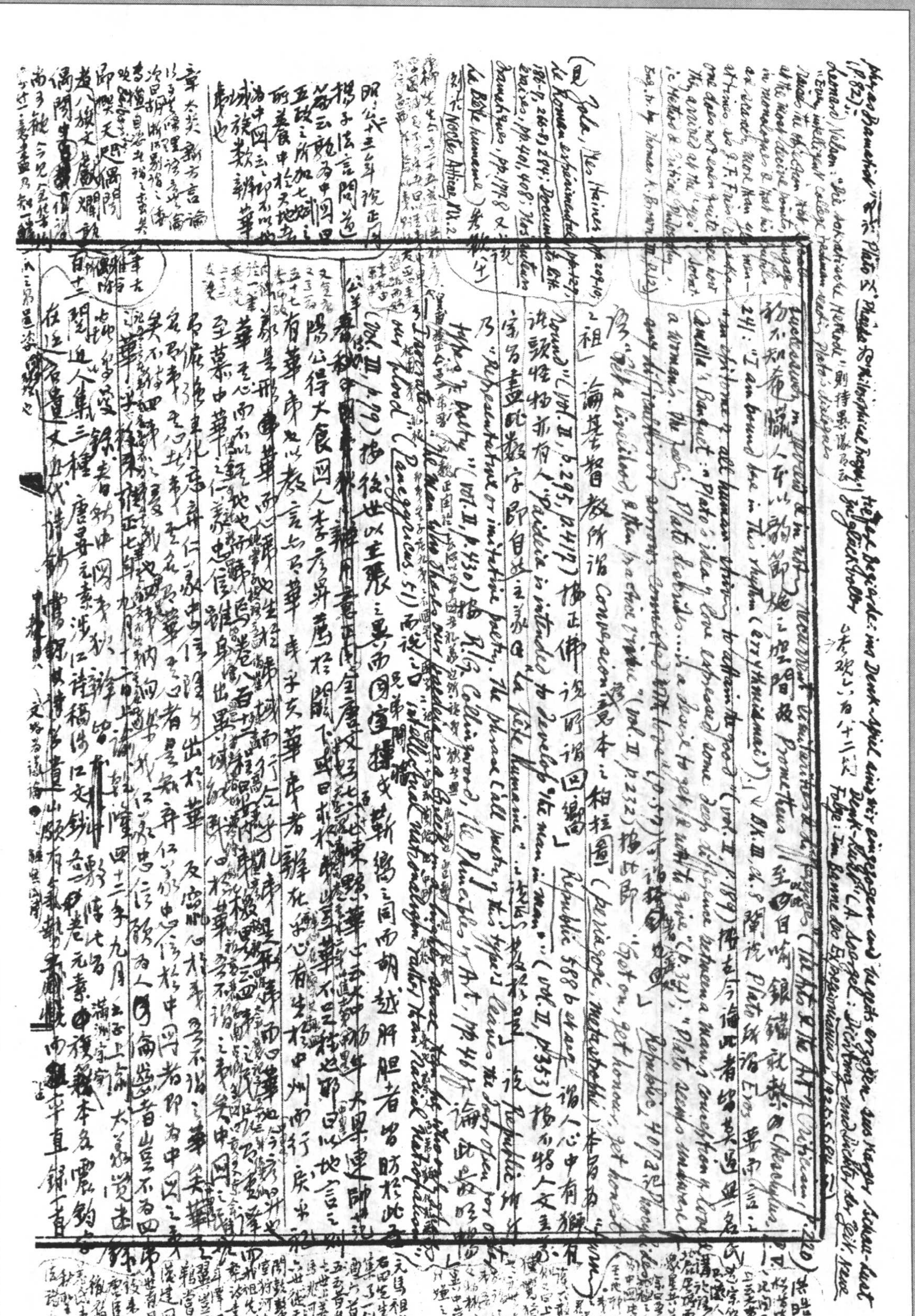
四十 Werner Jaeger, Paideia: the Ideals of Greek Culture, E. T. by Gilbert Highet [illegible] "Even if the ruling caste is destroyed, the new leaders rapidly & inevitably become an aristocracy in their turn" etc. (vol. I, p. 4) [illegible] Pareto [illegible] "the law of the circulation of the élite" [illegible] Sidney Hook, Reason, Social Myths & Democracy, pp. 120-1) [illegible] "Self-love" [illegible] "Physical self" (vol. I, p. 12) [illegible] Babbitt [illegible] (Permanent Self) [illegible] (Spanish Character & Other Essays, p. 158) [illegible] Hesiod [illegible] (Eris, Strife) [illegible]

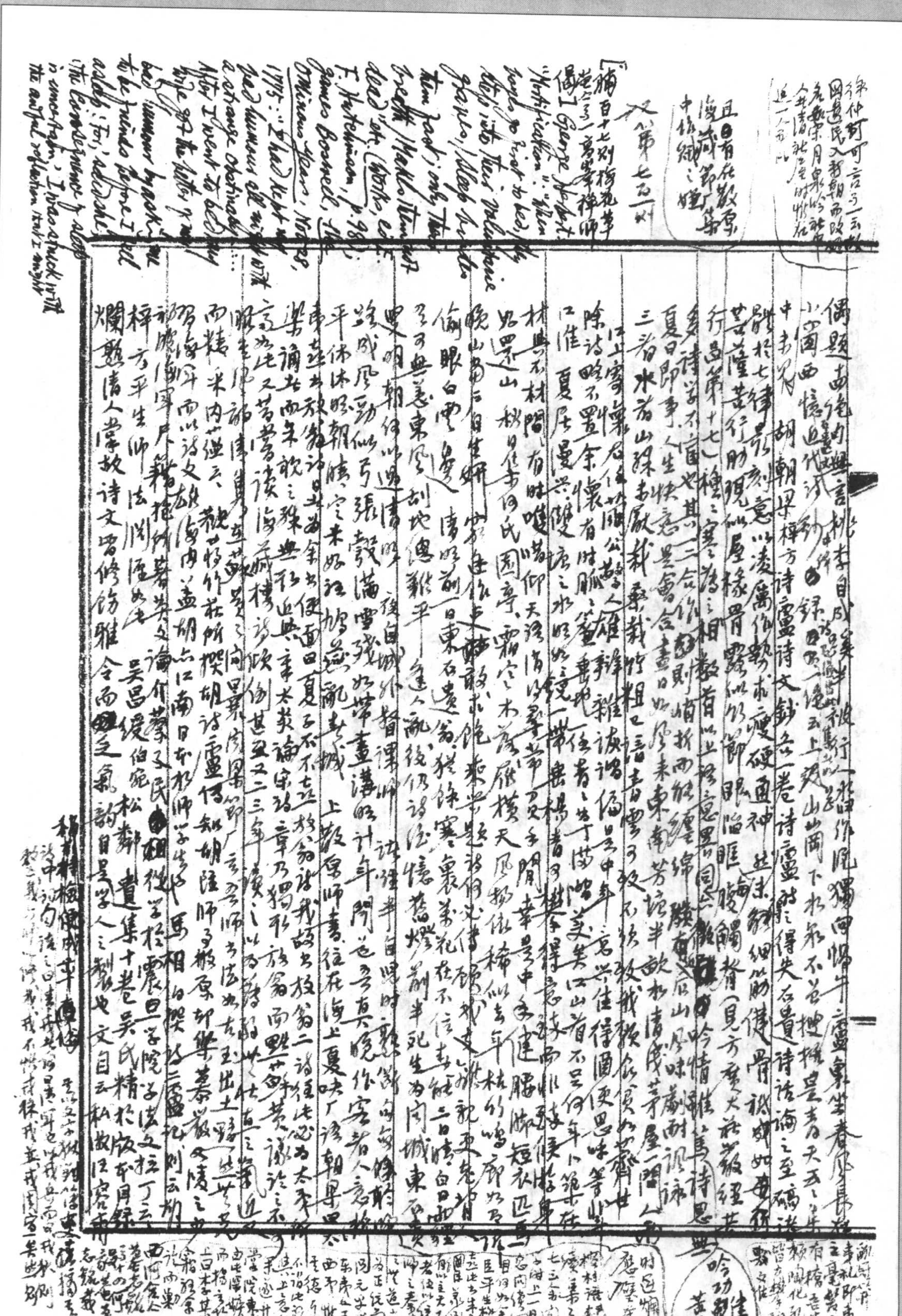
[redacted]

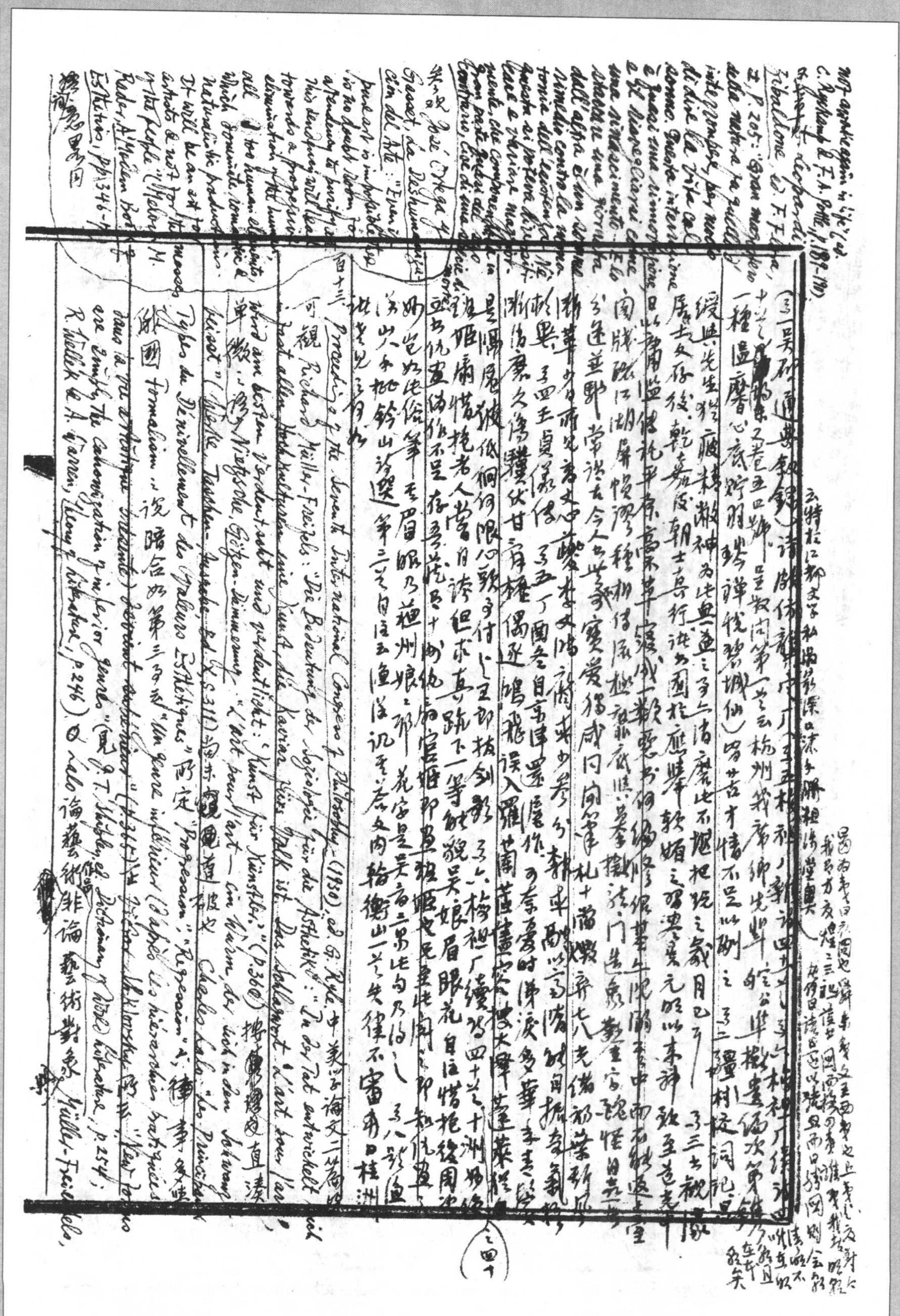
[illegible] Archilochus: "Rhythm (ῥυσμός) holds mankind in its bonds" (Frg. 67a, 7) [illegible] (steady limitation of movement) [illegible] (flow) [illegible] (pause) [illegible] Aeschylus, Democritus [illegible] (vol. I, pp. 125-6) [illegible] Xenophon, Oeconomicus, VIII, 19: "The wit might laugh, but no serious person, when I say that there is a rhythm (eurythmon) even in pots marshalled in order" (T. R. Glover, Greek Byways, p. 159 [illegible]) [illegible] Jaeger [illegible] Schemata (Meta. I. 4. 985) [illegible] John Dewey: "The separation of rhythm & symmetry & the division of the arts into temporal & spatial ... is destructive of esthetic understanding" (Art as Experience, pp. 163 ff.) T. M. Greene: "Strictly speaking, natural rhythm characterizes only temporal events. But the [illegible] to [illegible] in the process of passing a number of static objects [illegible] ... R. Samuel & R. H. Thomas, Expressionism in German Life, Literature & Theatre, p. 76) [illegible] Georg Kaiser: "Das Drama Platons": "Das befriedigt Schauspiel"

Lord Monboddo even thought that the Protagoras might be brought upon the stage (Wm Knight, Lord Monboddo, p. 25)

Vernon Lee: "Although the stone or pigment constituting the materiality of a statue or picture coexist in space, [illegible] that statue's or picture's shape ... the shape itself, thus [illegible], may be said to exist ... in TIME" (Introduction to C. Anstruther-Thomson, Art & Man [illegible], p. 35)







not awake again in life" (ed. C. Ryskamp & F. A. Pottle, p. 189–190).

~~[illegible]~~ Leopardi, Zibaldone, ed. F. Flora, II, p. 205: "Gran magistero della natura fu quello d'interrompere, per modo di dire, la vita col sonno. Questa interruzione è quasi una rinnovazione, e il risvegliarsi come una rinascimento. E lo staccare una giornata dall'altra è un sommo rimedio contro la monotonia dell'esistenza. Nè questa si poteva diversificare e variare maggiormente, che componendola in gran parte quasi del suo contrario, cioè di una specie di morte."

[illegible] José Ortega y Gasset, La Deshumanización del Arte: "Even if pure art is impossible there is no doubt room for a tendency to purify art. This tendency will lead towards a progressive elimination of the human, all too human elements, which dominate romantic & naturalistic productions. It will be an art for artists & not for the masses of the people" (Melvin M. Rader, A Modern Book of Esthetics, pp. 346–7) [illegible]

云特於江都文字私淑影深以流于[illegible]祖[illegible]頤道堂奧

（三）吳研[illegible]通[illegible]錄）諸[illegible]作[illegible]五村[illegible]新詩[illegible]

十六之[illegible]集又卷五四葉呈敬同第一六之云杭州錢唐卿先生[illegible]公集[illegible]畫編次第[illegible]

一種温馨心底[illegible]羽[illegible]禪[illegible]碧城仙）[illegible]古才情不足以副之 （三二）[illegible]村校詞記[illegible]

綴與先生[illegible]神為此典[illegible]之多六清[illegible]此不惟把玩之歲月已[illegible] （三三）[illegible]

居士文存後，乾嘉後朝士喜行詩為國於應[illegible]較婚之[illegible]元明以來詩致至道是[illegible]

日以滿臨[illegible]平[illegible]高宗草[illegible]成一歎[illegible]書何編修[illegible]中而不能返[illegible]

園[illegible]江湖[illegible]種柳[illegible]諸門[illegible]數重[illegible]怪自然[illegible]

[illegible]逢並郢常談去今人之世家實愛獨成同[illegible]札十當數[illegible]七八老備初葉所[illegible]

[illegible]華少時而[illegible]文心之[illegible]李文鳴[illegible]來少[illegible]靜乎[illegible]

[illegible]異。（三四）王貞儀傳（三五）丁國[illegible]自京律[illegible]屋作。[illegible]

[illegible]久係[illegible]伏甘宵權偶逐鳴飛誤入羅[illegible]蘭[illegible]

是陽屋被低個何限心致予付之王郎拔劍[illegible] （三六）梅祖厂續[illegible]為四十六之十洲[illegible]

[illegible]姻[illegible]惜艷者人皆自詩但求真跡下一等[illegible]貌吳娘眉眼花自[illegible]惜抱[illegible]周[illegible]

[illegible]仇宜[illegible]作不足存[illegible]十[illegible]宮婚郎為[illegible]也此[illegible]即[illegible]

[illegible]如此俗筆 吳眉眼乃[illegible]州娘之耶 花字是吳音三[illegible]此句乃[illegible]之 （三八）[illegible]漁[illegible]

[illegible]山大手把鈴山詩選第二[illegible]自[illegible]漁洋[illegible]文內[illegible]衡山一之失律不當爾[illegible]桂洲

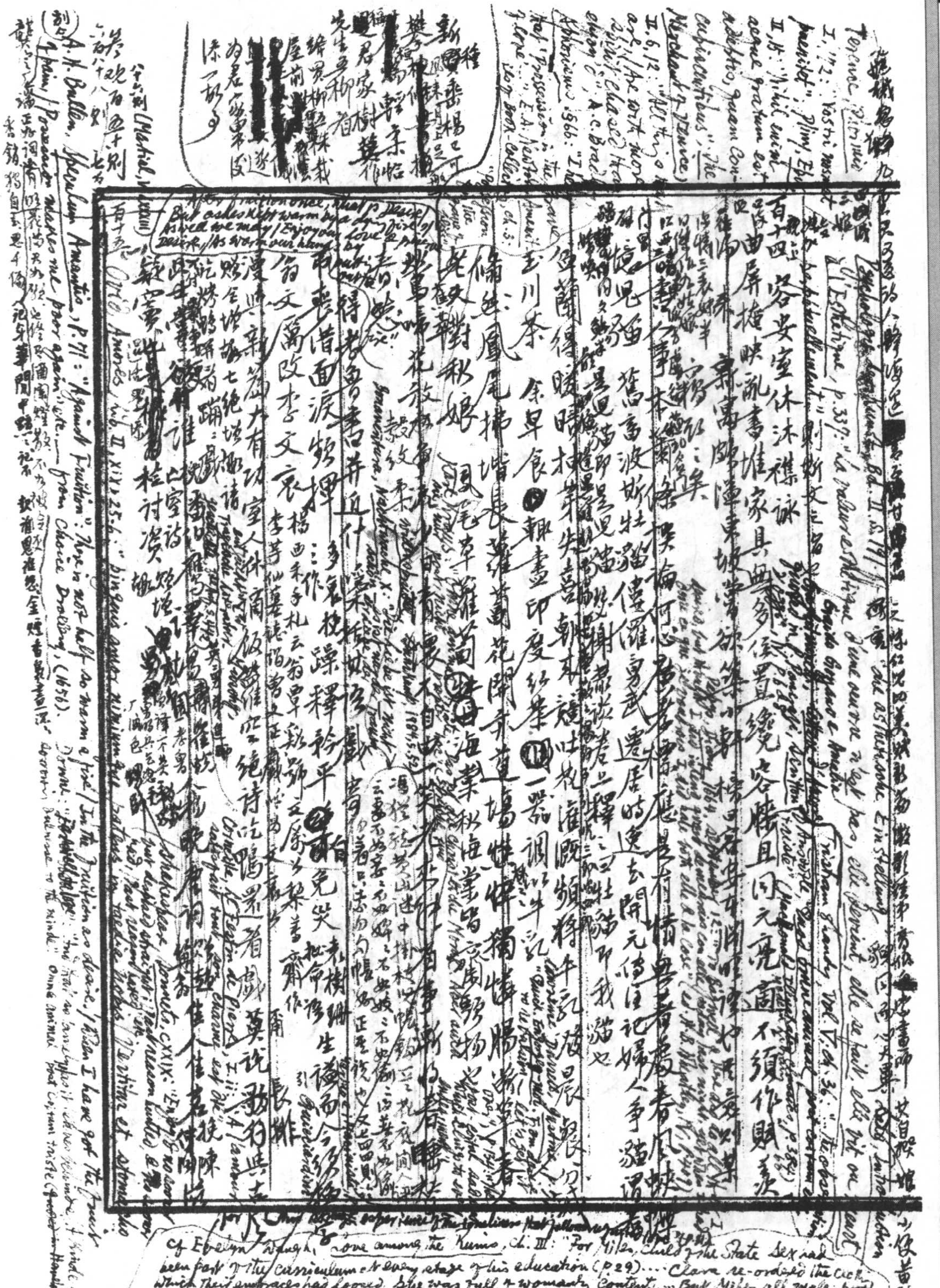
[illegible]見之自[illegible]

（之四十）

[illegible]

百十三 Proceedings of the Seventh International Congress of Philosophy (1930), ed. G. Ryle. 中美學論文[illegible]篇

可觀 Richard Müller-Freienfels: "Die Bedeutung der Soziologie für die Ästhetik": "In der Tat entwickelt sich in fast allen Hochkulturen eine Kunst, die Kaviar fürs Volk ist. Das Schlagwort 'L'art pour l'art', wird am besten verdeutscht und verdeutlicht: 'Kunst für Künstler.'" (p. 360) [illegible] Nietzsche, Götzen-Dämmerung: "L'art pour l'art — ein Wurm, der sich in den Schwanz beisst" (Werke, Taschen-Ausgabe, Bd. X, S. 311) [illegible] Charles Lalo: "Les Principaux Types du Dénivellement des Valeurs Esthétiques" 所定 "Progression", "Regression" 之[illegible] Formalism 之說暗合如第三[illegible] "Un genre inférieur (d'après les hiérarchies pratiquées dans la vie artistique présente) devient supérieur" (p. 365) 與 Victor Shklovsky 所云 "New forms are simply the canonization of inferior genres" (見 J. T. Shipley, ed. Dictionary of World Literature, p. 254; R. Wellek & A. Warren, Theory of Literature, p. 246). 又 Lalo 論藝術非論藝術對象 [illegible] Müller-Freienfels,



百十四 容安室休沐襍詠

曲屏掩映亂書堆家具無多位置

容膝且同元亮

不須作賦

玉川茶 余早食輒盡印度紅茶一器調以牛乳

偏憐鳳尾拂

老夫對秋娘

[redacted]

Cf Evelyn Waugh, Love among the Ruins, ch. III: "For Miles, child of the State, sex had been part of the curriculum at every stage of his education (p. 29) … Clara re-ordered the clothes which their embraces had loosed. She was full of womanly content. … But Miles, all male, post coitum tristis, was struck by a chill sense of load. No demonstration or exercise had prepared him

Henry King: "Paradox That Fruition Destroys Love" (Saintsbury, Minor Poets of the Caroline Period, vol. III, pp. 207-8); Casanova [illegible]: "Love is a child which must be amused [illegible] ... [illegible] will it" (Memoirs [illegible] 93-103) 記 [illegible]

魏因心異

韓偓詩多情云：蜂偷崖蜜初嘗處，鶯啄含桃欲嚥時。則 [illegible] 說 [illegible] 早已到口，欲 [illegible] 不能十分光 [illegible] 備矣

蓋因笑林中多載之，而始見於百喻經第五十則：有人患脊僂，醫以酥塗，上下著板，用力痛壓，不覺雙目一時並出。續談助 [illegible] 采殷芸小說云：平原人有善治傴者，自云不善，人百一人耳。有人曲度八尺，直度六尺，乃厚貨求治。曰：君且伏。欲上背蹋之。傴者曰：[illegible] 曰：趣令君直，焉知死事。

見 the Greek Anthology, XI. no.120 Callicter: "Socles, promising to set Diodorus' crooked back straight, piled three stones on the hunchback's spine. He was crushed & died, but he has become straighter than a ruler" (Loeb, IV, p.129)

Poems [illegible] XXVIII: [illegible] 開樂序 [illegible] Praeter [illegible] "Cf. Ellis, Studies in the Psychology of Sex, I, [illegible] (I, p. 140)

Francesco Guicciardini: "A Ippolito de' Ricordi", no. 170: "Molto maggiore [illegible]"

dulcius et [illegible] noceat [illegible] 33: "Aliquid [illegible] potest [illegible]" 有 "Against Fruition" 指 [illegible] Suckling: "'Tis expectation makes a blessing dear; Heaven were not heaven, if we knew what it were" [illegible] "Love is a chameleon, that [illegible] when it comes to [illegible]"

比目魚第三折劉 [illegible] 仙 [illegible] 云 [illegible] 許看不許吃 [illegible] 許 [illegible] 不許 [illegible] 男子相與婦人，那種真情實意，不在粘皮帶肉之後 [illegible]

相國明 [illegible] 十 [illegible]

[illegible] 眉來眼去 [illegible] 人 [illegible] 心 [illegible]

究乃那 [illegible] 香 [illegible] 則 [illegible] "Morceau avalé n'a plus de goût" [illegible]

Propertius, IV. v [illegible] 鴇母 [illegible] 而 [illegible] 非全 [illegible] Waterhouse [illegible]

百十五 [illegible] Hamburgische Dramaturgie [illegible] ("Cambridge Plain Texts") [illegible]

[illegible] Robertson [illegible] Dramatic Theory [illegible]

無大過人者 [illegible] Robertson [illegible] XIV 引 Voltaire 語 (I, p. 41) Robertson 謂出於 [illegible]

[illegible] d'ailleurs des défauts nécessaires [illegible]

選本未收 [illegible] Robertson 謂出 Voltaire [illegible] "Discours préliminaire": "Nous [illegible]"

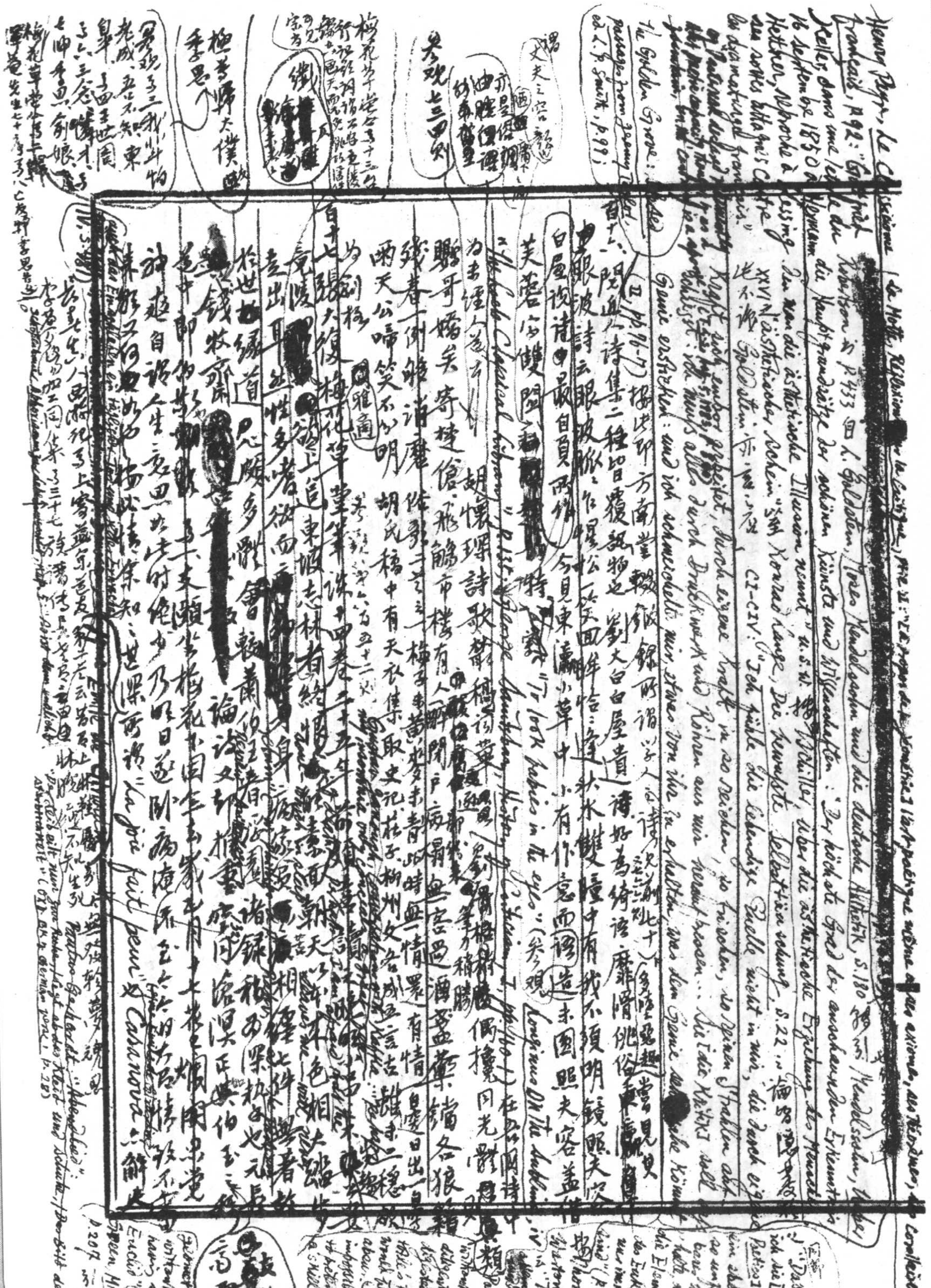
"Un voyageur," dit-il, "était [illegible] dans son chemin du bruit des cigales [illegible]"

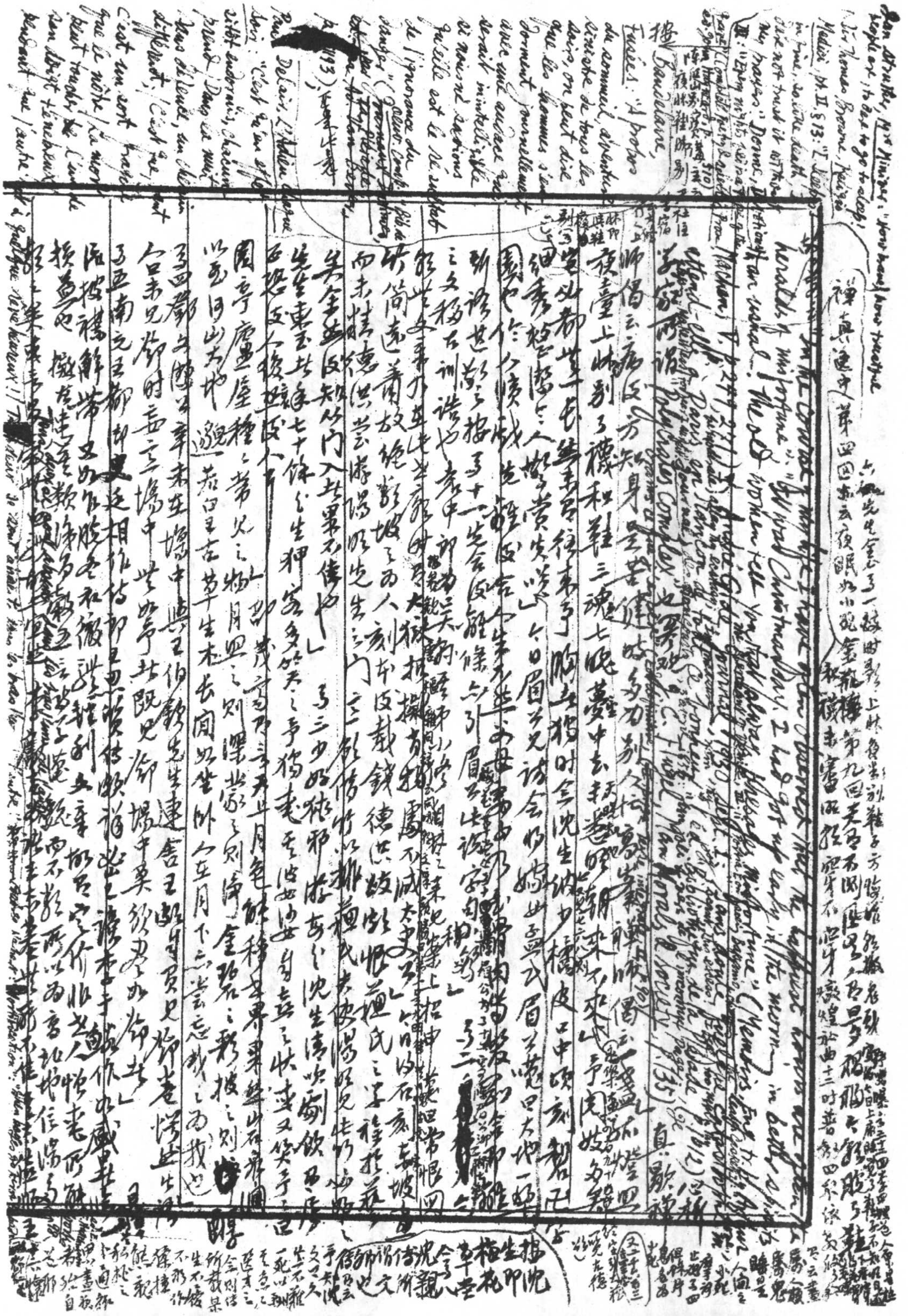
此謂評 [illegible] 典 [illegible] 較 [illegible] 詩 [illegible] 所謂此書 [illegible]

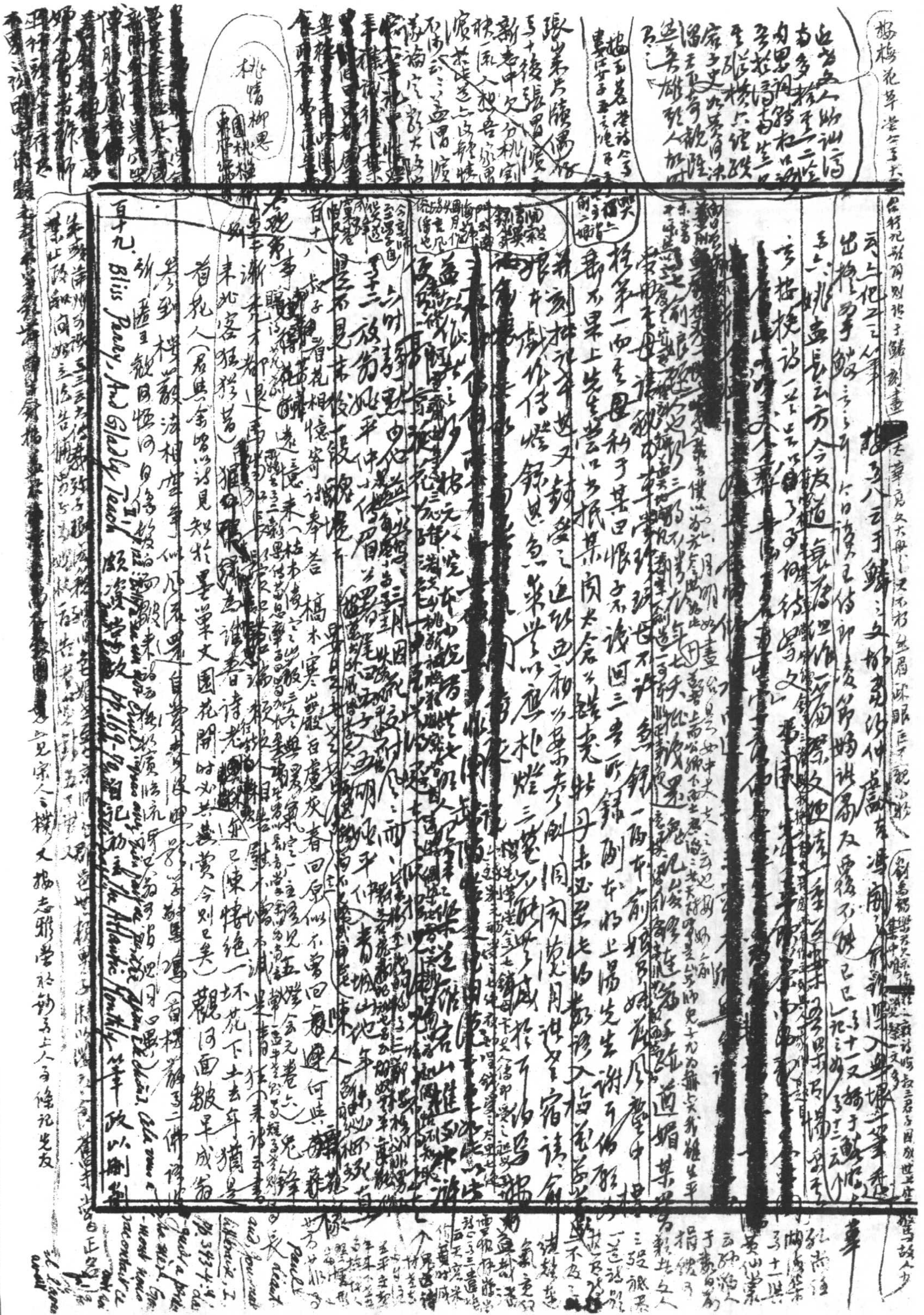
Tableau de la littérature française du XIXe siècle et au XXe siècle [illegible]

un éditeur avait demandé un livre sur la poésie contemporaine [illegible]

[illegible]







參 Rudolf Eucken, *Geschichte der philosophischen Terminologie*, 1879 論 Plotin 有云："Zunächst muss schon die Stellung des letzten Princips eine Gleichgültigkeit gegen den Ausdruck herbeiführen" (S.37)；"Die Worte, als der Welt sinnlicher Vorstellung entlehnt, scheinen nicht wohl geeignet, das Wesen der geistig geschauten Welt zur Darstellung zu bringen. Will man dem Höhern gegenüber nicht bei der blossen Negation verharren, so gilt alle sprachliche Bezeichnung als blosses Gleichniss, ein 'gleichsam' sollte jedem Worte beigefügt werden, wenn [illegible] übertragen wird" (S.40)

魏仲山云士大夫至晚年易于偏僻之術[illegible]……[illegible]

[illegible]……人者[illegible]

[illegible] of his controversial criticism … his idol Sainte-Beuve。"Babbitt had naturally a fresh critical intelligence, but when he touched Rousseau & Romanticism he … became [illegible]" 採此為格 I。Babbitt 案，p.35

a shock, uncompromising [illegible] the [illegible] p.252-3："If the Eighteenth Century had ever sat up half the night reading Rousseau & Wordsworth for the sheer pleasure of it, they would have had some [illegible] weight [illegible]" Babbitt's dislike [illegible] 亦更之迂矣

[illegible] William once remarked to me："Poor Harry has lately changed his stenographer, & the new one [illegible] words all of his hesitancies & ellipses."" 按 論 [illegible] P.225 記 William James 論 Henry James 云

II, pp.277-8 論 云更 [illegible] 永 [illegible] Philip Guedalla, "Henry James [illegible] 'James the First, James the Second, & James the Pretender'" 並 [illegible] 評 Henry James 之 [illegible] 云 William James

接 Henry James 書記 Theodora Bosanquet 所述因謂 "A new light was thrown on the later style of Henry James when it was revealed that he [illegible] the practice of dictation grew upon him" 則 William [illegible] 之讒不為虛也 Osbert Burdett, *Critical Essays*："The [illegible]"

講習畢至 Bohmes 不住 [illegible] 及 Gustave Lanson 同宿逆旅 p.216 自記在 [illegible] Augustus(?) Angelica(?) [illegible]

II, p.33 [illegible] "Mr. [illegible] 'all the beauties of French literature down to posterity like a cold-storage transport ship. But he published a criticism of one of my poems which showed that he did not understand the poem at all'" 好 [illegible] Lanson 曰 [illegible] Perry 云 "those [illegible] Lanson! His big book is cal[illegible]"

p.126 當載 [illegible] 而謂 [illegible] "[illegible] studied it too hard! … one of them too long. You will get your feet wet." 按 Perry, *A Study of Poetry*

於譬喻亦當留作如是觀。淮南子說山訓魄問於魂曰 [illegible] 魂曰視之無形聽之 [illegible] 玄言 [illegible]

無 [illegible] 譬之迷者可以喻道而非道也。大智度論卷五十四釋天王品第二十七 [illegible]

行處 [illegible] 無字無語是誠佛道 [illegible] 是名 [illegible] 聲空 [illegible] 無實辯言喻 [illegible]

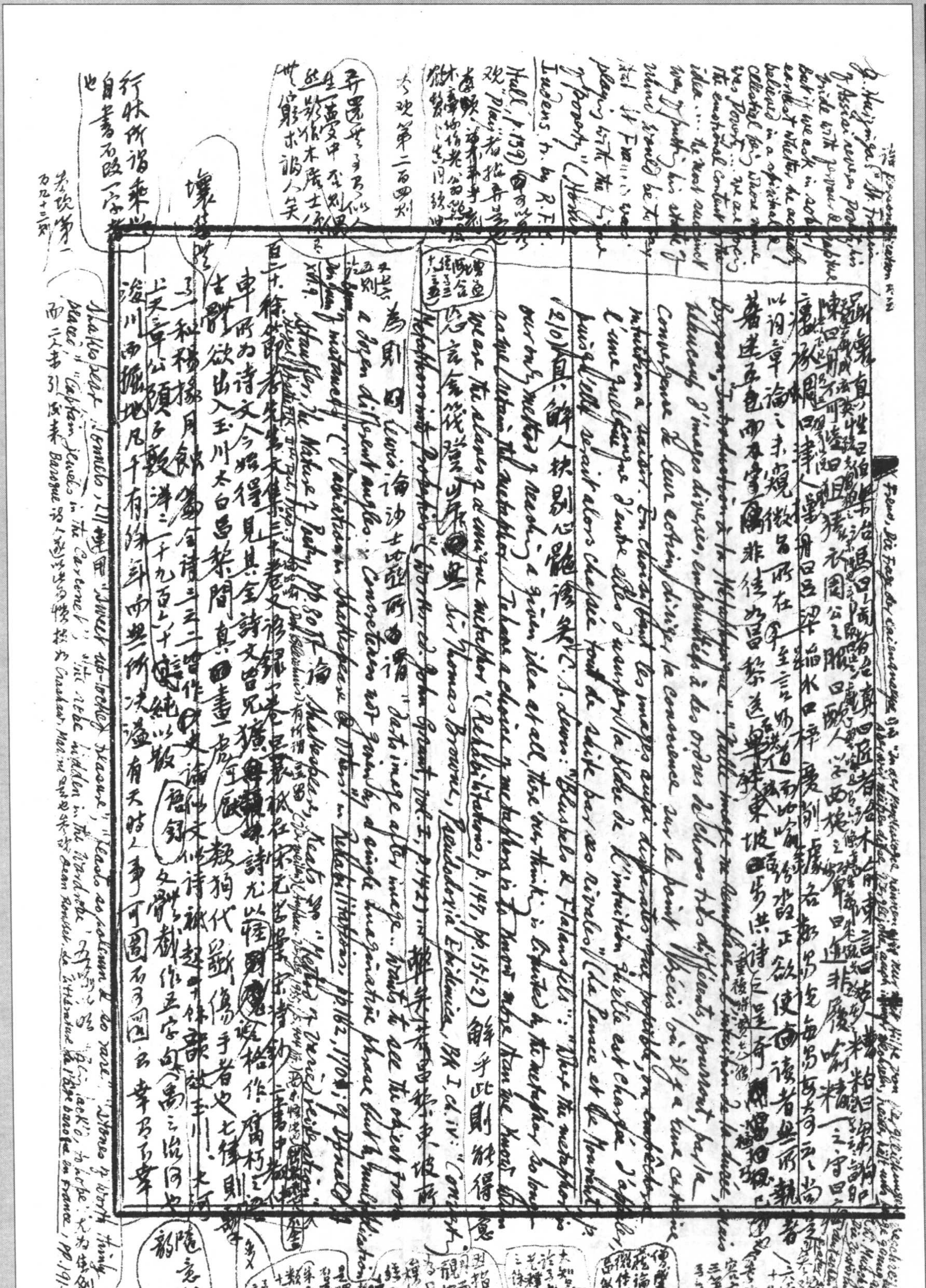
微妙無字無言之相 [illegible] 九十五 七喻品第八十五云諸佛以種種語言名字辯言諭為說 [illegible]

根處 生著者著者 "Cells" "Wile" [illegible] 謂也四羅壁喻 [illegible] 卷七莊子條云

文章一事，數喻尤雜，獨莊子百變不窮，以喻身用之多 [illegible] 見犧牛 [illegible]

有神龜者曰視宗人説似喻不可說道之人曰有鳥止魯郊曰張樂同庭之野 [illegible]

[illegible] Gallimard, 1946, p.99



參李昂長官剔骰長多人

數謀[illegible]

以來不知幾千萬，錦舟（云云）而攬以玉川盧〔不知何物爲形，究何物爲心，胸何物爲五臟，何物爲喉嚨云云〕有云當時杜甫亦能詩，恰如老驥追霜鶴。卷十六和寒[illegible]

之第一首後半云翰林本蘇玄秋，驊騮健工部，行來老驥學[illegible]，孟韓聯與姚[illegible]

張員外允膺遠宗人軒杜輕李巴戍六之論，仲車獨持異議，可[illegible]

於篇末忽正經危坐首[illegible]曲[illegible]

「此女持身色太微，君家西上御紅邪」卷十七[illegible]玉師失[illegible]便是[illegible]

不能成事，豈能言，强作諸曲終奏雅者，仲車比數甚多。

卷三佳之水瀲灔，天盡頭[illegible]孤帆不見[illegible]斜陽欲[illegible]

前則云前四句皆四句[illegible]卷三謝周裕之我是兩柳爲家於南郭，嘗詩酒以爲樂[illegible]

至，即云當或無一飣，萊但費紙（張）自注云所云用紙筆。[illegible]子四和馮秀才云[illegible]

門前是柳，柳上無樓，鳥[illegible]卷十[illegible]數本[illegible]何[illegible]

嫦娥教良云：君看我門前，並有兩株柳，可笑觀賞紙者，東坡志林云耳聽甚[illegible]

地爲字乃始通，是也。童蒙訓記仲車自言初見安定，先生頭容少偏，安定厲聲云頭容[illegible]

卷十五贈劉樵[illegible]如聞以果謀所貴[illegible]中[illegible]

如卷十七送[illegible]詩云憨時之臨直，良說枉己之徒，信學誼。卷十八送秦僧照之所性[illegible]

雨新，擢之貝行，漸且悟。卷二十上林殿院：身雖老矣心彌壯，爲之世所譏，略七分[illegible]

文三弟者，卷二十一諸君雖未用[illegible]助[illegible]書何用吊吳娃，如斯才[illegible]新，若也[illegible]人被妒[illegible]

真兒戲村嘔之不如矣（卷一[illegible]七絕二之一）

姜蓍命云女不愚，仇事可知，我書何用[illegible]

卷二十二是扇[illegible]卷二十三[illegible]二十四仙詩[illegible]七五三首[illegible]

歸云扇寢婦扇，文仙武仙富仙貧仙貴仙魔仙浴仙惡仙笑仙勞仙無知仙[illegible]

仙假仙[illegible]仙[illegible]目[illegible]過不[illegible]可想

卷二十九[illegible]辨[illegible]即是宗儒[illegible]卷一[illegible]云[illegible]人之性[illegible]

而善之可爲也，[illegible]數語[illegible]中有自來論荀子[illegible]荊公[illegible]荀子不知[illegible]

江端禮錄節孝先生語[illegible]

法[illegible]知人所不能知，爲文能用人所不能用，[illegible]所無知[illegible]

一條曰[illegible]一語[illegible]書云作文用[illegible]用新意，如論友使管鮑[illegible]

我[illegible]人[illegible]文[illegible]

卷十[illegible]水[illegible]神[illegible]

詩[illegible]卷十九[illegible]

[illegible]不收[illegible]

頭容直積固自思不稱頭容直，要直也。卷[illegible]者，仲車欲頭容直，故以筆[illegible]代[illegible]

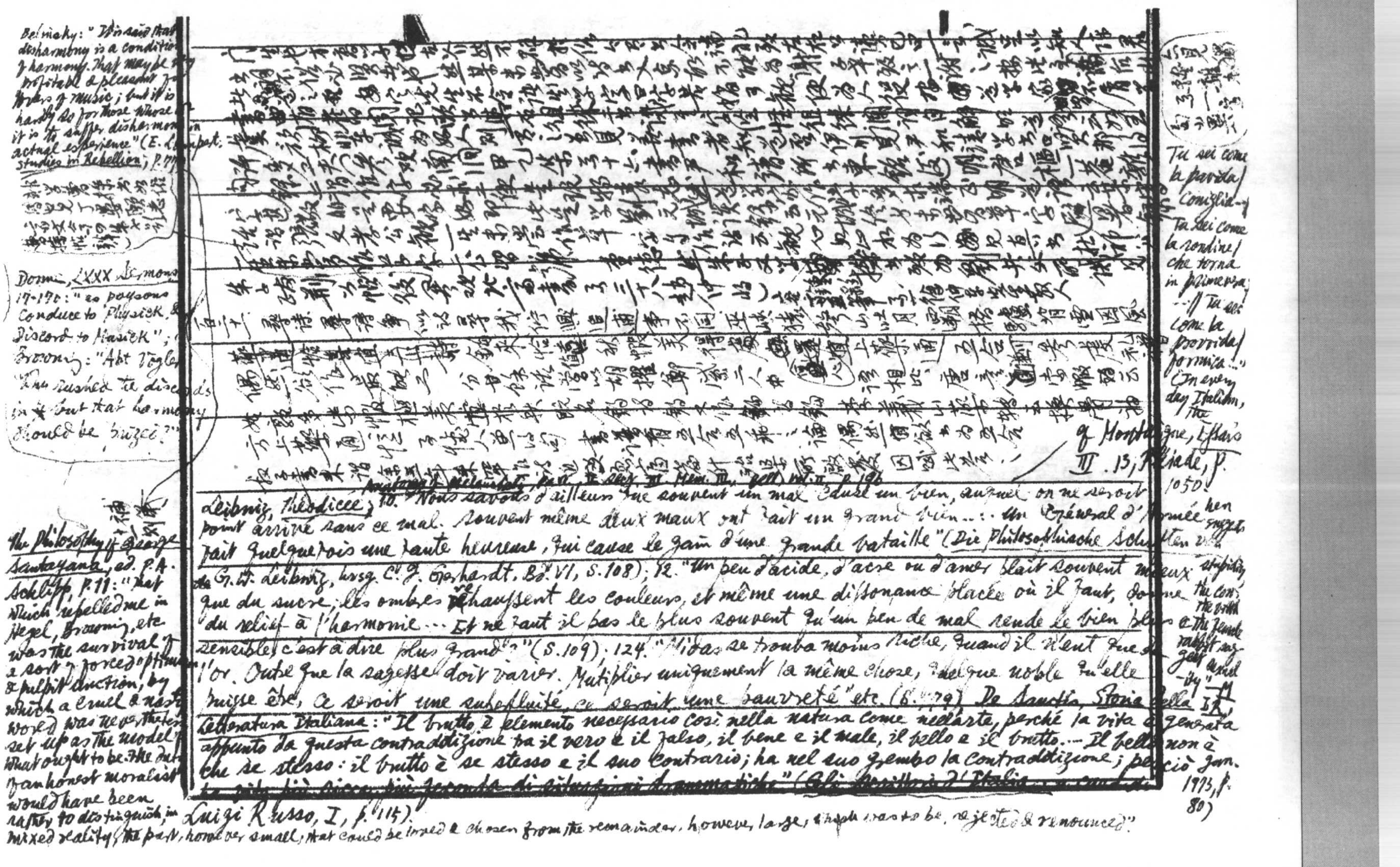
便見精神全集[illegible]當四面及卷二十[illegible]魯直不見故人[illegible]情一見故人眼[illegible]忘却向君[illegible]疫來[illegible]西城一笑[illegible]注改數字[illegible]

李獻民至[illegible]楊[illegible]牡丹詩云：楊妃[illegible]若[illegible]西子[illegible]劍[illegible]新[illegible]二[illegible]數[illegible]

於"*La métaphore multiple*" 又 [illegible] 於 "*L'image* [illegible]" "*C.H. Meyier, Dictionnaire de Poétique et de Rhétorique* (p.201)". 卷十[illegible]河中[illegible]不息之[illegible]

[illegible]

Jean Paul [illegible] *Où il est* [illegible] *(C.-T.* [illegible] *Étude philosophique* [illegible] *préface* [illegible] *littéraire* [illegible] *p.238* [illegible] *Mie Héglé* [illegible] *Comé* [illegible] *Tu as* [illegible] *Il* [illegible] *légende.*



Belinsky: "It is said that disharmony is a condition of harmony. That may be very profitable & pleasant for lovers of music; but it is hardly so for those whose lot it is to suffer disharmony in actual experience" (E. Lampert: Studies in Rebellion, p. 77).

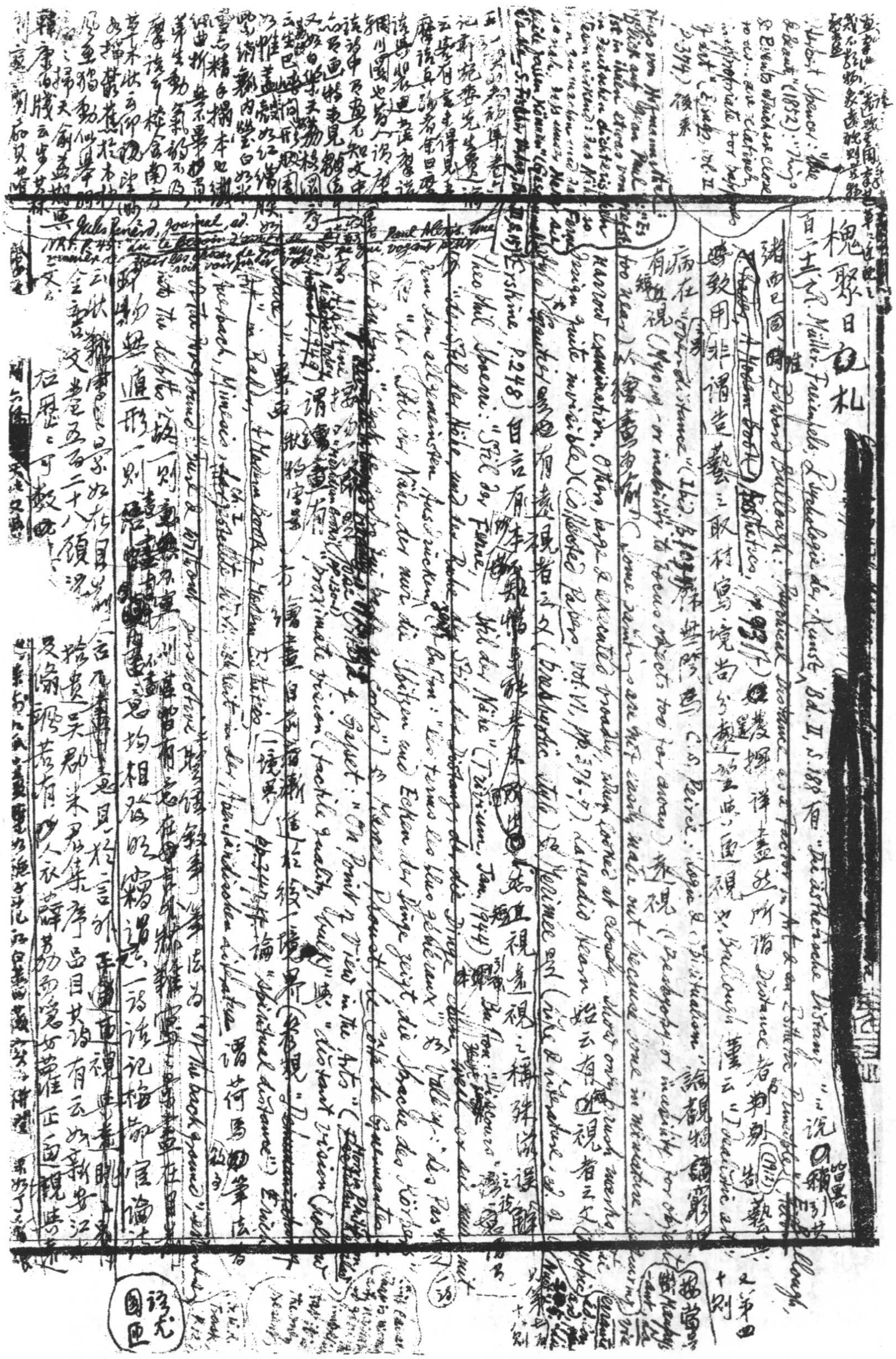
Donne, LXXX Sermons, 17-170: "as poysons conduce to Physick, & Discord to Musick"; cf. Browning: "Abt Vogler": "Thou rushed the discords in, but that harmony should be prized."

Leibniz, Théodicée, 10. "Nous savons d'ailleurs que souvent un mal cause un bien, auquel on ne seroit point arrivé sans ce mal. Souvent même deux maux ont fait un grand bien… Un Général d'Armée fait quelquefois une faute heureuse, qui cause le gain d'une grande bataille" (Die Philosophische Schriften von G. W. Leibniz, hrsg. C. J. Gerhardt, Bd. VI, S. 108); 12. "Un peu d'acide, d'acre ou d'amer plait souvent mieux que du sucre; les ombres rehaussent les couleurs, et même une dissonance placée où il faut, donne du relief à l'harmonie… Et ne faut il pas le plus souvent qu'un peu de mal rende le bien plus sensible, c'est à dire plus grand?" (S. 109); 124. "Midas se trouva moins riche, quand il n'eut que de l'or. Outre que la sagesse doit varier. Multiplier uniquement la même chose, quelque noble qu'elle puisse être, ce seroit une superfluité, ce seroit une pauvreté" etc. (S. 179). De Sanctis, Storia della Letteratura Italiana: "Il brutto è elemento necessario così nella natura come nell'arte, perché la vita è generata appunto da questa contraddizione tra il vero e il falso, il bene e il male, il bello e il brutto. … Il bello non è che se stesso: il brutto è se stesso e il suo contrario; ha nel suo grembo la contraddizione; perciò ~~[illegible]~~" (Gli Scrittori d'Italia, ~~[illegible]~~ Luigi Russo, I, p. 115).

The Philosophy of George Santayana, ed. P. A. Schilpp, p. 11: "That which repelled me in Hegel, Browning, etc was the survival of a sort of forced optimism & pulpit unction, by which a cruel & nasty world was nevertheless set up as the model of what ought to be. The duty of an honest moralist would have been rather to distinguish, in mixed reality, the part, however small, that could be loved & chosen from the remainder, however large, which was to be rejected & renounced."

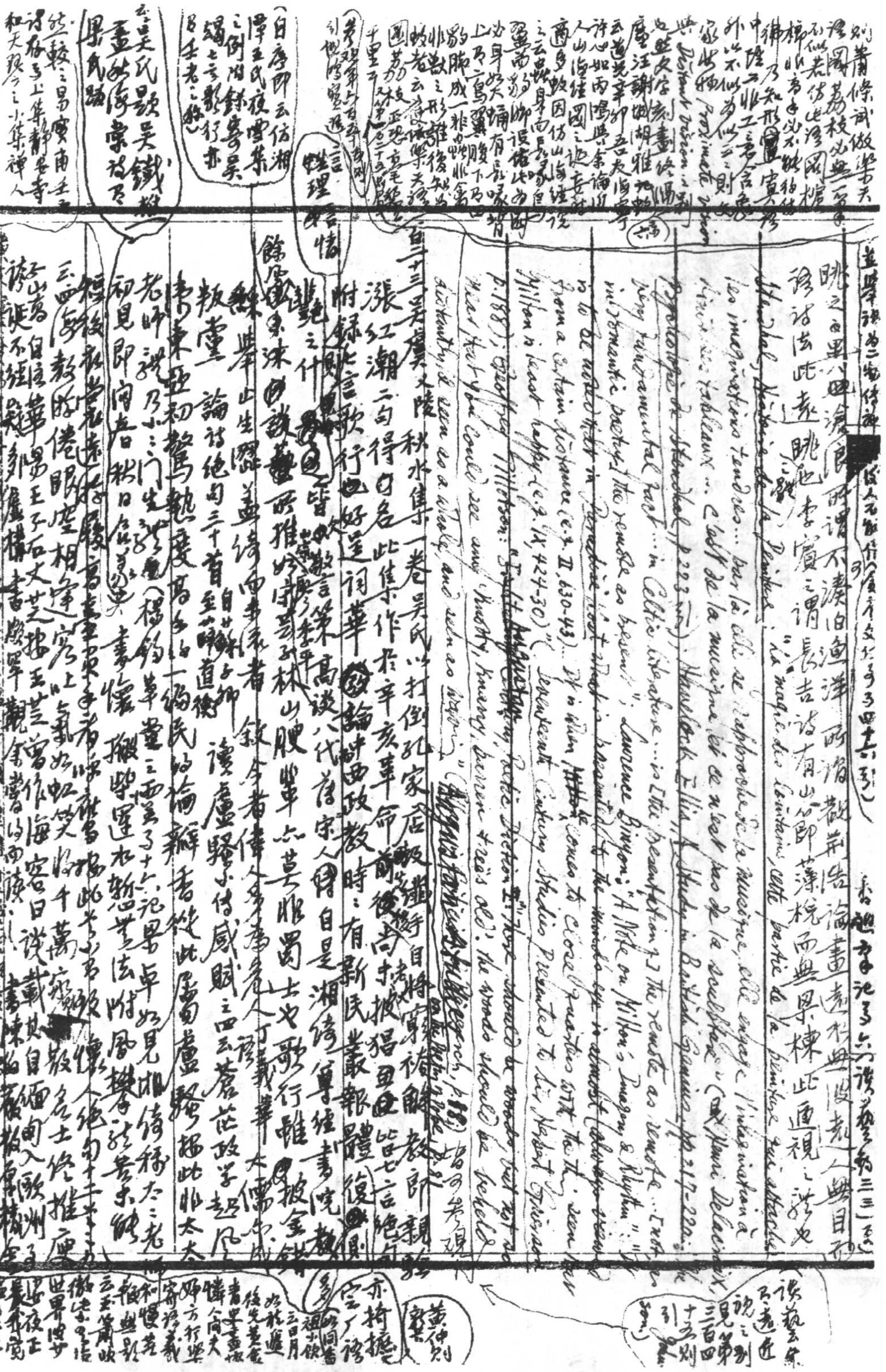
Tu sei come la pavida / coniglia … / Tu sei come la rondine / che torna in primavera; … / Tu sei come la provvida / formica …" (In every day Italian, the stupidity, the conn, the birth & the female rabbit suggest "-ty" M IX, 1973, p. 80)

cf. Montaigne, Essais III. 13, Pléiade, p. 1050.



槐聚日札

百二十五 R. Müller-Freienfels, Psychologie der Kunst, Bd. II, S.188 有"Die ästhetische Distanz"之說



並舉謂為二家傳神[illegible]（[illegible]第四十六則）

眺之[illegible]四論畫所謂不讓，白漁洋所謂截斷眾流，論畫[illegible]遠[illegible]無人無目[illegible]

診詩法此袁述眺之語也。李賀之謂長吉詩有山谷，即藻棁而無畧棟，此通視之謂也。

[illegible] la magie des couleurs, cette partie de la peinture qui attache [illegible] les imaginations tendres … par là elle se rapproche de la musique, elle engage l'imagination à [illegible] … C'est de la musique et ce n'est pas de la sculpture"（見 Henri Delacroix, [illegible] p. 223 [illegible]）; Havelock Ellis, A Study of British Genius, pp. 217-220: "[illegible] in Celtic literature … in Celtic [illegible]"; Laurence Binyon: "A Note on Milton's Imagery & Rhythm": "[illegible] the remote as remote [illegible] … It is when [illegible] comes to close quarters with the thing [illegible] (Seventeenth Century Studies Presented to Sir Herbert Grierson, [illegible] II, 630-43) … Milton is least happy (cf. IX, 424-30)"; Geoffrey Tillotson: [illegible] Poetic Diction [illegible] p. 188): "[illegible] that you could see any 'husky, hairy, brown [illegible]' : the woods should be beheld distinctly, seen as a whole, and seen as [illegible]"

[五十三] 吳虞又陵《秋水集》一卷。吳氏以打倒孔家店[illegible]自詡[illegible]，

漲紅潮二句得名。此集作於辛亥革命前後，尚未披猖[illegible]

附錄言論好逞詞華，論中西政教時有新民叢報體，皆七言絕句。

艷之什[illegible]皆[illegible]數言，第高談八代，詩宗人用自是湘綺[illegible]書院[illegible]

[illegible]詠沫[illegible]所推以宋林山腴輩六甚推蜀士也，歌行雖[illegible]披金[illegible]

[illegible]此生[illegible]詩由[illegible]者敘，今者倩人[illegible]丁我輩太儒[illegible]

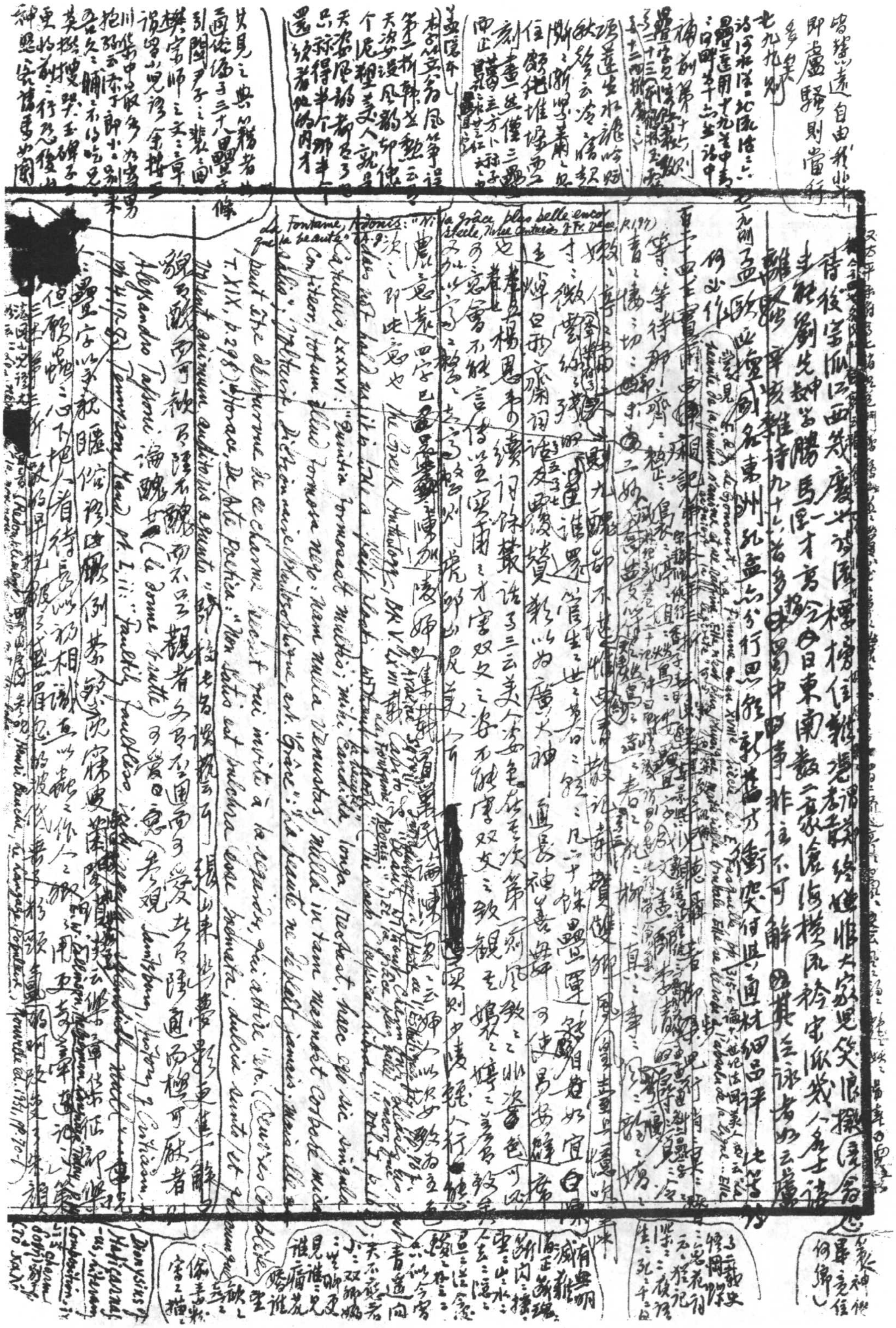
叛臺論詩絕句三十首（自廿[illegible]至[illegible]），讀盧騷小傳感賦之四云：蒼茫政學起風[illegible]

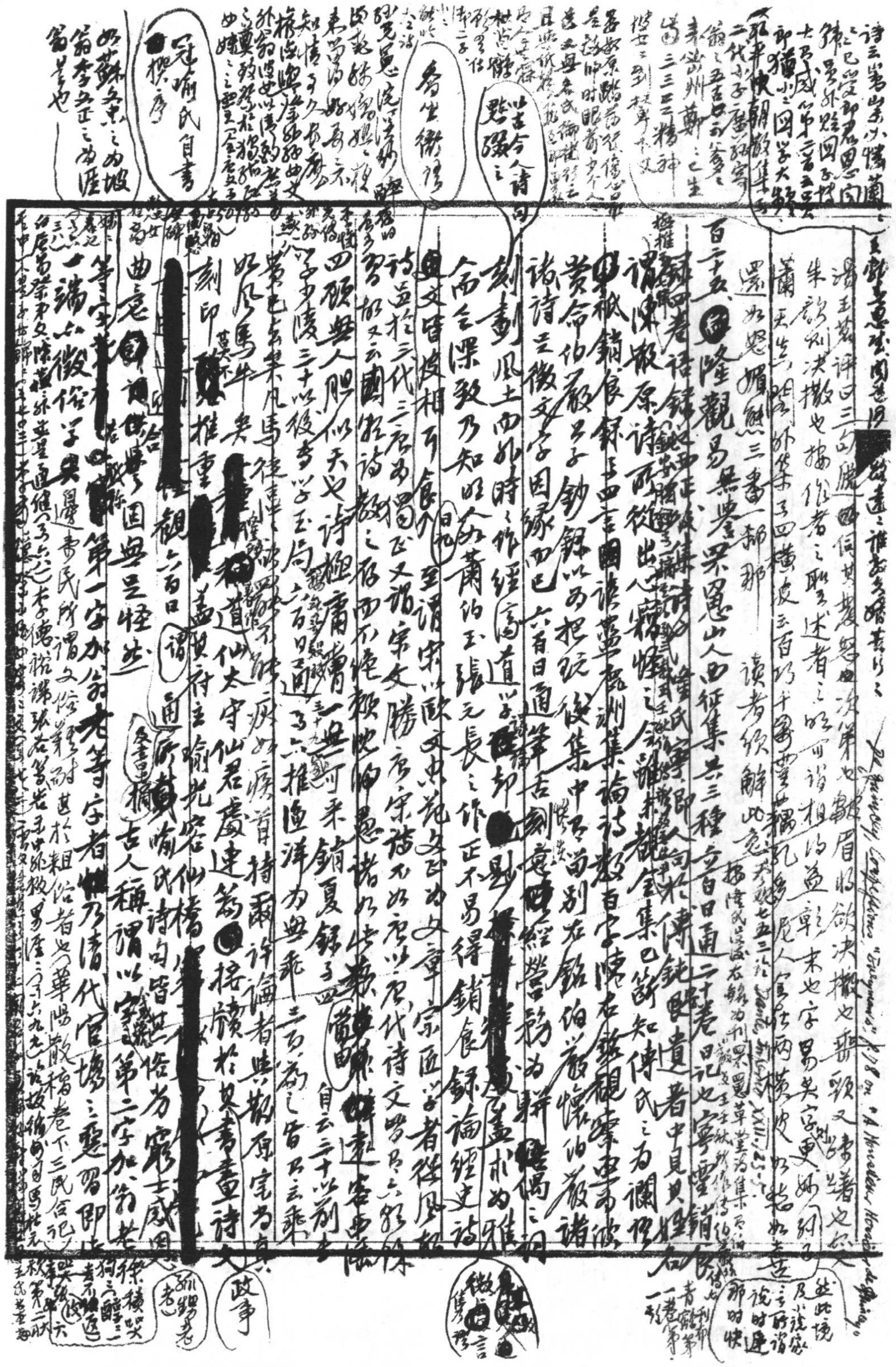
佛東亞初驚[illegible]一編民約論，辯香從此屬盧騷，[illegible]此非太[illegible]

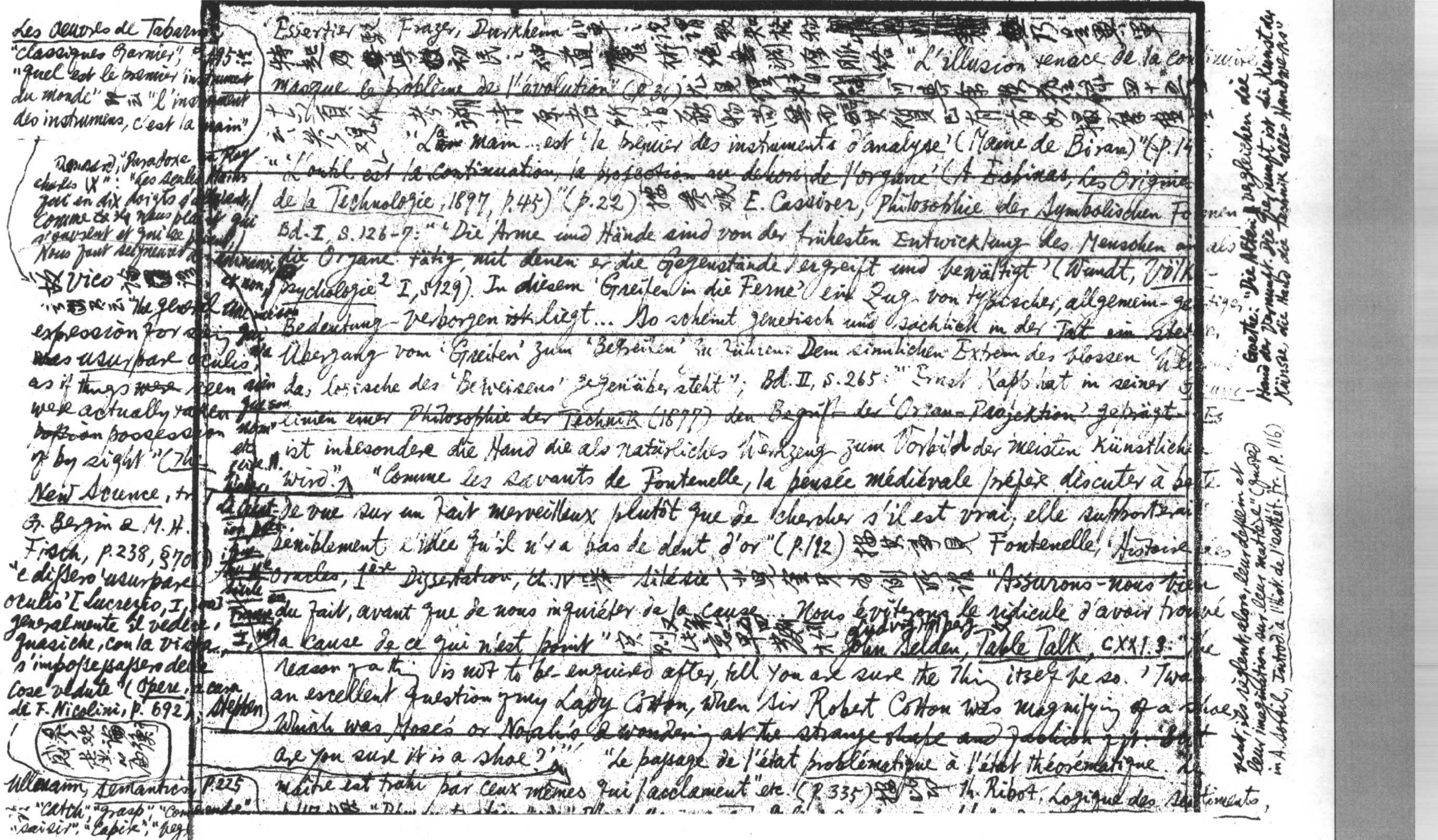
老師說乃小之門生說（楊鈞草堂之[illegible]記吳卓如見[illegible]稱太之老[illegible]）

初見即因君秋日[illegible]壽懷[illegible]運[illegible]法附風琴弦[illegible]

[illegible]







Les Oeuvres de Tabarin, "classiques Garnier", p.195 云："Quel est le premier instrument du monde"答云 "l'instrument des instrumens, c'est la main"

Ronsard, "Paradoxe au Roy Charles IX": "Les seules mains font en dix doigts s'allongent, Comme il nous plaist qui s'ouvrent et qui se ferment, Nous font seigneurs de …"

故 Vico [illegible] "拉丁文云 "the general … expression for … was usurpare oculis, as if things seen were actually taken possession of by sight" (The New Science, tr. T. G. Bergin & M. H. Fisch, p.238, §701) "e dissero 'usurpare oculis' [Lucrezio, I, …] generalmente il vedere, quasiche, con la vista, s'impossessassero delle cose vedute" (Opere, a cura di F. Nicolini, p. 692)

參觀《論衡·感虛》之例

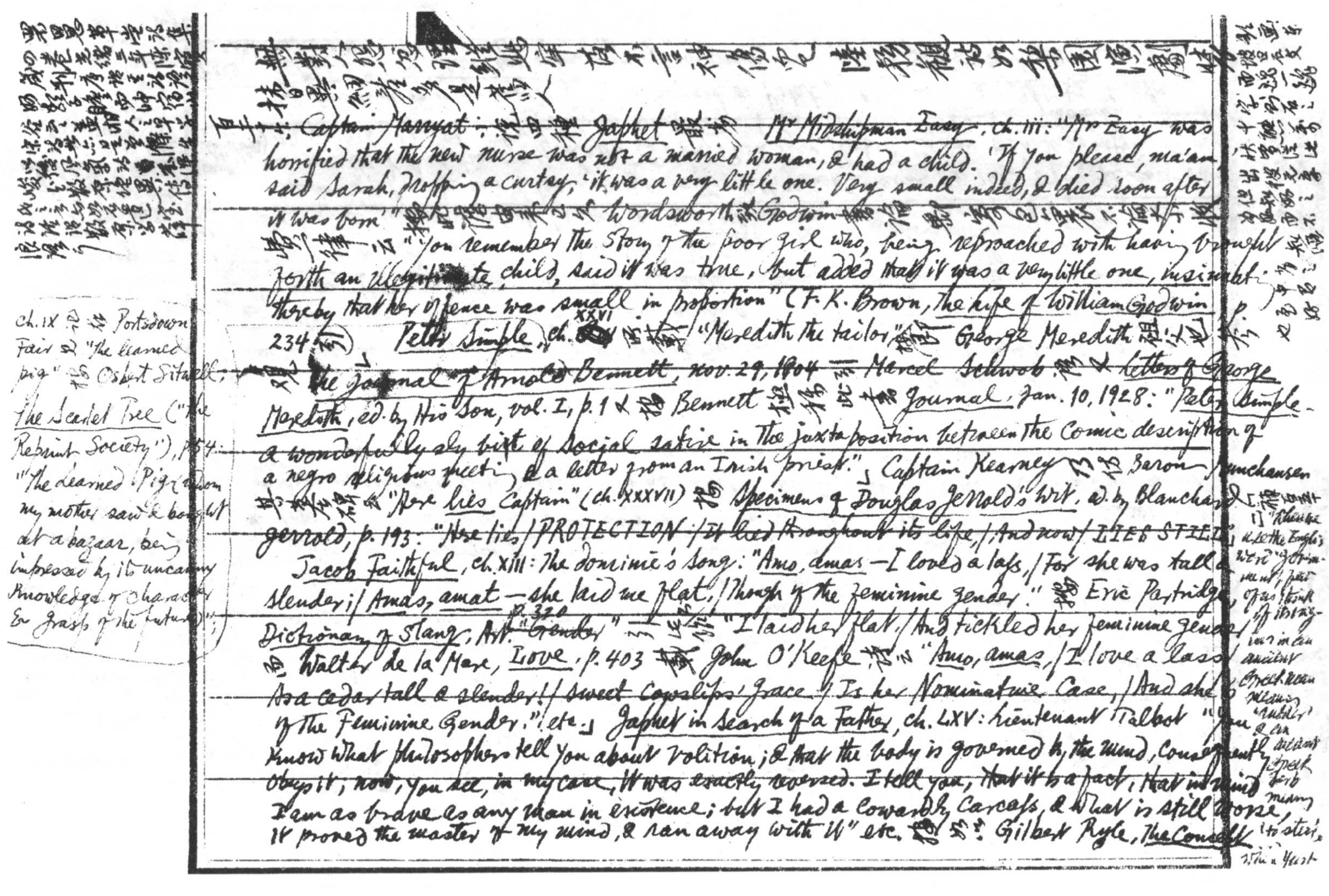
Ullmann, Semantics, p.225 云 "catch", "grasp", "comprehend", "saisir", "capir", "begr…

Essertier 駁 Frazer, Durkheim 以申之說，謂致知格物 ~~[illegible]~~ 乃 [illegible] 特起西方 [illegible] 初民之神道魔術絕無淵源脈絡 "L'illusion tenace de la continuité masque le problème de l'évolution" (p.30) [illegible] 十六頁 參觀 [illegible]

"La main … est 'le premier des instruments d'analyse' (Maine de Biran)" (p.14) "~~L'outil est la continuation, la projection au dehors de l'organe~~" (A. Espinas, Les Origines de la Technologie, 1897, p.45)" (p.22) 按參觀 E. Cassirer, Philosophie der Symbolischen Formen Bd. I, S.126-7: "'Die Arme und Hände sind von der frühesten Entwicklung des Menschen an als die Organe tätig, mit denen er die Gegenstände ergreift und bewältigt' (Wundt, Völkerpsychologie² I, S.129). In diesem 'Greifen in die Ferne' ein Zug von typischer, allgemein-geistiger Bedeutung ~~verborgen ist~~ liegt… So scheint genetisch und sachlich in der Tat ein stetiger Übergang vom 'Greifen' zum 'Begreifen' zu führen. Dem sinnlichen Extrem des blossen 'Weisens' … das logische des 'Beweisens' gegenüber steht"; Bd. II, S.265: "Ernst Kapp hat in seiner Grundlinien einer Philosophie der Technik (1877) den Begriff der 'Organ-Projektion' geprägt… Es ist insbesondere die Hand die als natürliches Werkzeug zum Vorbild der meisten künstlichen wird." "Comme les savants de Fontenelle, la pensée médiévale préfère discuter à perte de vue sur un fait merveilleux plutôt que de chercher s'il est vrai; elle supportera péniblement l'idée qu'il n'y a pas de dent d'or" (p.192) 按參觀 Fontenelle, Histoire des Oracles, 1ère Dissertation, ch. IV 論 Silésie [illegible] "Assurons-nous bien du fait, avant que de nous inquiéter de la cause. Nous éviterons le ridicule d'avoir trouvé la cause de ce qui n'est point" [illegible] Ludwig Hoppe [illegible] John Selden, Table Talk, CXXI. 3: "The reason of a thing is not to be enquired after, till you are sure the thing itself be so. 'Twas an excellent question of my Lady Cotton, when Sir Robert Cotton was magnifying of a shoe, which was Moses' or Noah's, & wondering at the strange shape and fashion of it: 'But are you sure it is a shoe?'" "Le passage de l'état problématique à l'état théorématique … maître est trahi par ceux mêmes qui l'acclament" etc. (p.335) 按參觀 Th. Ribot, Logique des sentiments,

Goethe: "Die Alten vergleichen die Hand der Vernunft. Die Vernunft ist die Kunst der Künste, die Hand die Technik alles Handwerks"

… veut, ils règlent, alors, leur dessein et leur imagination sur leur matière" (quoted in A. Soreil, Introd. à l'hist. de l'esthét. fr., p.116)



罘罳草堂詩集四卷，光緒三年陳寶箴刊，序語甚諦，證明雅子瞻西坤宿以谷云，蓋湘人之早岁宗詩，然亦只是宗派生以後風氣，詩曰奇僻峻之，数深絕異傳，此之言與如后[illegible]室詩語語数原学韓[illegible]浪漫方

無對人怨恨理維此穿落不言神傷也 陸務觀詩如「梨園演劇特
揩目[illegible]細若多是舊人

百十六：Captain Marryat：讀四種 Japhet 最劣 Mr Midshipman Easy, ch. III: "Mr Easy was horrified that the new nurse was not a married woman, & had a child. 'If you please, ma'am,' said Sarah, dropping a curtsy, 'it was a very little one. Very small indeed, & died soon after it was born'" ~~[illegible]~~ Wordsworth 論 Godwin [illegible] 費律云："You remember the story of the poor girl who, being reproached with having brought forth an illegitimate child, said it was true, but added that it was a very little one, insinuating thereby that her offence was small in proportion" (F. K. Brown, The Life of William Godwin, p. 234 引) Peter Simple, ch. XXVI [illegible] "Meredith the tailor" [illegible] George Meredith 祖父也 [illegible] ~~The Journal of Arnold Bennett, Nov. 29, 1904~~ 謂 Marcel Schwob [illegible] Letters of George Meredith, ed. by His Son, vol. I, p. 1 [illegible] Bennett 極稱此書 Journal, Jan. 10, 1928: "Peter Simple — a wonderfully sly bit of social satire in the juxtaposition between the comic description of a negro religious meeting & a letter from an Irish priest." Captain Kearney 乃仿 Baron Münchausen 其墓碑云 "Here lies Captain" (ch. XXXVII) 按 Specimens of Douglas Jerrold's Wit, ed. by Blanchard Jerrold, p. 193: "Here lies / PROTECTION / ~~It lied throughout its life, / And now / LIES STILL~~".

Jacob Faithful, ch. XIII: The dominie's song: "Amo, amas — I loved a lass, / For she was tall & slender; / Amas, amat — she laid me flat, / Though of the feminine gender." 按 Eric Partridge, Dictionary of Slang, Art. "Gender" p. 320 引 [illegible] "I laid her flat, / And tickled her feminine gender"; 又 Walter de la Mare, Love, p. 403 載 John O'Keefe 詩 "Amo, amas, / I love a lass / As a cedar tall & slender! / Sweet cowslips' grace / Is her Nominative Case, / And she's of the Feminine Gender." etc. Japhet in Search of a Father, ch. LXV: Lieutenant Talbot "You know what philosophers tell you about volition; & that the body is governed by the mind, consequently obeys it; now, you see, in my case, it was exactly reversed. I tell you, that it is a fact, that in mind I am as brave as any man in existence; but I had a cowardly carcass, & what is still worse, it proved the master of my mind, & ran away with it" etc. 按 Gilbert Ryle, The Concept

ch. IX 記 Portsdown Fair 之 "the learned pig" 按 Osbert Sitwell, The Scarlet Tree ("The Reprint Society"), p. 54: "The Learned Pig, whom my mother saw & bought at a bazaar, being impressed by its uncanny knowledge of character & grasp of the future";

[illegible] "Khamba... the English... 'forim-ment', part of... think of it... in an ancient Greek... meaning 'rubber' & an ancient Greek verb meaning 'to steer'... Yeats

it is clear, I record the book: [illegible] prophet's master, the [illegible] talks in [illegible] Chorus, [illegible] Developments of the English Novel, pp. 175-6 論 Theodore Hook: "A wholly new character [illegible] conventional [illegible] appeared in German [illegible] Kenrick & afterward in Gilbert [illegible] & Jack Brag": 見 the [illegible] New Statesman & Nation, Jan. 24, 1953 [illegible] W. Wallace Hill [illegible]

Mind 之說論之比如 "an extension of the myth of the ghost in the machine" (p.263) [illegible]

猶莫 "weakness of will" (p.73) 參 Oliver Elton, A Survey of Eng. Lit. 1830-1880, II, p.168: [illegible]

百十七 The Letters of Lord Byron, ed. R. G. Howarth (Everyman's Library), no.123: "I understand the [illegible] I doubted, I said that 'Shelley & I were in a league of Incest etc. etc.' the women to whom he alludes are not sisters … if they had been so, there was no promiscuous intercourse whatever" (p.198); [illegible] (1793) [illegible] Holcroft's Road to Ruin [illegible]

128, p.203) 蓋謂 Mary Shelley 與 Claire Clairmont 也。"Incest" 字 [illegible] Byron 與 Augusta Leigh 曖昧 蓋世人論 [illegible] 歐洲 [illegible] 德國 [illegible] 為兄妹亂倫 [illegible] Lord Byron

[illegible] 如 Max Brod, Lord Byron kommt aus der Mode (1929); Kasimir Edschmid, Lord Byron (1929) (參 Jethro Bithell, Germany, p.259) [illegible] 文字 [illegible] H. E. Parker [illegible]

John Chinaman, p.62: "Tung Lien was a renowned [illegible] back where [illegible] he was [illegible] by Thomas Wade, & I believe he has inflicted upon the Peking world a translation of Childe Harold" 之 董謂董韞卿恂 [illegible]（又記韞卿論洋務好言 [illegible]）

果然則吳之詩 [illegible] 當以 Byron 此首為最早矣 [illegible] 詳見 Philobiblon, vol. II, no. 2 (March 1948) [illegible]

師 [illegible] 軒 [illegible] 錄 [illegible] 詩 [illegible]

者即出韞卿與威妥瑪手 [illegible]

[illegible] 詩稿所未收也 [illegible] 同治十一年

如 John Gunther, Inside Asia, p.2[illegible]

[illegible] 胡適之譯 [illegible] 士比亞 [illegible]

百六十八 讀《[illegible] 堂悅親樓集》三十卷 筆力 [illegible] 若木直之 [illegible] 最佳

袁簡齋尤善 王夢樓 會試出趙甌北之門 故弟子禮甚恭 故亦頗為 [illegible]

性靈 [illegible] 亦不工 [illegible] 官 [illegible] 小詩可誦 [illegible]

吳穀人序 以子夏之門人侍 [illegible] 著者 [illegible] 指 [illegible] 軒 [illegible]

[illegible] 安 [illegible] 彩 [illegible] 紺 [illegible] 謂 [illegible] 卷十 [illegible] 諷 [illegible] 詞 千 [illegible] 萬 [illegible] 如破 [illegible]

仲 [illegible] 自註 [illegible] 人 [illegible] 二句 [illegible] 云 [illegible] 卷三 送 [illegible]

[redacted]

趙甌北先生出守鎮安 [illegible] 卷四 [illegible] 前 [illegible] 有 [illegible] 首 [illegible]

小 [illegible] 閣 [illegible] 自註 [illegible] 云 [illegible] 卷七 [illegible] 林 [illegible] 觀 袁簡齋 [illegible]

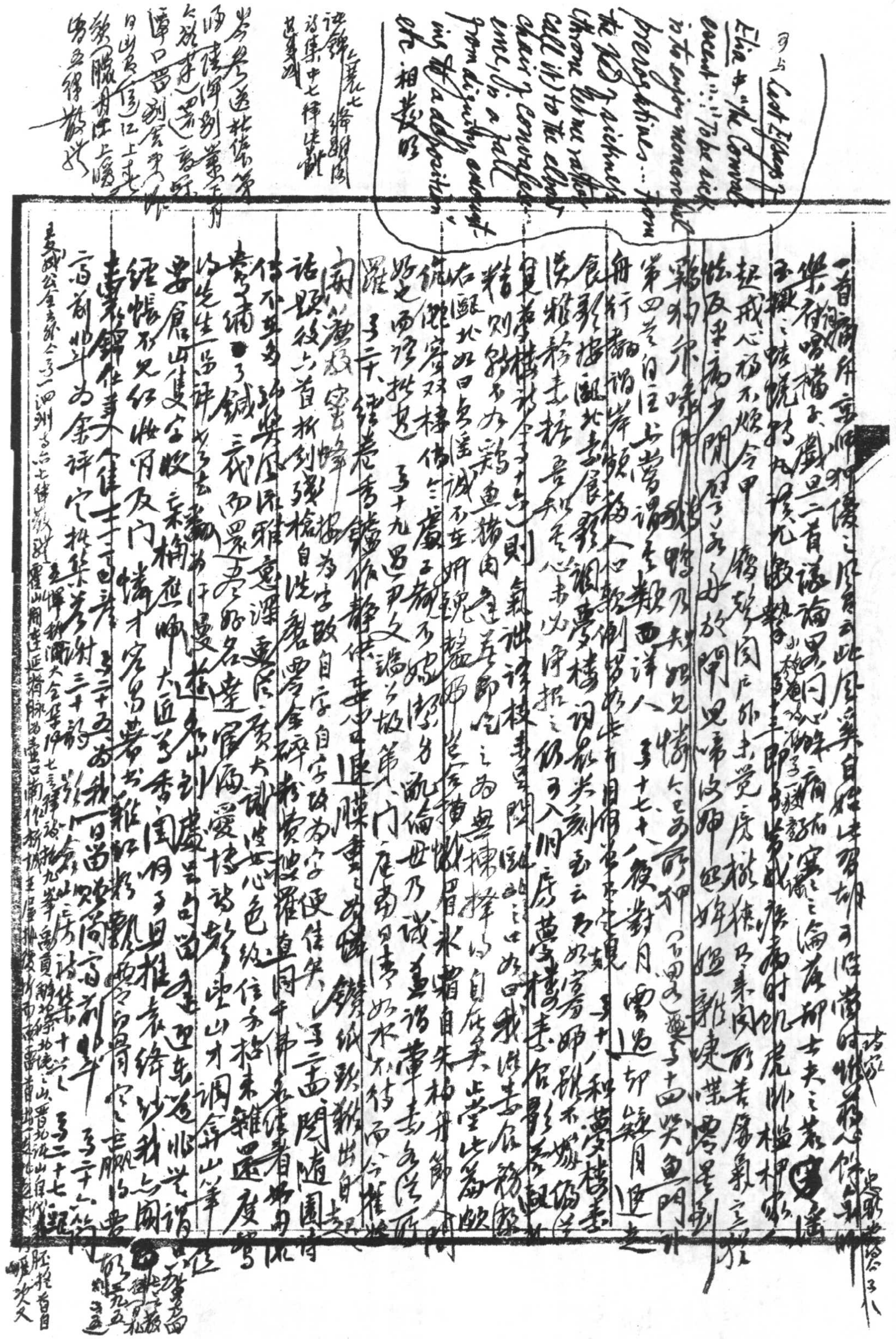
[illegible] 書 [illegible] 卷十一 [illegible] 七絕 [illegible] 秋帆 [illegible] 青 [illegible] 即 [illegible]

[illegible] 鏡 [illegible] 北 [illegible] 集 [illegible] 曲）卷十三 [illegible] 有 [illegible]

擬許 [illegible] 杭太史 [illegible] 列傳 [illegible] 大 [illegible] 謝仙 [illegible] 也

[illegible] 北先生 [illegible] 翻 [illegible] 不言自 [illegible] 至 [illegible] 也

[illegible] 山 [illegible] 集



[illegible]

李玉洲[illegible]詩說[illegible]

[illegible]江南[illegible]

[illegible]

北先生[illegible]

[illegible]北先生幸從盤[illegible]

予[illegible]集[illegible]三十八[illegible]隨園雅集圖[illegible]簡齋[illegible]

先生七十壽詩三[illegible]二十九紀夢仿義山體寄寧圃[illegible]舟到海壖[illegible]

青林紅樹雨新鮮[illegible]燈華屋[illegible]珠箔[illegible]千枝[illegible]

羅翠蓋亭亭玉擢素心蘭洞房曲室隨園步[illegible]世人語我肩[illegible]

[illegible]樓天半[illegible]君升我止絕攀[illegible]

作[illegible]鐘[illegible]下[illegible]秋花[illegible]綠[illegible]終是別

迷離[illegible]覺來斜月[illegible]角[illegible]

按[illegible]

予所[illegible]七月二十八日夜[illegible]

[illegible]紀夢云云按[illegible]

[illegible]岳王墳云[illegible]擊鼓岳[illegible]

[illegible]來君馬又成[illegible]

青春[illegible]

[illegible]首[illegible]曲[illegible]李[illegible]山詩集[illegible]上云杜牧桐葉詩[illegible]

此格云[illegible]白石[illegible]

[illegible]十二詞[illegible]

[illegible]日記[illegible]光緒元年七月五日[illegible]

[illegible]

百二十九劉[illegible]卷合卷首目卷末[illegible]得十四卷[illegible]

氏十二世[illegible]道光時二十世[illegible]刊行者[illegible]

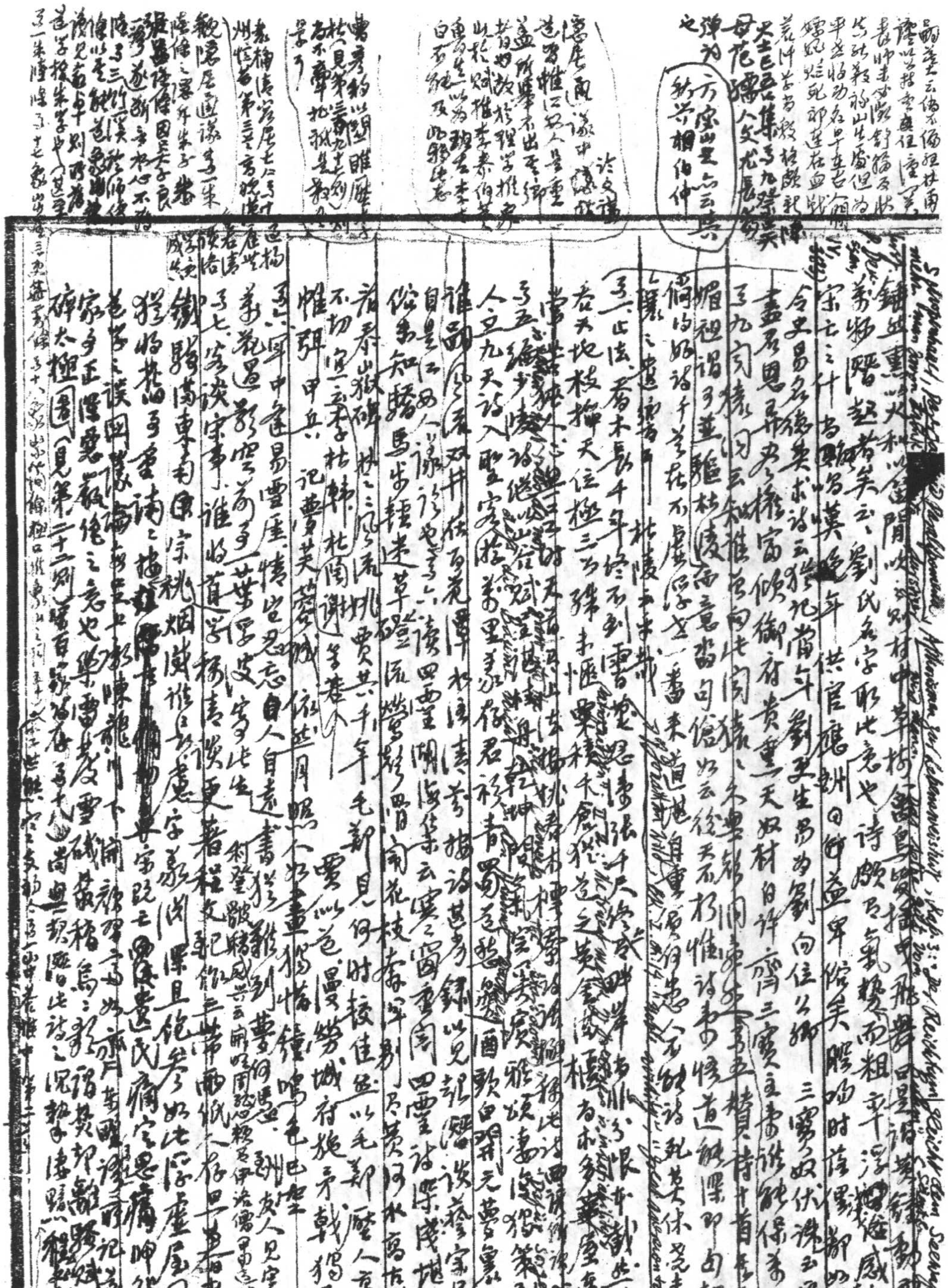
[illegible]

丁丑符良臣序[illegible]未刊行符氏[illegible]為十卷[illegible]

[illegible]補益之五言古十[illegible]七言古二[illegible]七絕十[illegible]五律[illegible]七律[illegible]入元以[illegible]

作[illegible]也[illegible]先生[illegible]山詩稿序[illegible]

[illegible]



第八十七

可以畫 [illegible] 西遊補第四回 [illegible] 村 [illegible] 進士 [illegible] 鄉 [illegible] 記 [illegible] 一 [illegible] 二 [illegible] 州 [illegible]

各業原序 [illegible] 傳 [illegible] 二 [illegible] 書 [illegible] 記 [illegible] 霜紅 [illegible]

倉 [illegible] 筆 [illegible] 一云麻 [illegible]

皆八股名之屬增 [illegible] 馮夢龍 [illegible] 草 [illegible] 曲 [illegible]

詩鐘亦清之宗派 [illegible] 而 [illegible] 下矣

拿八偶成一般 [illegible] 春 [illegible] 夢 [illegible] 三生 [illegible] 十 [illegible] 窗 [illegible]

老地長為 [illegible] 今朝 [illegible] 家 又十二 [illegible] 書牛 [illegible] 春 [illegible] 閒 [illegible]

難語色聲 [illegible] 田 [illegible] 館 [illegible] 煙 [illegible] 霧 [illegible]

又十三 [illegible] 和 [illegible] 國 [illegible] 草 [illegible] 綠 [illegible] 故宮 [illegible] 香 [illegible]

纖 [illegible] 月 [illegible] 南人 [illegible] 東風 [illegible] 湖山一夢中

未門 [illegible] 以用 [illegible] 樽 [illegible] 郎 [illegible]

當年 [illegible] 天 [illegible] 許才調 [illegible] 笑 [illegible] 曲 [illegible] 因 [illegible]

[illegible] 眉月小紅燭 [illegible] 樓 [illegible] 到 [illegible] 欲 [illegible] 今 [illegible]

最 [illegible] 日 [illegible] 一 [illegible] 春 [illegible] 三生 [illegible] 不了

百三十一 西青散記卷四載鄭癡菴詠荷花云病後浣衣合瘦水心看影不知誰 [illegible]

秋雨菴隨筆卷一載 [illegible] 貴公子詩云此來一病 [illegible] 扶上雕鞍馬不知 [illegible]

觀異心同 至散記卷二載 [illegible] 仙子 [illegible] 云身如弱水 [illegible] 花陰 [illegible] 重 [illegible]

指鬼趣矣

百三十二 John Opie, *Lectures on Painting* [illegible] of this Country to the [illegible] portrait only, [illegible] a landscape that is not [illegible] their Eyes [illegible] the [illegible] composed [illegible] the [illegible] is [illegible] the same [illegible]

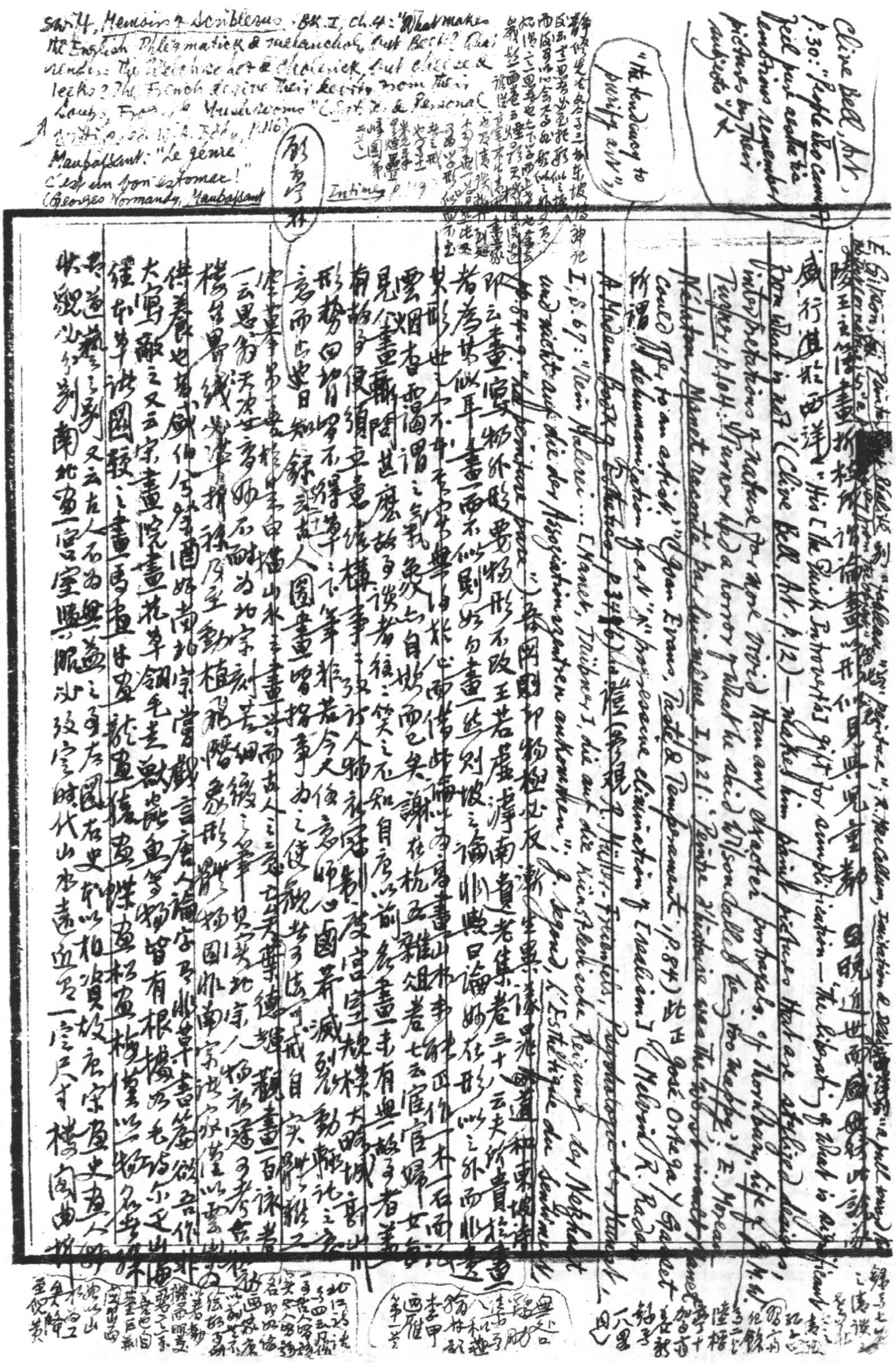
於一八四八年始 [illegible] 宋 [illegible] 畫論宗旨如 [illegible] 張彥遠 [illegible] 歷代名畫記卷 [illegible]

以形似之外求畫 [illegible] 東坡 [illegible] 開元寺王維 [illegible] 之 [illegible] 象外 [illegible]

歐陽永叔盤車圖詩 古畫畫意不畫形

C. B. Keats, *Della* [illegible] PMLA, 1909 [illegible] "Ut Pictura poesis" [illegible]

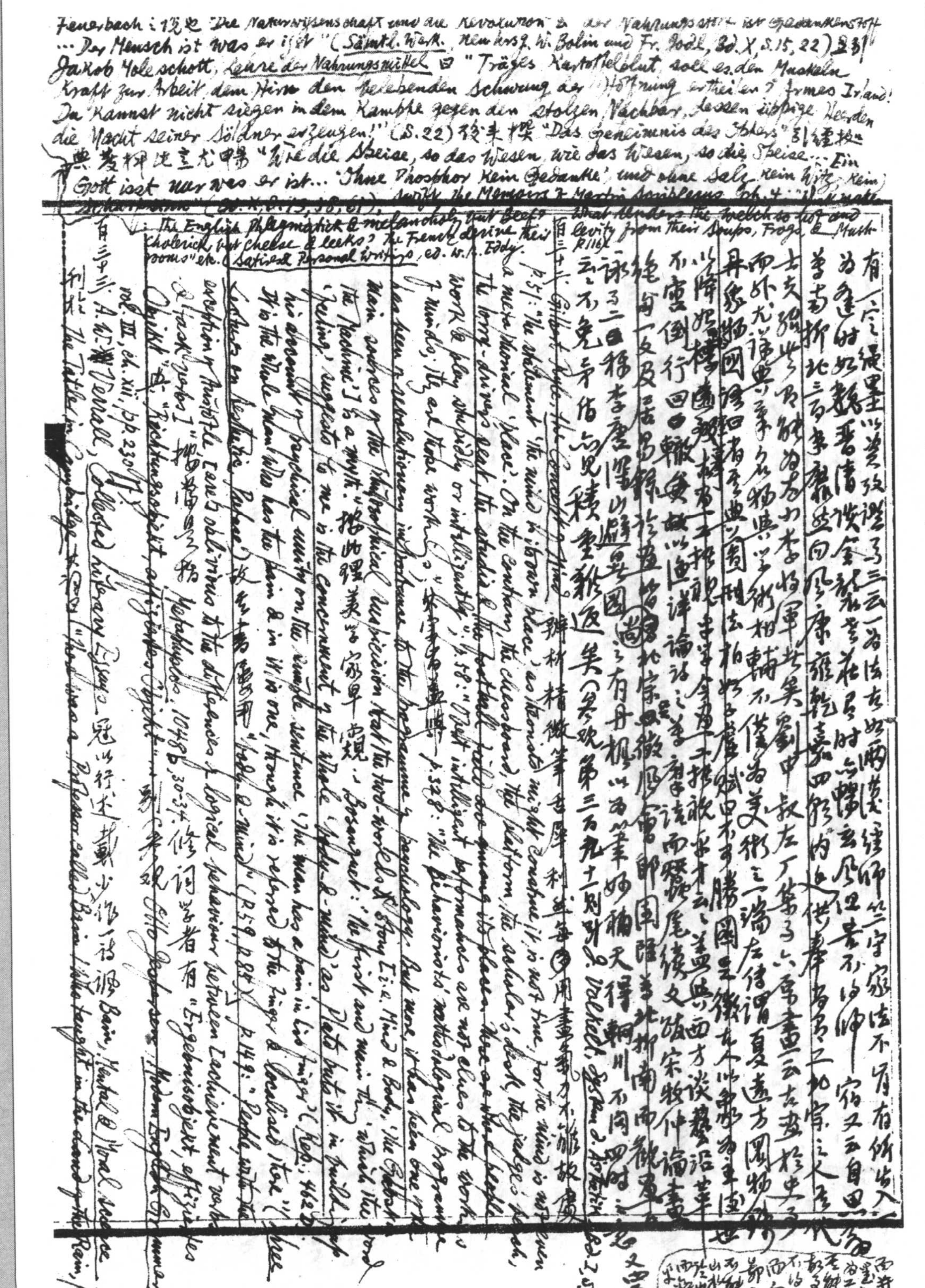
[illegible] Richardson: "A [illegible]" [illegible] William Gilpin: "[illegible]" [illegible] Italian [illegible] in 18th Century England [illegible] 13-4 [illegible]; David [illegible] 19th Century, tr. by H. E[illegible], I, p. 59) [illegible]



Swift, Memoirs of Scriblerus, Bk. I, Ch. 4: "What makes the English Phlegmatick & melancholy but Beef? What renders the Welsh so hot & cholerick, but cheese & leeks? The French derive their levity from their Soups, Frogs, & Mushrooms" [illegible] p.116

Maupassant: "Le génie c'est un bon estomac!" (Georges Normandy, Maupassant Intime, p.119)

Clive Bell, Art, p.30: "People who cannot feel pure aesthetic emotions remember pictures by their subjects"



Feuerbach：說也 "Die Naturwissenschaft und die Revolution" 云 "der Nahrungsstoff ist Gedankenstoff ... Der Mensch ist was er ißt" (Sämtl. Werk. neu hrsg. v. W. Bolin und Fr. Jodl, Bd. X, S.15, 22) 並引 Jakob Moleschott, Lehre der Nahrungsmittel 曰 "Träges Kartoffelblut soll es den Muskeln Kraft zur Arbeit, dem Hirn den belebenden Schwung der Hoffnung ertheilen? Armes Irland! Du kannst nicht siegen in dem Kampfe gegen den stolzen Nachbar, dessen üppige Heerden die Macht seiner Söldner erzeugen!" (S.22) 後來撰 "Das Geheimnis des Opfers" 引鍾按[illegible] 典[illegible]尤申[illegible] "Wie die Speise, so das Wesen, wie das Wesen, so die Speise ... Ein Gott isst nur was er ist ... 'Ohne Phosphor kein Gedanke' und ohne Salz kein Witz, kein Scharfsinn" (Bd. X, S.13, 38, 61). Swift, The Memoirs of Martin Scriblerus, ch. 4: "The English phlegmatick & melancholy but Beef? What renders the Welch so hot and cholerick, but cheese & leeks? The French derive their levity from their Soups, Frogs, & Mushrooms" etc. (Satires & Personal Writings, ed. W. A. Eddy, p.116)

有一六緹墨以資玫瑰[illegible]三云一若法書如兩漢篆隸[illegible]師[illegible]二字家法不肖有所出入[illegible]為[illegible]財如[illegible]晉清談[illegible]老莊[illegible]時[illegible]玄風但[illegible]者不以[illegible]師[illegible]又云自四[illegible]萬[illegible]折北三百年[illegible]向風康雍乾嘉四[illegible]的[illegible]世[illegible]之[illegible]宗之人[illegible]古文[illegible]於[illegible]李將軍[illegible]劉中叔左丁篆子六書畫云古文[illegible]於史[illegible]而外尤[illegible]異[illegible]物[illegible]相韓不[illegible]為美術之一端左傳謂夏[illegible]遠方圖物[illegible]丹[illegible]國[illegible]圖[illegible]去[illegible]虛賦[illegible]勝圖[illegible]以降[illegible]不虞倒行[illegible]絕句一文及[illegible]詠[illegible]二[illegible]楊李唐[illegible]以遊[illegible]云不免[illegible]作何見積重難返矣（參觀第三百九十[illegible]則 J. Volkelt, System d. Ästhetik Bd. I, S.542）

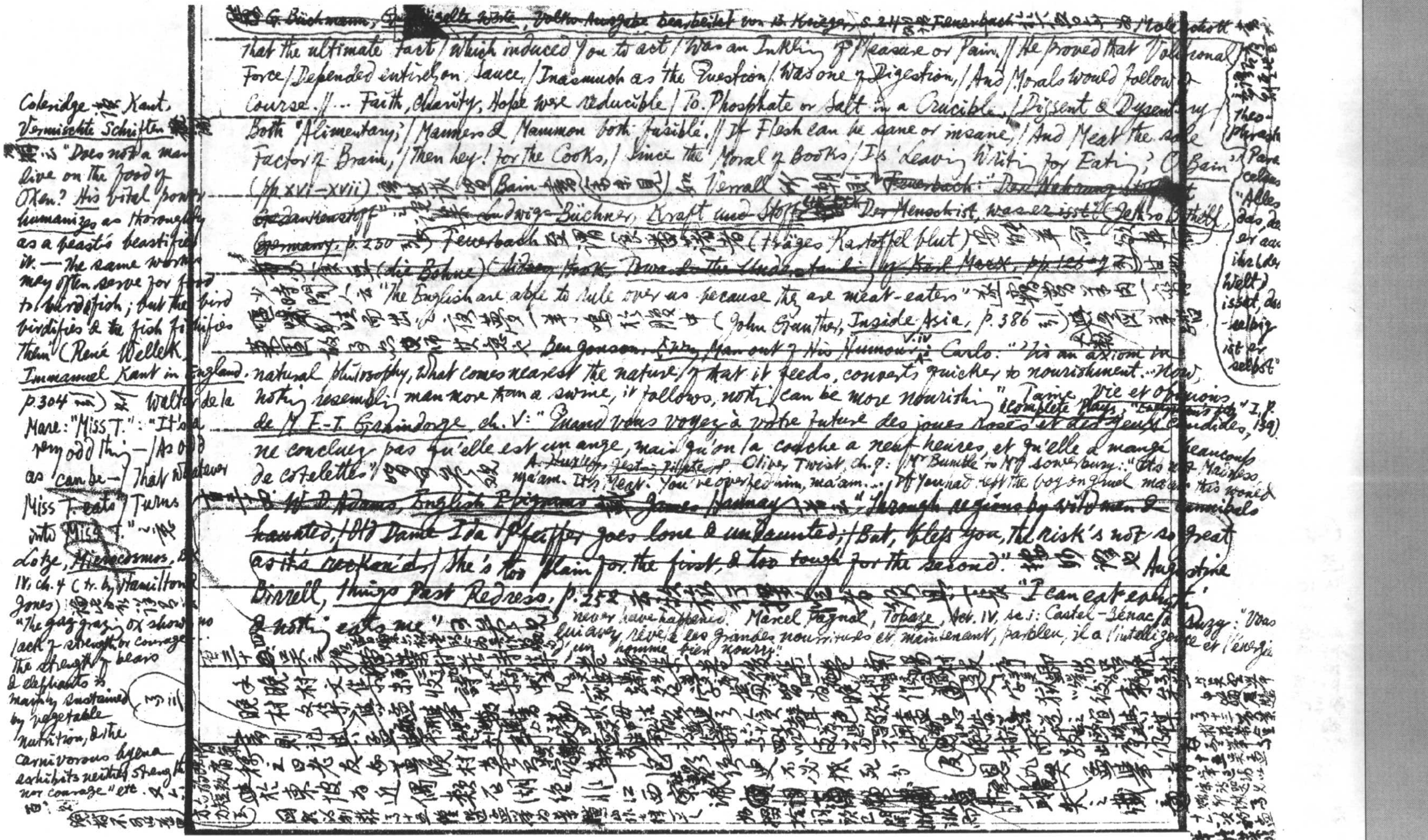
（[illegible]以筆[illegible]者[illegible]綜[illegible]繪[illegible]三四[illegible]而人文[illegible]鄰之以為[illegible]）

又百三十八則

百三十二 Gilbert Ryle, The Concept of Mind 辨析精微[illegible]

p.51: "The statement 'the mind is its own place' as theorists might construe it, is not true, for the mind is not even a metaphorical 'place'. On the contrary, the chessboard, the platform, the scholar's desk, the judge's bench, the lorry-driver's seat, the studio & the football field are among its places. These are where people work & play stupidly or intelligently"; p.58: "Overt intelligent performances are not clues to the workings of minds; they are those workings"; [illegible] p.328: "The Behaviorists' methodological programme has been of revolutionary importance to the programme of psychology. But more, it has been one of the main sources of the philosophical suspicion that the two-worlds story [i.e. Mind & Body, 'the Ghost in the Machine'] is a myth." [illegible] Bosanquet: "The first and main thing which the word 'feeling' suggests to me is the concernment of the whole 'body-&-mind' as Plato puts it in building up his account of psychical unity on the simple sentence 'The man has a pain in his finger' (Rep., 462 D). It is the whole man who has the pain & in it is one, though it is referred to the finger & localised there" (Three Lectures on Aesthetic, Preface) [illegible] "body-&-mind" (p.59, p.85). p.149: "People, with the exception of Aristotle, [are] oblivious to the differences of logical behaviour between [achievement verbs & 'task' verbs]" [illegible] Metaphysics, 1048b, 30-34. [illegible] "Ergebnisobjekt, effiziertes Objekt" 與 "Richtungsobjekt, affiziertes Objekt" ... [illegible] Otto Jespersen, Modern English Grammar, vol. III, ch. xii, pp. 230 ff.

百三十三 A. W. Verrall, Collected Literary Essays 冠以行述[illegible] Bain, Mental & Moral Science [illegible] The Tatler in Cambridge [illegible] "There was a Professor called Bain / Who taught in the Land of the Rain, /



~~G. Büchmann, Geflügelte Worte, Volks-Ausgabe bearbeitet von B. Krieger, S. 245~~ [illegible] ~~Feuerbach~~ [illegible] Moleschott [illegible]
that the ultimate Fact / Which induced you to act / Was an Inkling of Pleasure or Pain. // He proved that Volitional Force / Depended entirely on Sauce, / Inasmuch as the Question / Was one of Digestion, / And Morals would follow of Course. // ... Faith, Charity, Hope were reducible / To Phosphate or Salt in a Crucible, / Dissent & Dysentery / Both "Alimentary;" / Manners & Mammon both fusible. // If Flesh can be sane or insane, / And Meat the sole Factor of Brain, / Then hey! for the Cooks, / Since the Moral of Books / Is 'Leaving Writing for Eating;' O. Bain" (pp. xvi–xvii) [illegible] Bain [illegible] E. Verrall [illegible] ~~Feuerbach: "Der Nahrungsstoff ist Gedankenstoff"~~ [illegible] ~~Ludwig Büchner, Kraft und Stoff~~ [illegible] ~~Der Mensch ist, was er isst~~ (Jethro Bithell, Germany, p. 250 引) Feuerbach [illegible] (Träges Kartoffelblut) [illegible] ~~(die Bohne) (Sidney Hook, From Hegel to Marx, p. 126~~ [illegible]

少時聞人云："The English are able to rule over us because they are meat-eaters" [illegible] (John Gunther, Inside Asia, p. 386 引) [illegible]

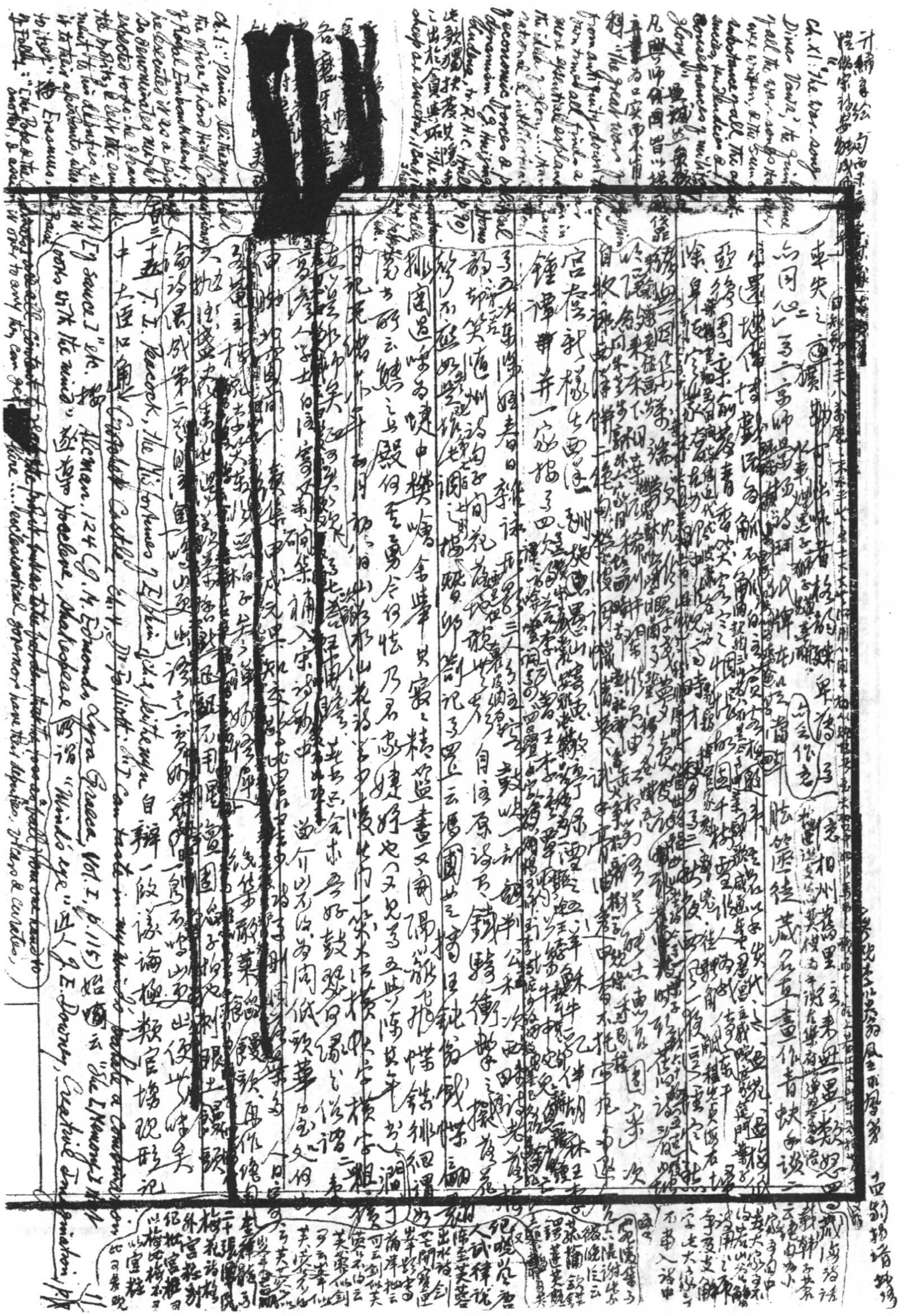
~~Ben Jonson, Every Man out of His Humour~~, V. iv Carlo: "'Tis an axiom in natural philosophy, what comes nearest the nature of that it feeds, converts quicker to nourishment... Now, nothing resembling man more than a swine, it follows, nothing can be more nourishing" (Complete Plays, "Everyman's Lib." I, p. 139) Taine, Vie et Opinions de M. F.-T. Graindorge, ch. V: "Quand vous voyez à votre future des joues roses et des yeux candides, ne concluez pas qu'elle est un ange, mais qu'on la couche à neuf heures, et qu'elle a mangé beaucoup de côtelettes" [illegible] A. Huxley, Jesting Pilate [illegible] Oliver Twist, ch. 7: Mr Bumble to Mrs Sowerberry: "It's not Madness, ma'am. It's Meat. You've overfed him, ma'am... If you had kept the boy on gruel, ma'am, this would never have happened." Marcel Pagnol, Topaze, Act. IV, sc. i: Castel-Bénac à Suzy: "Vous qui avez rêvé à des grandes nourritures et maintenant, parbleu, il a l'intelligence et l'énergie d'un homme bien nourri."

~~W. D. Adams, English Epigrams~~ [illegible] ~~James Hannay~~ [illegible] ~~"Through regions by wild men & cannibals haunted, / Old Dame Ida Pfeiffer goes lone & undaunted; / But, bless you, the risk's not so great as it's reckon'd, / She's too plain for the first, & too tough for the second."~~ [illegible] Augustine Birrell, Things Past Redress, p. 252 [illegible] "I can eat anything & nothing eats me" [illegible]

[illegible] 晚村文集 [illegible]

Coleridge 读 Kant, Vermischte Schriften [illegible]："Does not a man live on the food of Oxen? His vital power humanizes as thoroughly as a beast's beastifies it. — The same worms may often serve for food to birds & fish; but the bird birdifies & the fish fishifies them" (René Wellek, Immanuel Kant in England, p. 304 引) 又 Walter de la Mare: "Miss T.": "It's a very odd thing — / As odd as can be — / That whatever Miss T. eats / Turns into Miss T." [illegible] Lotze, Microcosmus, Bk. IV, ch. 4 (tr. by Hamilton & Jones) [illegible]："The grazing ox shows no lack of strength or courage. The strength of bears & elephants is mainly sustained by vegetable nutrition, & the carnivorous hyena exhibits neither strength nor courage" etc. [illegible]

[illegible] Theophrastus Paracelsus: "Alles das, der er aus ihr (der Welt) isset, das selbig ist er selbst"



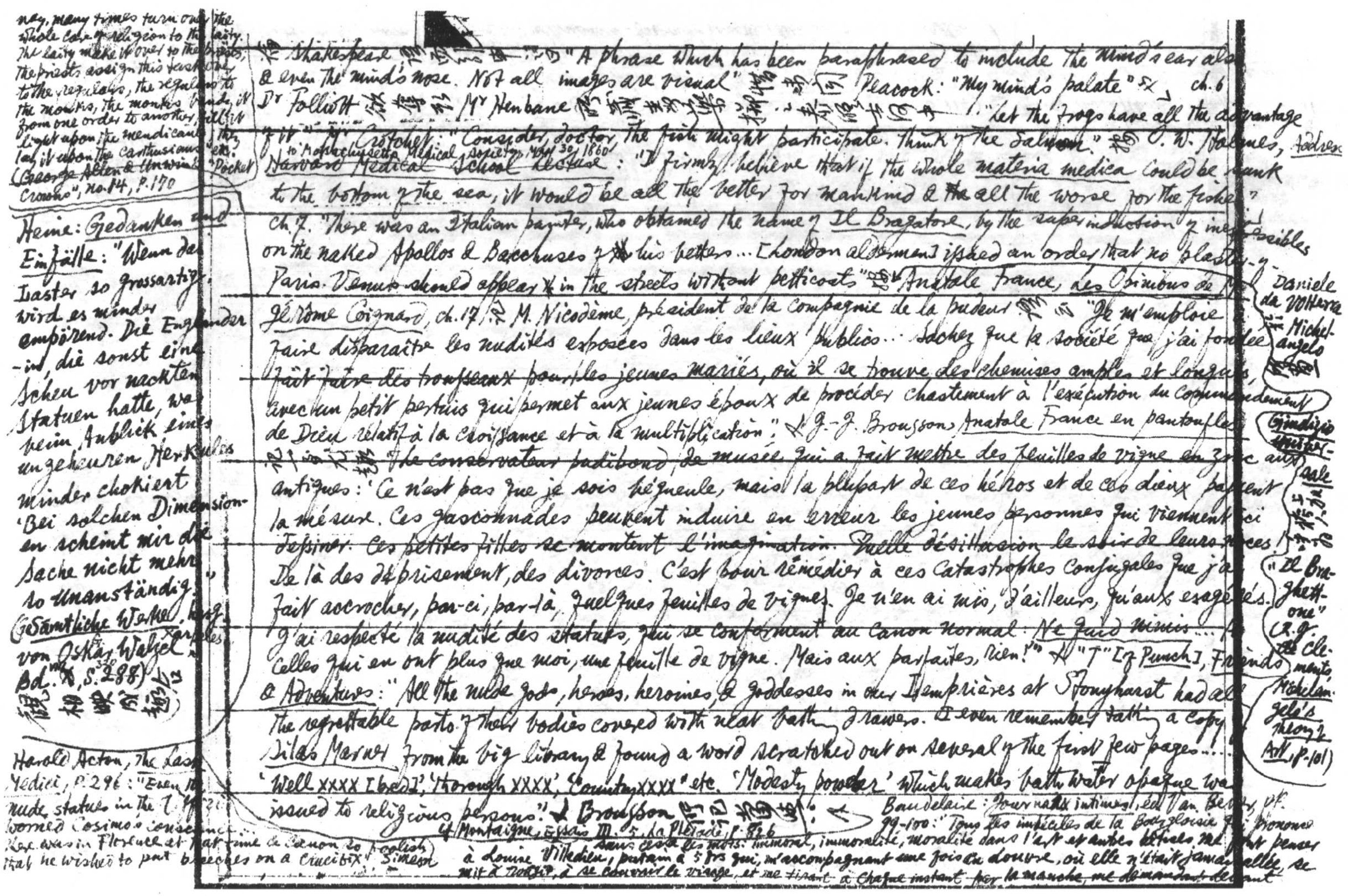
[redacted]

車失之

自辯一段議論極類官場現形記

Lyra Graeca, Vol. I, p. 115) 昭明云

"Wind's eye" 詩人 J. E. Downey, Creative Imagination, p.



ney, many times turn over the whole care of religion to the laity. The laity make it over to the priests; the priests assign this task to the regulars, the regulars to the monks, the monks hand it from one order to another, till it light upon the mendicants; they lay it upon the carthusians etc." (George Allen & Unwin's "Pocket Crowns", no. 14, p. 170

Heine: Gedanken und Einfälle: "Wenn das Laster so grossartig, wird es minder empörend. Die Engländer-in, die sonst eine Scheu vor nackten Statuen hatte, war beim Anblick eines ungeheuren Herkules minder chokiert. 'Bei solchen Dimensionen scheint mir die Sache nicht mehr so unanständig.'" (Sämtliche Werke, hrsg. von Oskar Walzel, Bd. X, S. 288) [illegible] 相映成趣

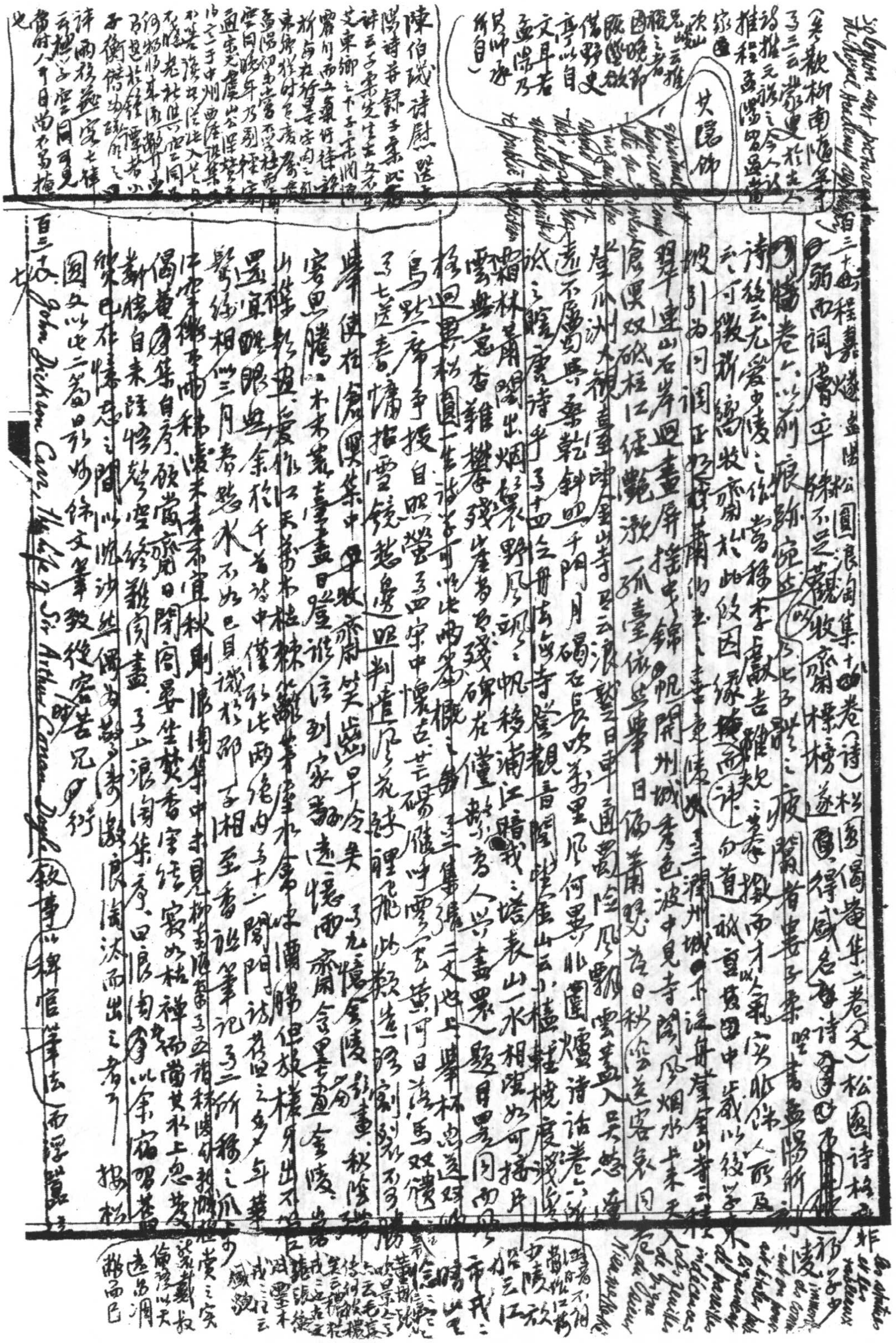
Harold Acton, The Last Medici, p. 296: "Even the nude statues in the Uffizi worried Cosimo's conscience… [illegible] was in Florence at that time de Lanson so foolish that he wished to put breeches on a crucifix." Simeon

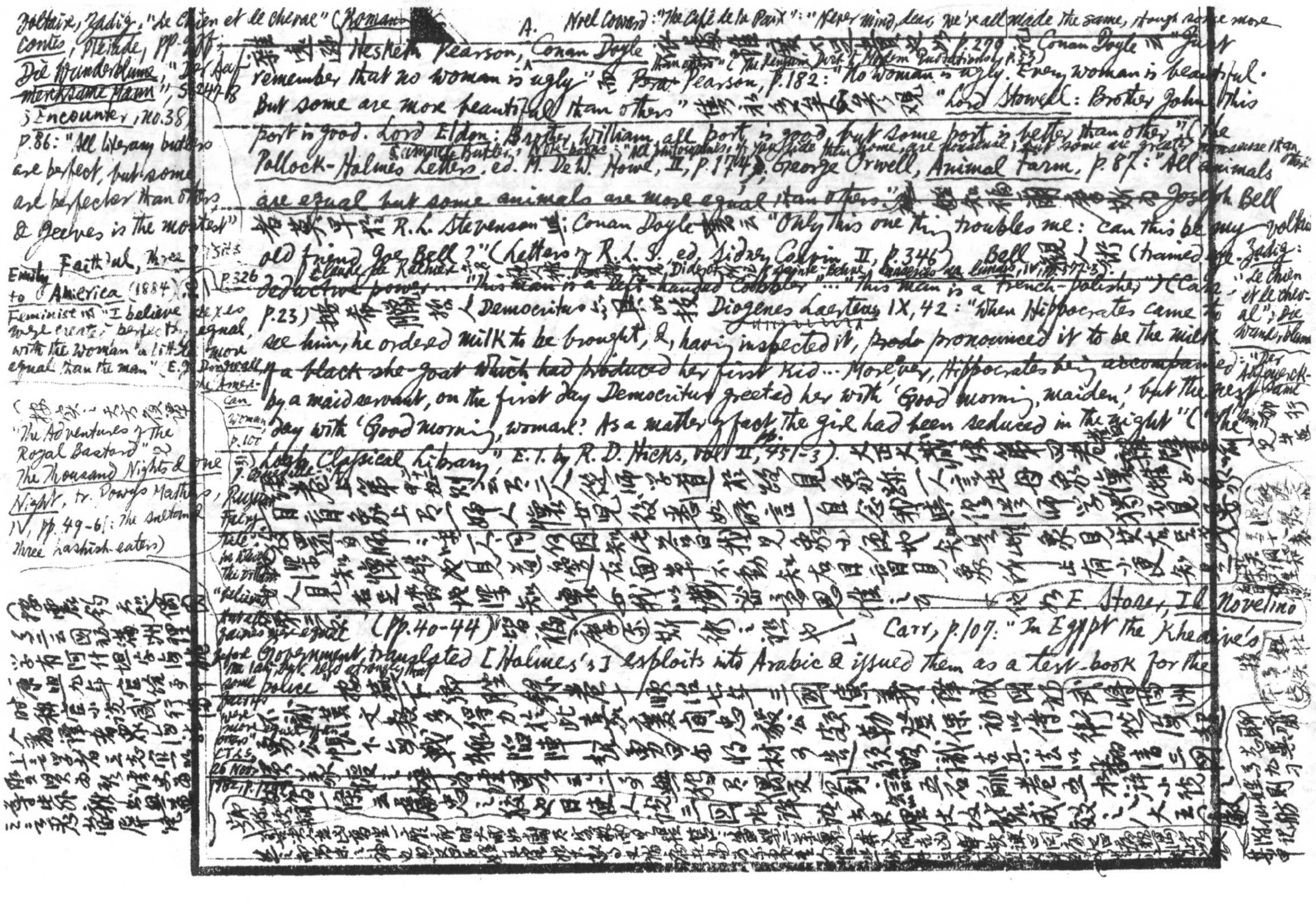
[illegible] Shakespeare [illegible]："A phrase which has been paraphrased to include the mind's ear also & even the mind's nose. Not all images are visual" [illegible] Peacock: "My mind's palate" 云 ch. 6 Dr Folliott [illegible] Mr Henbane [illegible] ."Let the frogs have all the advantage of it". Mr Crotchet: "Consider, doctor, the fish might participate. Think of the salmon." 按 O. W. Holmes, Address to Massachusetts Medical Society, May 30, 1860 ~~Harvard Medical School lecture~~: "I firmly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind & all the worse for the fishes." ch. 7. "There was an Italian painter, who obtained the name of Il Bragatore, by the superinduction of inexpressibles on the naked Apollos & Bacchuses of his betters… [London aldermen] issued an order that no plaster-of-Paris Venus should appear in the streets without petticoats" 按 Anatole France, Les Opinions de M. Jérôme Coignard, ch. 17 記 M. Nicodème, président de la compagnie de la pudeur 云："Je m'emploie à faire disparaître les nudités exposées dans les lieux publics… Sachez que la société que j'ai fondée ~~fait faire des trousseaux pour les jeunes mariés, où il se trouve des chemises amples et longues,~~ avec un petit pertuis qui permet aux jeunes époux de procéder chastement à l'exécution du commandement de Dieu relatif à la croissance et à la multiplication"; 又 J.-J. Brousson, Anatole France en pantoufles 記 [illegible] ~~le conservateur pudibond de musée~~ qui a fait mettre des feuilles de vigne en zinc aux antiques: "Ce n'est pas que je sois bégueule, mais la plupart de ces héros et de ces dieux passent la mesure. Ces gasconnades peuvent induire en erreur les jeunes personnes qui viennent ici dessiner. ~~Ces petites filles se montent l'imagination. Quelle désillusion le soir de leurs noces!~~ De là des dépérissements, des divorces. C'est pour remédier à ces catastrophes conjugales que j'ai fait accrocher, par-ci, par-là, quelques feuilles de vigne. Je n'en ai mis, d'ailleurs, qu'aux exagérés. J'ai respecté la nudité des statues, qui se conforment au canon normal. Ne quid nimis… À celles qui en ont plus que moi, une feuille de vigne. Mais aux parfaites, rien!" 又 "T" [of Punch], Friends & Adventures: "All the nude gods, heroes, heroines, & goddesses in our Lemprières at Stonyhurst had all the regrettable parts of their bodies covered with neat bathing drawers. I even remember taking a copy of Silas Marner from the big library & found a word scratched out on several of the first few pages… 'Well xxxx [bred]', 'thorough xxxx', 'Country xxxx' etc. 'Modesty powder' which makes bath water opaque was issued to religious persons." 與 Brousson 所記 [illegible]：

cf Montaigne, Essais III. 5, La Pléiade, p. 826

Baudelaire: Journaux intimes, éd. Van Bever, pp. 99-100: "Tous les imbéciles de la Bourgeoisie qui prononcent sans cesse les mots: immoral, immoralité, moralité dans l'art et autres bêtises me font penser à Louise Villedieu, putain à 5 frs qui, m'accompagnant une fois au Louvre, où elle n'était jamais allée, se mit à rougir, à se couvrir le visage, et me tirant à chaque instant par la manche, me demandait devant

Daniele da Volterra 之 Michelangelo [illegible] Giudizio Universale [illegible] "Il Braghettone" (e.g. Clements, Michelangelo's Theory of Art, p. 101)





Voltaire, Zadig, "Le Chien et le Cheval" (Romans et Contes, Pléiade, pp. 8 ff.; Die Wunderblume, "Der Aufmerksame Mann", S. 247-8)

Encounter, No. 38, p.86: "All literary butlers are perfect, but some are perfecter than others, & Jeeves is the mostest"

Emily Faithfull, Three [illegible] to America (1884), p.326 Feminist: "I believe the sexes were created perfectly equal, with the woman a little more equal than the man." E. J. Dingwall, The American Woman, p.100

（按 [illegible] "The Adventures of the Royal Bastard" in The Thousand Nights & One Night, tr. Powys Mathers, IV, pp. 49-61: The sultan & three hashish eaters）

A. Noel Coward: "The Café de la Paix": "Never mind, dear, we're all made the same, though some more [illegible]

[illegible] Hesketh Pearson, Conan Doyle [illegible] p.279 [illegible] Conan Doyle [illegible] "Just (The Penguin Dict. of Modern Quotations, p.53) remember that no woman is ugly" [illegible] ~~Pra~~ Pearson, p.182: "No woman is ugly. Every woman is beautiful. But some are more beautiful than others" [illegible] "Lord Stowell: Brother John, this port is good. Lord Eldon: Brother William, all port is good, but some port is better than other" (The Pollock-Holmes Letters, ed. M. DeW. Howe, II, p.174; Samuel Butler, Note-books: "All philosophies, if you ride them home, are nonsense; but some are greater nonsense than others"); George Orwell, Animal Farm, p.87: "All animals are equal but some animals are more equal than others." [illegible] Joseph Bell [illegible] R.L. Stevenson [illegible] Conan Doyle [illegible] "Only this one thing troubles me: can this be my old friend Joe Bell?" (Letters of R.L.S., ed. Sidney Colvin, II, p.346) Bell [illegible] (trained [illegible] deductive power... "This man is a left-handed cobbler"... "This man is a French-polisher" (Carr, p.23) [illegible] Claude le Rochier [illegible] Diderot [illegible] Sainte-Beuve, Causeries du lundi, IV, [illegible] 377-3) [illegible] Democritus [illegible] Diogenes Laertius IX, 42: "When Hippocrates came to see him, he ordered milk to be brought, &, having inspected it, ~~prodo~~ pronounced it to be the milk of a black she-goat which had produced her first kid... Moreover, Hippocrates being accompanied by a maidservant, on the first day Democritus greeted her with 'Good morning, maiden,' but the next day with 'Good morning, woman.' As a matter of fact the girl had been seduced in the night" ("The Loeb Classical Library" E.T. by R.D. Hicks, vol. II, pp. 451-3). [illegible]

[illegible] E. Storer, Il Novellino (pp.40-44) [illegible] Carr, p.107: "In Egypt the Khedive's Government translated [Holmes's] exploits into Arabic & issued them as a text-book for the police" [illegible]

Voltaire, Zadig: "Le Chien et le Cheval"; Die Wunderblume: "Der Aufmerksame Mann"

倩殺旗下人自僅

史外新，亦不詳其

譯報可）

莊諧選錄卷二

記胡文忠公曰草

野中全此粉澤傳

為師為書謂為[illegible]

鴉片所謂為[illegible]謹[illegible]

第世之不相國可

笑也八日本人[illegible]

破崙傳[illegible]行[illegible]

擄去一冊藏度甚

秘不使人見[illegible]即為

華之知[illegible]詳傳也

貝喬[illegible]子木出之吟

陳道光二十一年

英人攻陷寧波

貝著變經我幕

目擊身經作此

持概卷一疊啟

全[illegible]咽暮著筋早

旗[illegible]衛青主家

不堪翠館雙聲[illegible]

女

怨艳

善譯[illegible]也

作小雅自注五日練

序[illegible]審隱存字

大成殿士娼[illegible]狀元

女招鬱郭士文為[illegible]

海島吳老載東[illegible]

秋[illegible]雅平[illegible]也精衛對

忠在[illegible]當時[illegible]若本官籍[illegible]孔尚大如七山

Cam, p. 142: [illegible]

Colonel F. N. Maude: "the advantage of either sword or lance in cavalry work is that a weapon [illegible] would drop the man at once. [illegible] a still [illegible] on for a couple of hours" 操戈[illegible]從說 Amurandr: La belle est folle, [illegible]

[illegible] la [illegible] (cf. Larousse du XXe Siècle, art. "Souvenirs") & Cam, p. 34: "He repeated the emphatic clause ... illustrated by a passage which has been repeated over & over [illegible]

"Is there any point to which you would wish to draw my attention?" "To the curious incident of the dog in the night-time." "The dog did nothing in the night-time." "That was the curious incident."

XLIX. [illegible] 撲也亦[illegible]若時新[illegible]希臘[illegible]

"When [Thales] was asked why he had no children, he replied 'because he loved children'" (I, 26). "[illegible] weeping for [illegible] 'but it is of no avail,' he replied 'that is why I weep, because it is of no avail'" (I, 63, vol. I, p. 65); "When someone asked him why he laughed when no one was near, he replied 'that is just the reason'" (I, 108, vol. I, p. 113)

機杼如一

T. S. Eliot 嘗讀福爾摩斯探案，見 T. S. Eliot: A Symposium, compiled by R. March & Tambimuttu, p. 90 [illegible]

經穩卿[illegible]選錄卷一密會一則，即足[illegible]檢之歐洛

（作於同治二年）

百三十五. 以英語入詩者莫先於高錫恩（友石齋集卷八之閨詞前第六十二則 husband 之第八首之度理而且發時）

已備錄之如第三首之[illegible]家[illegible]士勸[illegible]使歐洲[illegible]查筆記

著 To Marry 也，詩作於同治十年 同治五年[illegible]試椿[illegible]出使歐洲

[illegible]附海回勝遊草包姓別墅第二首云 彌思（自注譯言小字是安女兒也）好手明慧

稱解[illegible]花[illegible]百[illegible]書影[illegible]中華之趙[illegible]堂居

古詩賸 子奇復用前韻成雜感四章見示依次答之第二首云 英法[illegible]通商

求五口[illegible]毒人選[illegible]首[illegible]度一吠凡犬（自注粵呼犬曰狗）物有相畏性所

因 Dog 也 同治十年 王芝 海客日談卷六 三月丙戌

了亥日香港 行名 自注 洋 閣 至 蕭 陳主人 第二首云 潮打黃[illegible]海色濃一樣

花雨澳門西碧醲[illegible]上紅[illegible] 學西洋的令飲（自注[illegible]令飲也）drink tea

海客日談 [illegible] 莫言利[illegible] 最六二人操[illegible]如息土天也[illegible]洛[illegible]也[illegible]眼也黑[illegible]也 操[illegible]緣海

米[illegible]輔[illegible]

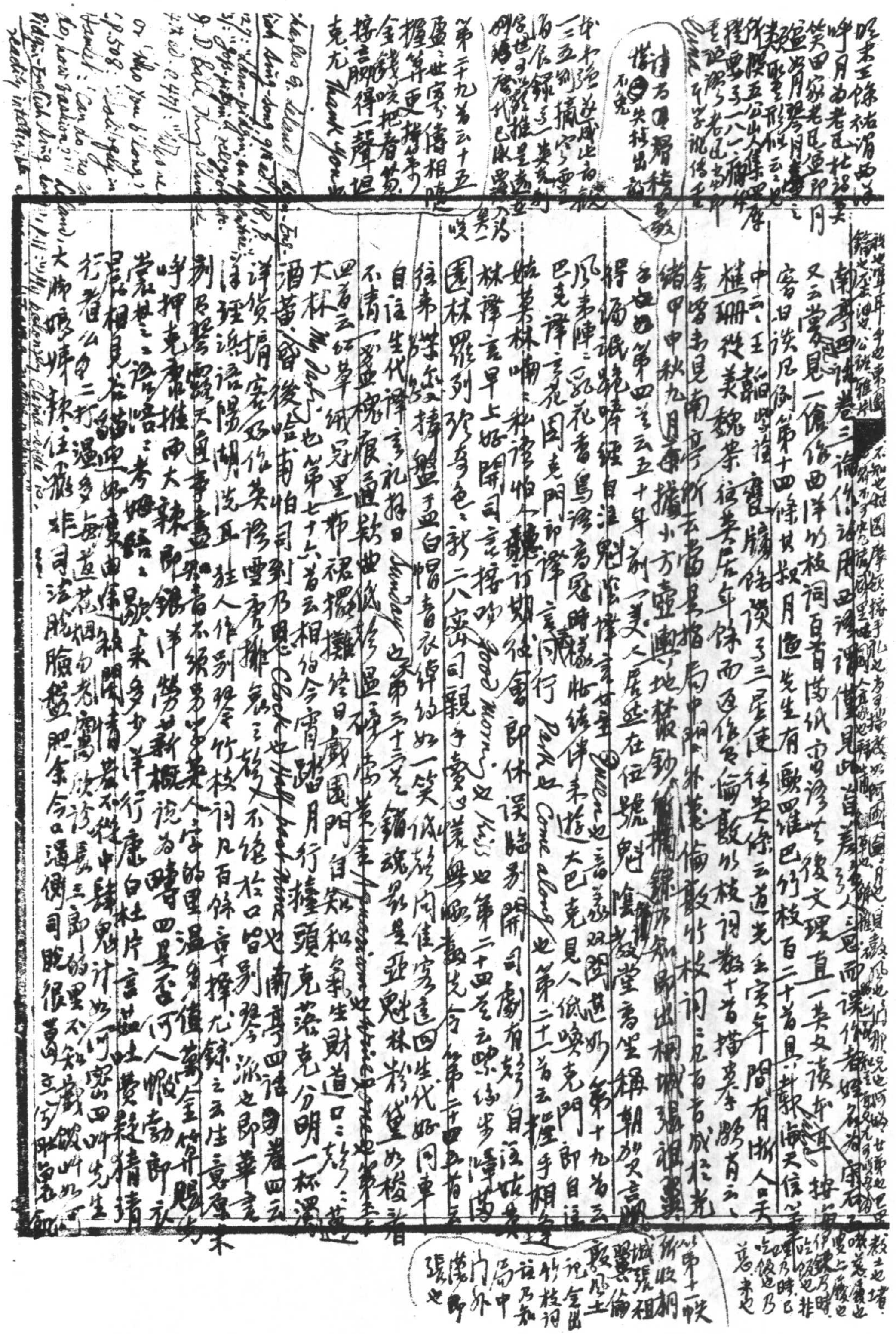
見[illegible]內[illegible]

Silver Blaze

[illegible] 彌思 [illegible] 律師 [illegible]

[illegible] 緒二十七年

I believe [illegible] What you may expect [illegible]



Arnold Silcock, Wayfarer in [illegible] p.30 : "… C.G. … also was the only [illegible] to make use of … pidgin-English"

媿離傑休致乞𥬇

我於波爾勒斯等[illegible]二集[illegible]鈔中僧[illegible]路[illegible]人不[illegible]擬[illegible]華摘[illegible]棒[illegible]歐人某勸[illegible]想[illegible]曰[illegible]求勸[illegible]摘南[illegible]棒[illegible]友怪閑曰[illegible]操[illegible]如[illegible]乎[illegible]知[illegible]實[illegible]甚知如[illegible]傷[illegible]西[illegible]三果中[illegible]計也

西張慧劍欲不修詞

[illegible]建安[illegible]

[illegible]三[illegible]賦

吳[illegible]用[illegible]

詩以[illegible]

[illegible]十四[illegible]多用[illegible]

[illegible]劉[illegible]多[illegible]超拔

西劉[illegible]

篇[illegible]

[illegible]

視[illegible]

滑推㑩問是何時定內橫因用亟絕一夜纔當溫內脫自鳴鐘語克勞基

Pidgin 也 one, two, three 也 account 也 tael 也 dollar 也 wash 也 who belong 也 today 也 Come

2-hy 也 good 也 Woman 也 have 也 [illegible] 也 [illegible] 也 other-two 也 belong 也 three 也

fat 也 pak 也 third 也 luggage 也 what time 也 dinner 也 wine 也 one night 也 Clock 也

光緒以後士夫之粗俗莫不[illegible]說洋話匪特譯解問見之詩者與問莊諧雅俗並

之有綱倫博以嗤[illegible]和傳法國[illegible]巴[illegible]學故[illegible]第一辭乾隆五

十七年十月二十七日早[illegible]英[illegible]云[illegible]嘆咭唎國[illegible]第二件

[illegible]在京西洋人等令其認識據稟稱原有西洋字一件伊等俱能認識謹譯[illegible]

此[illegible]英吉利國字[illegible]伊等不能認識云云[illegible]錢何時而中風氣大變矣又

張蔭桓[illegible]堂請譯[illegible]為四[illegible]御製知時草詩五律六韻序曰西洋

有草名僧息底斡譯言為知時之貝使[illegible]種以至以手撫之則眠

郊南都[illegible]郎 Weather Plant 新字譯意[illegible]

嘉[illegible]傳檢[illegible]出之今下會[illegible]魂九死餘一首注云[illegible]莫稱信譯之人

馬[illegible]翁未詳其[illegible]則不知何[illegible]批[illegible] Major 字貝民誤譯會了

劉子翬屏山全集二十卷屏山[illegible]義理[illegible]朱子撰劉公墓表稱少時

佛老[illegible]淨寂滅之說後於易得入德之門以不遠復三字符[illegible]作復齋銘[illegible]信論

以見志[illegible]云後齋銘集中未見會觀論學宗[illegible]

[illegible]所謂[illegible]中一[illegible]弟子[illegible]門[illegible]實別開

[illegible]詞[illegible]排[illegible]出[illegible]言[illegible]以去七絕為最佳[illegible]

戲閒境[illegible]之[illegible]首道[illegible]之[illegible]風趣者詩[illegible]

雖[illegible]呂居仁友善[illegible]都不作江西體[illegible]其粗直[illegible]集[illegible]

[illegible]聖傳論此甲彼乙不能相[illegible]心[illegible]主[illegible]爭鳴不[illegible]至[illegible]各守其偏聖人之道[illegible]

[illegible]果[illegible]同[illegible]知[illegible]其[illegible]

三上馬[illegible]之[illegible]情[illegible]李[illegible]後[illegible]三篇[illegible]

川決[illegible]知[illegible]者[illegible]為[illegible]

[illegible]中[illegible]誠情也[illegible]

不[illegible]樂[illegible]非[illegible]鳥江亭[illegible]詩[illegible]

[illegible]四[illegible]書雜論下[illegible]

[illegible]

(詳於[illegible])

(鄧世[illegible]因[illegible]乾[illegible]詩見故宮週刊)

(要於[illegible]知)

(四百五十四期)

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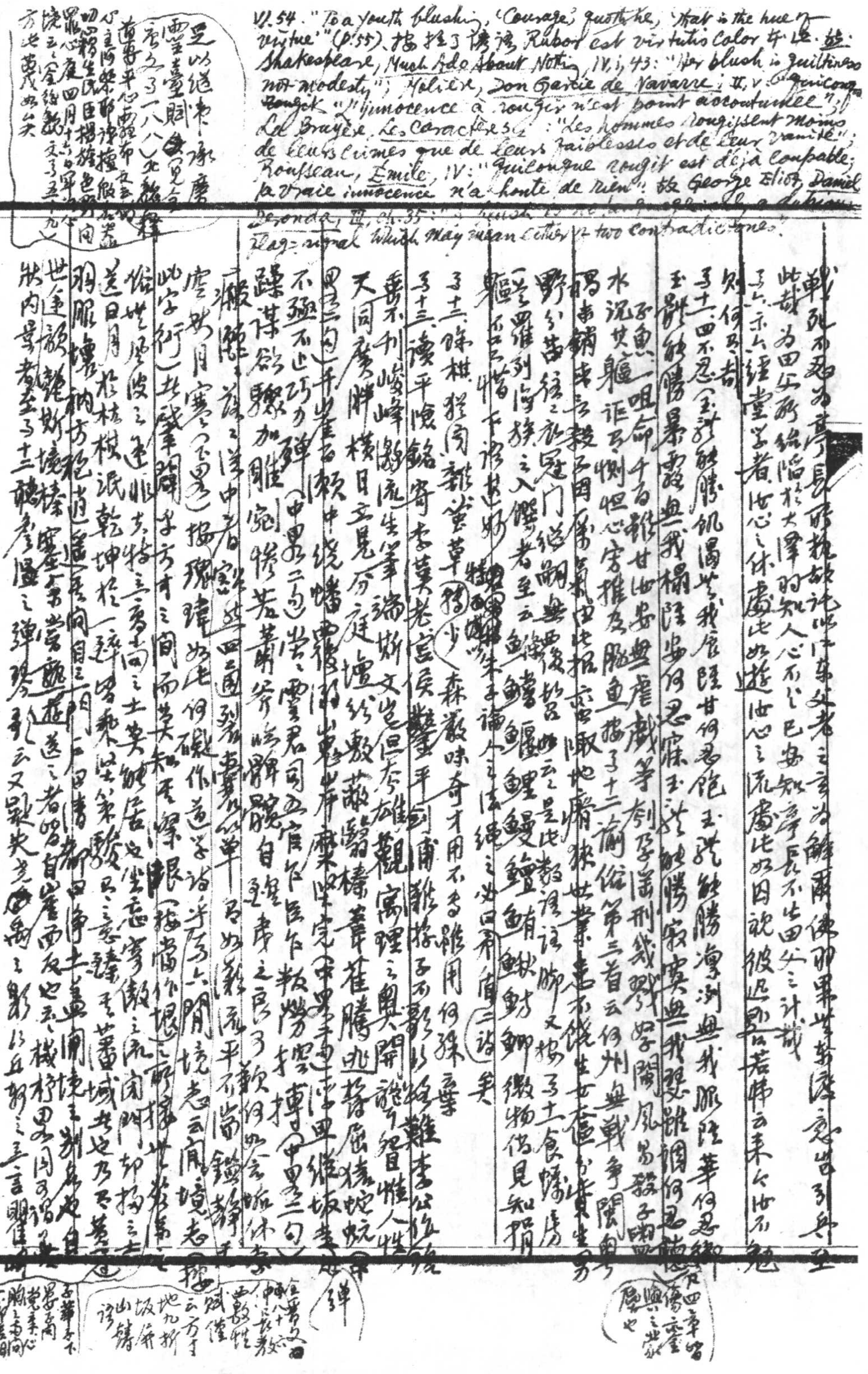
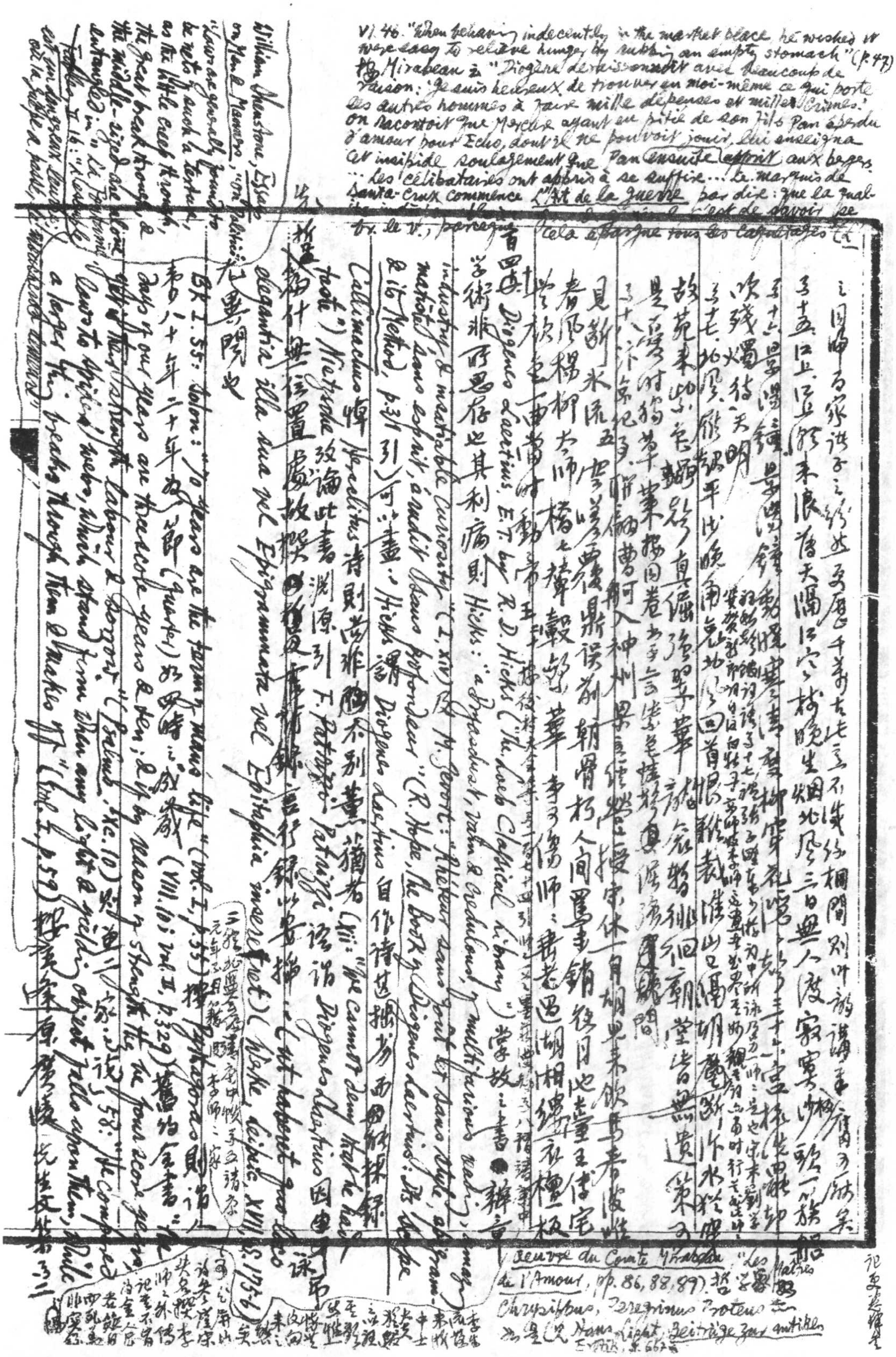


VI. 54. "To a youth blushing, 'Courage,' quoth he, 'that is the hue of virtue'" (p. 55)、按拉丁諺 Rubor est virtutis color 本此。參：Shakespeare, *Much Ado about Nothing*, IV, i, 43: "Her blush is guiltiness not modesty"; Molière, *Don Garcie de Navarre*, II, v: ~~"Quiconque rougit~~ "L'innocence à rougir n'est point accoutumée"; La Bruyère, *Les Caractères*: "Les hommes rougissent moins de leurs crimes que de leurs faiblesses et de leur vanité"; Rousseau, *Émile*, IV: "Quiconque rougit est déjà coupable; la vraie innocence n'a honte de rien"; 參 George Eliot, *Daniel Deronda*, III, ch. 35: "a blush is no language: only a dubious flag-signal which may mean either of two contradictories."



VI. 46. "When behaving indecently in the market place he wished it were easy to relieve hunger by rubbing an empty stomach" (p. 47)
按 Mirabeau 云 "Diogène déraisonnoit avec beaucoup de raison: 'Je suis heureux de trouver en moi-même ce qui porte les autres hommes à faire mille dépenses et mille crimes.' On racontoit que Mercure ayant eu pitié de son fils Pan éperdu d'amour pour Echo, dont il ne pouvoit jouir, lui enseigna cet insipide soulagement que Pan ensuite apprit aux bergers … les célibataires ont appris à se suffire … Le marquis de Santa-Cruz commence L'Art de la guerre par dire: que la qualité [illegible] c'est de savoir se [illegible] … parce que cela épargne tous les capitulages [illegible]

之同師為家洪子之綺然予尾千叢古北之不[illegible]桐間別州諸講手補白而[illegible]案

予十五 江上 江上[illegible]來浪[illegible]天[illegible]村曉生烟 北風三日無人渡 寂寞沙頭一艇船

予十六 [illegible]鐘 [illegible]鐘[illegible]事[illegible]柳[illegible]花[illegible]

吹殘燭待天明

予十七 北風 [illegible]平沙晚角[illegible]山地[illegible]回首[illegible]根[illegible]戴[illegible]山[illegible]胡[illegible]水[illegible]

故苑來[illegible]真[illegible]事[illegible]回[illegible]朝[illegible]堂[illegible]遺[illegible]

是[illegible]草[illegible]卷[illegible]言[illegible]真[illegible]問

予十八 [illegible]曹[illegible]神州[illegible]

見新米流五[illegible]鼎新[illegible]朝[illegible]人間[illegible]錯[illegible]王[illegible]宅

春風楊柳太師橋[illegible]華[illegible]師[illegible]老[illegible]湖[illegible]板

[illegible]動[illegible]

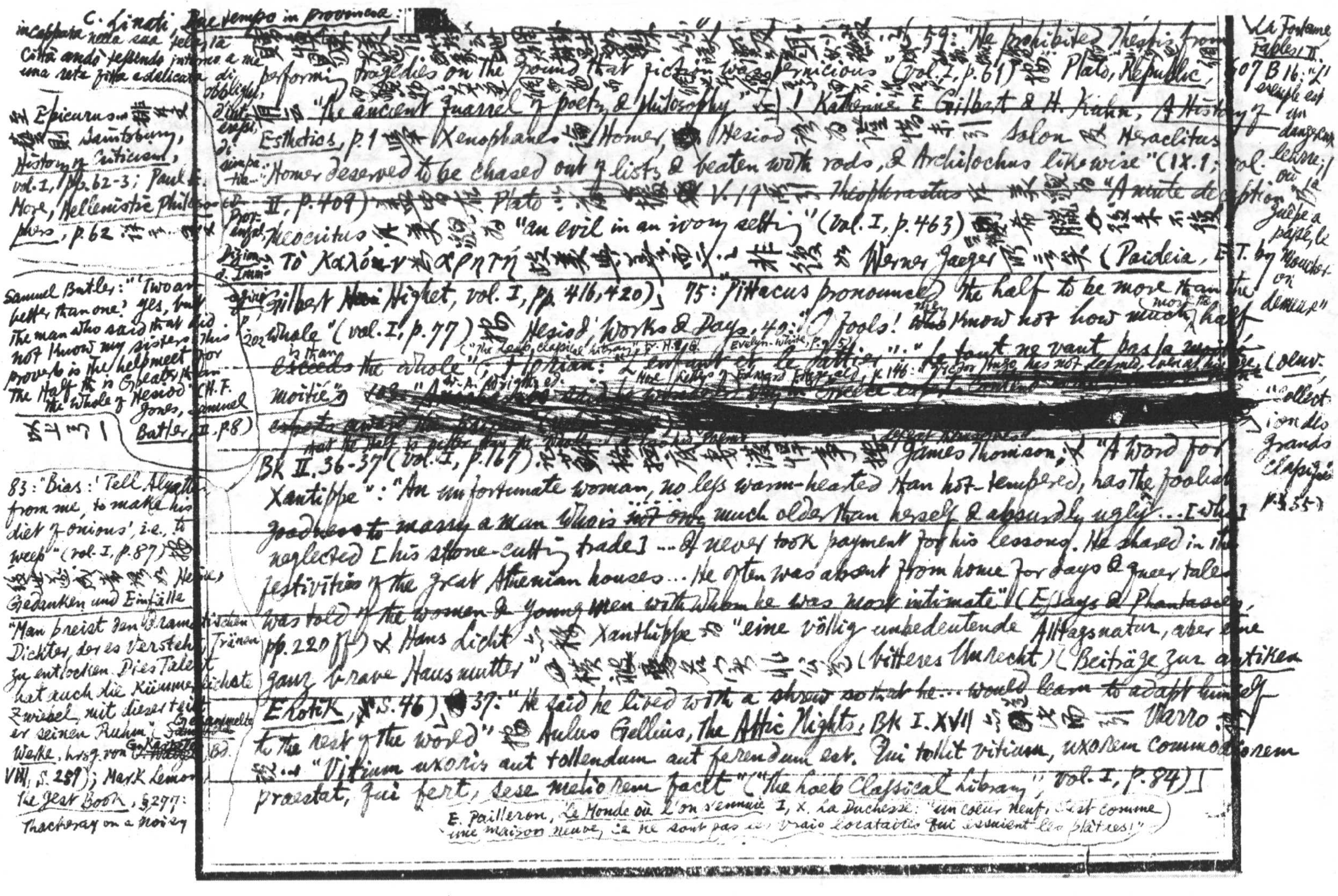
晉四十 Diogenes Laertius, E. T. by R. D. Hicks ("The Loeb Classical Library") 掌故之書 辯章學術非所思存也 其利病則 Hicks: "a Proselast, valuable & credulous, of multifarious industry & insatiable curiosity" (I, xiv) 及 M. Sevort: "Ritratto dans tout le sens du mot, véhicule dans esprit, érudit sans profondeur" (R. Hope, The Book of Diogenes Laertius: Its Spirit & its Method, p. 31 引) 可以盡。Hicks 謂 Diogenes Laertius 自作詩甚拙劣 而[illegible]錄 Callimachus 悼 Heraclitus 詩則尚非[illegible]不別[illegible]猶者 (XII: "he cannot deny that he has taste") Nietzsche 致論此書淵源 引 F. Patrizzi 語 謂 Diogenes Laertius 因[illegible]詠 [illegible]錄[illegible]行錄 以[illegible] "Cui[illegible] habebat … elegantiis illa sua vel Epigrammata vel Epitaphia inseruit" (Werke, Leipzig XVII, S. 175-6) [illegible]什無從置[illegible]故[illegible]

BK. I. 55: Solon: "70 years are the term of man's life" (vol. I, p. 55) 按 Pythagoras 則謂人壽八十年 二十年為節 (quarter) 如四時之分 (VIII. 10: vol. II, p. 329) 舊約全書云 "The days of our years are threescore years & ten; & if by reason of strength they be fourscore years, yet is their strength labour & sorrow" (Psalms, xc. 10) 對勘 [illegible] 58: "He compared laws to spiders' webs, which stand firm when any light & yielding object falls upon them, while a larger thing breaks through them & makes off" (vol. I, p. 59) [illegible]原[illegible]先生文[illegible]

William Shenstone, Essays on Men & Manners, "On Politics": "Laws are generally found to be nets of such a texture, as the little creep through, the great break through, & the middle-sized are alone entangled in" 九[illegible]隙也 La Fontaine, Fables, II. 16: "L'exemple est un dangereux leurre … où la guêpe a passé, le moucheron demeure"

Oeuvre du Comte Mirabeau "Les Hiérodules" de l'Amour, pp. 86, 88, 89). 哲学[illegible] Chrysippus, Peregrinus Proteus [illegible] 皆見 Hans Licht, Beiträge zur antiken Erotik [illegible]

[illegible]



C. Linati, Due tempo in provincia: "incappata nella sua felpa la città andò tessendo intorno a me una rete fitta e delicata di obblighi, d'interessi, di simpatie…" cfr. Prof. [illegible] Dizion. d. Imm. [illegible] p. 202

[illegible] Epicurus [illegible] Saintsbury, History of Criticism, vol. I, pp. 62-3; Paul E. More, Hellenistic Philosophers, p. 62 [illegible]

Samuel Butler: "'Two are better than one;' yes, but the man who said that did not know my sisters. This proverb is the helpmeet for The Half is Greater than the Whole of Hesiod" (H. F. Jones, Samuel Butler, II, p. 8) [illegible]

83: "Bias: 'Tell Alyattes from me, to make his diet of onions,' i.e., to weep" (vol. I, p. 87) [illegible] Heine, Gedanken und Einfälle: "Man preist den dramatischen Dichter, der es versteht Tränen zu entlocken. Dies Talent hat auch die kümmerlichste Zwiebel, mit dieser teilt er seinen Ruhm" (~~Sämtliche~~ Gesammelte Werke, hrsg. von G. Karpeles, Bd. VIII, S. 289); Mark Lemon, The Jest Book, §277: Thackeray on a noisy

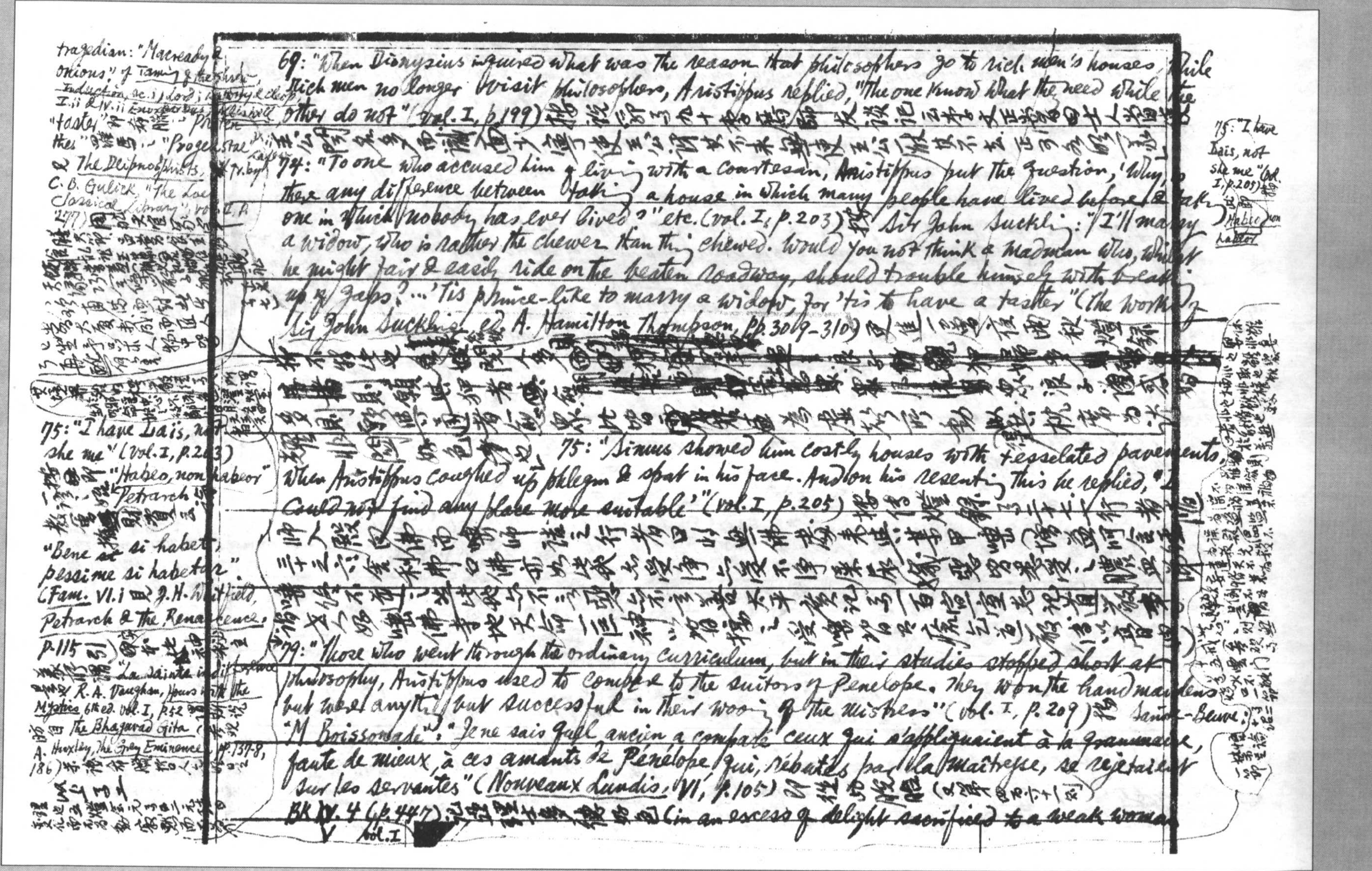
[illegible] 59: "He prohibited Thespis from performing tragedies on the ground that fiction was pernicious" (vol. I, p. 61) [illegible] Plato, Republic, 607 B [illegible] "the ancient quarrel of poetry & philosophy" [illegible] Katherine E. Gilbert & H. Kuhn, A History of Esthetics, p. 1 [illegible] Xenophanes [illegible] Homer, [illegible] Hesiod [illegible] Solon [illegible] Heraclitus: "Homer deserved to be chased out of lists & beaten with rods, & Archilochus likewise" (IX. 1; vol. II, p. 409) [illegible] Plato [illegible] V. 19 [illegible] Theophrastus [illegible] "A mute deception" [illegible] Theocritus [illegible] "an evil in an ivory setting" (vol. I, p. 463) [illegible] Τὸ καλὸν χρηστή [illegible] Werner Jaeger [illegible] (Paideia, E.T. by Gilbert Highet, vol. I, pp. 416, 420)] 75: Pittacus pronounced the half to be more than the whole" (vol. I, p. 77) [illegible] Hesiod, Works & Days, 40: "O fools! they know not how much more the half is than ~~exceeds~~ the whole" ("The Loeb Classical Library" E.T. H. G. Evelyn-White, p. 5); Florian: L'enfant et le dattier: "… le tout ne vaut pas la moitié" Oeuv. [illegible]

[redacted]

BK II. 36-37 (vol. I, p. 167) [illegible] James Thomson, "A Word for Xantippe": "An unfortunate woman, no less warm-hearted than hot-tempered, has the foolish goodness to marry a man who is ~~not only~~ much older than herself & absurdly ugly… [who] neglected [his stone-cutting trade] … & never took payment for his lessons. He shared in the festivities of the great Athenian houses… He often was absent from home for days & queer tales was told of the women & young men with whom he was most intimate" (Essays & Phantasies, pp. 220 ff.) & Hans Licht [illegible] Xanthippe [illegible] "eine völlig unbedeutende Alltagsnatur, aber eine ganz brave Hausmutter" [illegible] (bitteres Unrecht) (Beiträge zur antiken Erotik, S. 46) [illegible] 37: "He said he lived with a shrew so that he… would learn to adapt himself to the rest of the world" [illegible] Aulus Gellius, the Attic Nights, BK I. XVII [illegible] Varro: [illegible] "Vitium uxoris aut tollendum aut ferendum est. Qui tollit vitium, uxorem commodiorem praestat, qui fert, sese meliorem facit" ("The Loeb Classical Library", vol. I, p. 84)]

E. Pailleron, Le Monde où l'on s'ennuie I, x. La Duchesse: "un coeur neuf, c'est comme une maison neuve, ce ne sont pas les vrais locataires qui essuient les plâtres!"

La Fontaine, Fables, II. 16: "L'exemple est un dangereux leurre; où la guêpe a passé, le moucheron demeure" (Oeuv.: "Collection des Grands Classiques" p. 55)



tragedian: "Macready & onions"; cf. Taming of the Shrew, Induction, sc.1; Lord: "anything & chop" I.ii & IV.ii Enobarbus [illegible] "taster" [illegible] "Progestae" [illegible] & The Deipnosophists, tr. by C. B. Gulick, "The Loeb Classical Library", vol. II, p.277) [illegible]

69: "When Dionysius inquired what was the reason that philosophers go to rich men's houses, while rich men no longer visit philosophers, Aristippus replied, 'The one know what they need while the other do not'" (Vol. I, p.199) 按說郛卷九十李廌師友談記云李文正嘗曰士人當至公門名多而識面少寧使王公訝其不來無使王公厭其不去正可參照

74: "To one who accused him of living with a courtesan, Aristippus put the question, 'Why, is there any difference between taking a house in which many people have lived before & taking one in which nobody has ever lived?'" etc. (Vol. I, p.203) 按 Sir John Suckling: "I'll marry a widow, who is rather the chewer than thing chewed. Would you not think a madman who, whilst he might fair & easily ride on the beaten roadway, should trouble himself with breaking up of gaps? … 'Tis prince-like to marry a widow, for 'tis to have a taster" (The Works of Sir John Suckling, ed. A. Hamilton Thompson, pp.309-310) 更進一解 夜雨秋燈錄 [illegible]

~~[illegible]~~

多則點選過者一眾比皆為虛 [illegible] 所動 [illegible] 枕席為 [illegible] 粉色事也

75: "I have Lais, not she me" (Vol. I, p.203) 按 [illegible] "Habeo, non habeor" Petrarch [illegible] "Bene est si habet, pessime si habetur" (Fam. VI.i 見 J. H. Whitfield, Petrarch & the Renaissance, p.115 引) [illegible] "La sainte indifférence" [illegible] R. A. Vaughan, Hours with the Mystics 6th ed. Vol. I, p.42 [illegible] The Bhagavad Gita (A. Huxley, The Grey Eminence, pp.137-8, 186) [illegible]

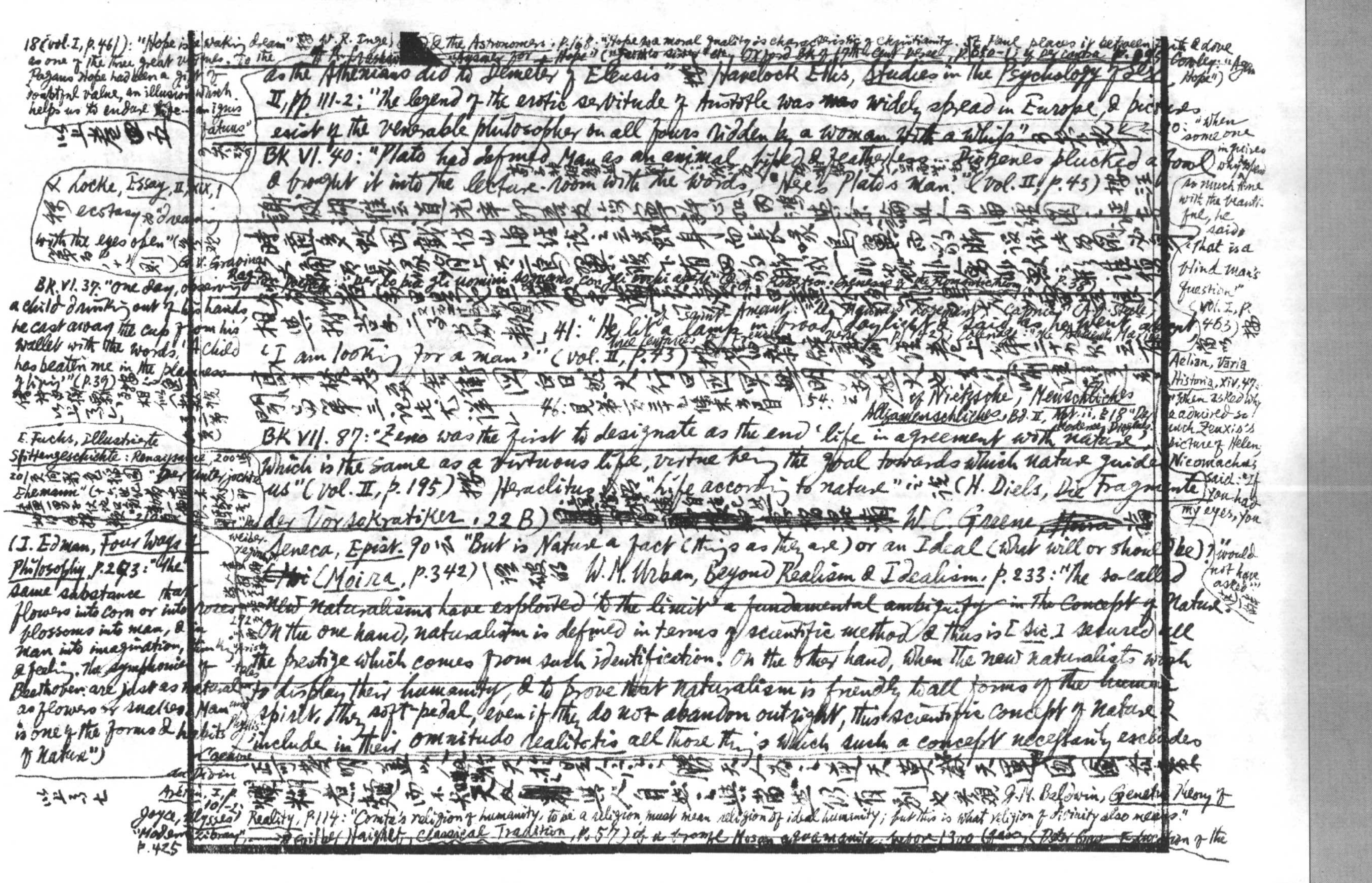
75: "Simus showed him costly houses with tesselated pavements, when Aristippus coughed up phlegm & spat in his face. And on his resenting this he replied, 'I could not find any place more suitable'" (Vol. I, p.205) 按傳燈錄卷二十七行者隨師入殿見佛而唾師誡之行者曰將無佛處來與某甲唾（增壹阿含經三十之六：舍利弗白佛亦如是我亦受淨亦受不淨屎尿膿血涕唾 [illegible] 太平廣記卷一百宣室志記道 [illegible] 諸文人好唾佛事地天帝一巨神以指按之受唾 [illegible]）

79: "Those who went through the ordinary curriculum, but in their studies stopped short at philosophy, Aristippus used to compare to the suitors of Penelope. They won the handmaidens but were anything but successful in their wooing of the mistress" (Vol. I, p.209) 按 Sainte-Beuve: "M. Boissonade": "Je ne sais quel ancien a comparé ceux qui s'appliquaient à la grammaire, faute de mieux, à ces amants de Pénélope qui, rebutés par la maîtresse, se rejetaient sur les servantes" (Nouveaux Lundis, VI, p.105) 以從功脫賂（文第四百六十一則）

BK IV. 4 (p.447) [illegible] (in an excess of delight sacrificed to a weak woman

Vol. I

75: "I have Lais, not she me" (Vol. I, p.203) 此即 Habeo non habeor



18 (Vol. I, p. 46|): "Hope is a waking dream" [illegible] W. R. Inge, [illegible] & The Astronomers, p. 168: "Hope as a moral quality is characteristic of Christianity. St Paul places it between faith & love as one of the three great virtues. To the Pagans Hope had been a gift of doubtful value, an illusion which helps us to endure life — an ignis fatuus" [illegible] Oxford Bk of 17th Cent. Verse, p. 850-1 [illegible] Cowley: "Against Hope")

以上卷四五

"as the Athenians did to Demeter of Eleusis" [illegible] Havelock Ellis, Studies in the Psychology of Sex, II, pp. 111-2: "The legend of the erotic servitude of Aristotle was widely spread in Europe, & pictures exist of the venerable philosopher on all fours ridden by a woman with a whip" [illegible]

20: "When some one inquired why we spend so much time with the beautiful, he said, 'That is a blind man's question'" (Vol. I, p. 463) [illegible]

BK VI. 40: "Plato had defined Man as an animal, biped & featherless… Diogenes plucked a fowl & brought it into the lecture-room with the words, 'Here's Plato's man.'" (Vol. II, p. 43) [illegible]

Locke, Essay, II, xix, 1 [illegible] ecstasy [illegible] "dreaming with the eyes open" [illegible] G. V. Gravina, Ragion poetica: "per ciò più gli uomini sognano con gli occhi aperti" [illegible] Robertson, Genesis of the Romantic Theory, p. 38) [illegible]

BK VI. 37: "One day, observing a child drinking out of his hands, he cast away the cup from his wallet with the words, 'A child has beaten me in the plainness of living'" (p. 39) [illegible]

[illegible] Saint-Amant: [illegible] A. J. Steele [illegible] 41: "He lit a lamp in broad daylight & said, as he went about, 'I am looking for a man'" (Vol. II, p. 43) [illegible] p. 142 [illegible]

[illegible] 46: [illegible] 54: [illegible] Nietzsche, Menschliches Allzumenschliches, Bd. II, Abt. ii, §18 "Der moderne Diogenes"

Aelian, Varia Historia, XIV, 47: "When asked why he admired so much Zeuxis's picture of Helen, Nicomachus said: 'If you had my eyes, you would not have asked'" [illegible]

BK VII. 87: "Zeno was the first to designate as the end 'life in agreement with nature,' which is the same as a virtuous life, virtue being the goal towards which nature guides us" (Vol. II, p. 195) [illegible] Heraclitus [illegible] "life according to nature" [illegible] (H. Diels, Die Fragmente der Vorsokratiker, 22 B) [illegible] W. C. Greene, Moira, p. 342) [illegible]

E. Fuchs, Illustrierte Sittengeschichte: Renaissance, 200-201 [illegible] "Der unterjochte Ehemann" [illegible]

Seneca, Epist. 90 [illegible] "But is Nature a fact (things as they are) or an Ideal (what will or should be)?" [illegible] W. M. Urban, Beyond Realism & Idealism, p. 233: "The so-called new naturalisms have exploited 'to the limit' a fundamental ambiguity in the concept of Nature. On the one hand, naturalism is defined in terms of scientific method & thus is [sic] secured all the prestige which comes from such identification. On the other hand, when the new naturalists wish to display their humanity, & to prove that naturalism is friendly to all forms of the human spirit, they soft-pedal, even if they do not abandon outright, this scientific concept of nature & include in their omnitudo realitatis all those things which such a concept necessarily excludes" [illegible]

(I. Edman, Four Ways of Philosophy, p. 293: "The same substance that flowers into corn or into roses blossoms into man, & man into imagination, thinking & feeling. The symphonies of Beethoven are just as natural as flowers or snakes. Man is one of the forms & habits of Nature")

[illegible] J. M. Baldwin, Genetic Theory of Reality, p. 114: "Comte's religion of humanity, to be a religion, must mean religion of ideal humanity; but this is what religion of divinity also means." [illegible] Gilbert Highet, Classical Tradition, p. 57) [illegible] before 1300 [illegible]

Joyce, Ulysses, "Modern Library", p. 425

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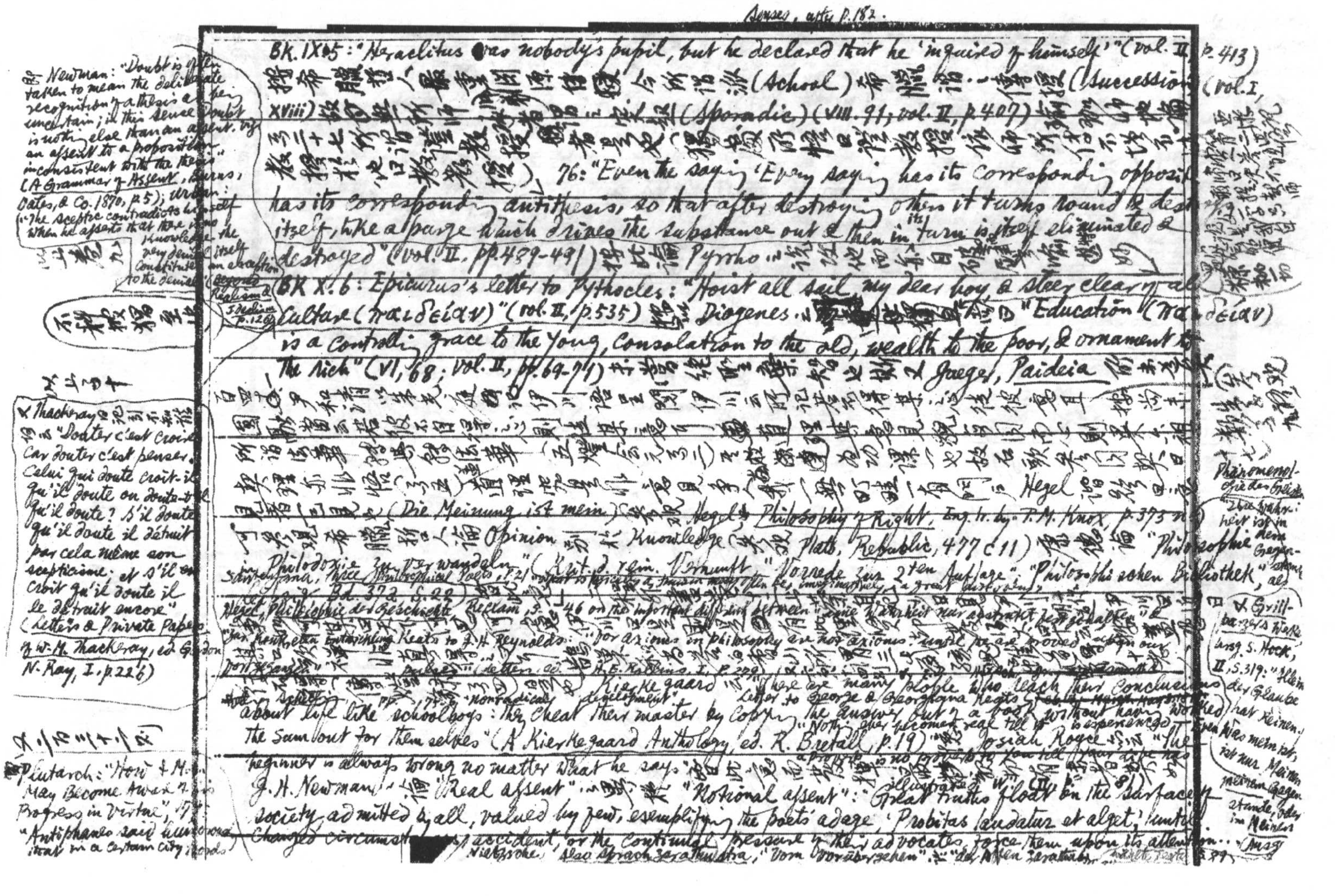


Senses, after p. 182.

BK. IX.5: "Heraclitus was nobody's pupil, but he declared that he 'inquired of himself'" (vol. II, p. 413) 按希臘哲人最重師承傳授，今所謂派(School)希臘語謂之傳授(Succession) (vol. I, XViii) 故自無所師承者謂之[illegible](Sporadic) (VIII. 91; vol. II, p. 407) [illegible] 參二十七所謂[illegible]教授者是也（獨覺所悟曰證教授，依師所傳[illegible]教授於他曰教教授） 76: "Even the saying 'Every saying has its corresponding opposite' has its corresponding antithesis, so that after destroying others it turns round to destroy itself, like a purge which drives the substance out & then in its turn is itself eliminated & destroyed" (vol. II, pp. 489-491) 按此論 Pyrrho 之說，[illegible]

BK X. 6: Epicurus's letter to Pythocles: "Hoist all sail, my dear boy, & steer clear of all culture (παιδείαν)" (vol. II, p. 535) 然 Diogenes 之[illegible]曰 "Education (παιδείαν) is a controlling grace to the young, consolation to the old, wealth to the poor, & ornament to the rich" (VI, 68; vol. II, pp. 69-71) [illegible] Jaeger, Paideia [illegible]

百四十五 尹和靖以事見伊川，語呈閱伊川云所記若不得某之心則是彼意耳 [illegible] 圓悟[illegible] [illegible] 所謂心迷法華轉（五燈會元卷二）[illegible] 契理亦非悟 [illegible] 見者已見也 [illegible] Hegel [illegible] (Die Meinung ist mein) [illegible] Hegel's Philosophy of Right, Eng. tr. by T. M. Knox, p. 373 [illegible] 可參觀希臘哲人論 Opinion 別於 Knowledge（參觀 Plato, Republic, 477 c11）[illegible] "Philosophie in Philodoxie zu verwandeln" (Krit. d. rein. Vernunft, "Vorrede zur 2ten Auflage"; "Philosophische Bibliothek", Bd. 37a, S. 22) [illegible] Santayana, Three Philosophical Poets, p. 21 "what is typically a truism may often be, imaginatively, a great discovery" Hegel, Philosophie der Geschichte, Reclam, S. 46 on the important difference between "eine Wahrheit nur abstrakt gehalten" [illegible] "zur konkreten Entwicklung" [illegible] Keats to J. H. Reynolds: "For axioms in philosophy are not axioms until they are proved upon our pulses" (Letters, ed. H. E. Rollins, I, p. 279) [illegible] Letter to George & Georgiana Keats [illegible] "Nothing ever becomes real till it is experienced—Even a proverb is no proverb to you till your life has illustrated it" [illegible] "non-radical development" pp. 77-8 [illegible] Kierkegaard [illegible] "There are many people who reach their conclusions about life like schoolboys: they cheat their master by copying the answer out of a book without having worked the sum out for themselves" (A Kierkegaard Anthology, ed. R. Bretall, p. 19) [illegible] Josiah Royce [illegible] "The beginner is always wrong no matter what he says" [illegible] J. H. Newman 之論 "Real assent" [illegible] "Notional assent": "Great truths float on the surface of society, admitted by all, valued by few, exemplifying the poets' adage 'Probitas laudatur et alget,' until changed circumstances, accident, or the continual pressure of their advocates force them upon its attention..." Nietzsche, Also sprach Zarathustra, "Vom Vorübergehen" [illegible] "der Affe Zarathustra" [illegible]

參 Newman: "Doubt is often taken to mean the deliberate recognition of a thesis as uncertain; in this sense Doubt is nothing else than an assent, viz. an assent to a proposition inconsistent with the thesis" (A Grammar of Assent, Burns, Oates, & Co. 1870, p. 5); Urban: "The sceptic contradicts himself when he asserts that there is no knowledge—the very denial itself constitutes an exception to the denial" (Beyond Realism & Idealism, p. 126) 以上卷九

不耕獲獨至此

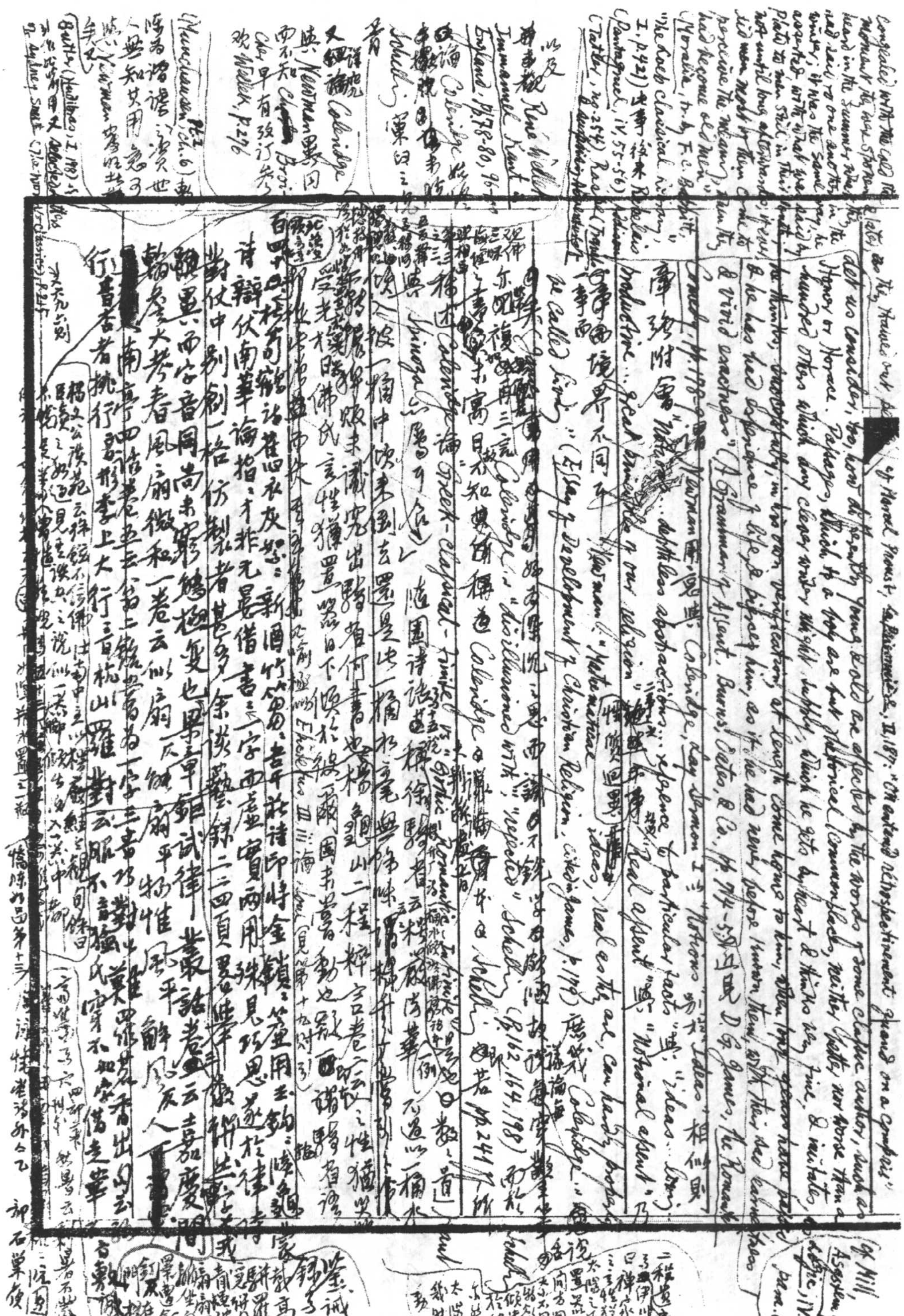
以上百四十

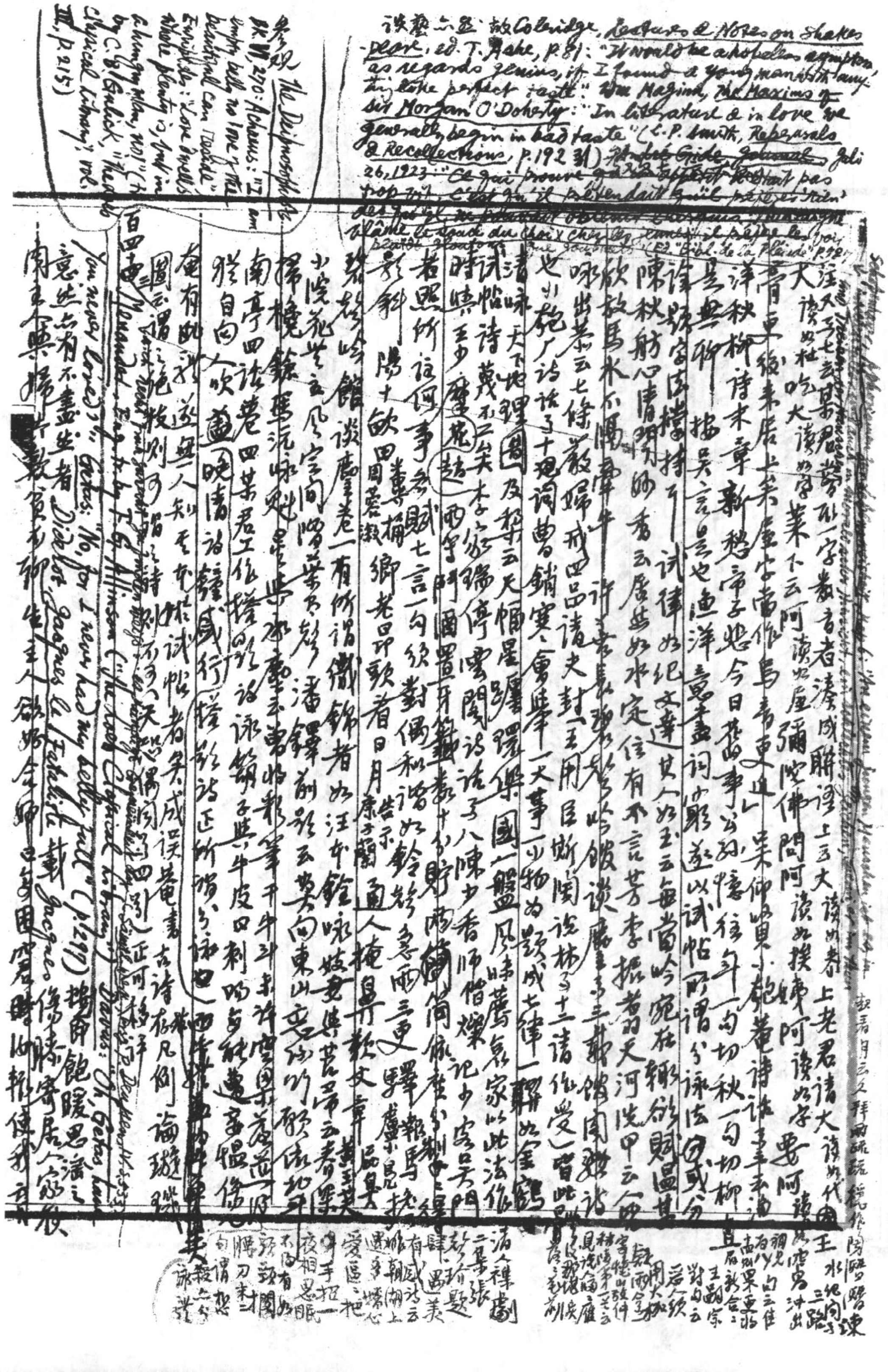
又 Thackeray 記引不知誰何詩 "Douter c'est croire
Car douter c'est penser.
Celui qui doute croit-il
qu'il doute ou doute-t-il
qu'il doute? S'il doute
qu'il doute il détruit
par cela même son
scepticisme; et s'il en
croit qu'il doute il
le détruit encore"
(Letters & Private Papers of W. M. Thackeray, ed. Gordon N. Ray, I, p. 226)

又二百三十六則 Plutarch: "How A Man May Become Aware of his Progress in Virtue", §7: "Antiphanes said humorously that in a certain city words [illegible]

Phänomenologie des Geistes: "Ihre Wahrheit ist in dem Gegenstande, als [illegible]"

又 Grillparzers Werke, hrsg. S. Hock, II, S. 319: "Klein der Glaube hat keinen. Was mein ist, ist nur Meinen, meinem Gegenstande, oder im Meinen" (Ausg. [illegible])





談藝六五：故Coleridge, *Lectures & Notes on Shakespeare*, ed. T. Ashe, p.81: "It would be a hopeless symptom as regards genius, if I found a young man with anything like perfect taste". Wm Maginn, *The Maxims of Sir Morgan O'Doherty*: "In literature & in love we generally begin in bad taste" (L.P. Smith, *Reperusals & Recollections*, p.192 引) ~~André Gide, Journal~~, Juli 26, 1923: ~~"Ce qui prouve qu'un esprit n'était pas trop vil, c'est qu'il prétendait qu'il préférait Racine~~ [illegible] blâme le goût du choix chez les jeunes: il préfère le [illegible] (Ed. "Bibl. de la Pléiade" p.7[illegible])

參觀 *The Deipnosophists*, Bk. VI, 270: Achaeus: "I am empty belly no love of the beautiful can trouble". Euripides: "Love dwells in plenty; and in a hungry man, not" (tr. by C. B. Gulick, "The Loeb Classical Library", vol. III, p.215)

汪（又子七去）某君嘗以一字叢言者湊成聯語，上云大讀（如泰）上老君請大讀（如代）王

大讀（如杜）吃大讀（如字）菜，下云阿讀（如屋）彌陀佛問阿讀（如撲）嬤阿讀（如字）要阿讀（如鴉）

青卞從來居上，宋人當作烏青東道，宋仲嶸、鮑叢詩話[illegible]

洋秋柳詩末章新愁帝子悲今日，舊事公孫憶往年，一句切秋，一句切柳

是無聊，搭吳言是也。漁洋意盡詞窮，遂以試帖所謂分詠法（或分

諸錄字法[illegible]試律如紀文達，其人如玉云每當吟魄在鄉，欲賦畫其

陳秋舫心清明翰香云屋無如水定，信有不言芳李，振者羽天河洗甲云人無

欲教馬水不[illegible]許[illegible]好吟餞談[illegible]闡鄉諸

吸出某云七條嚴婦戒四品請史封（王用臣斯陶說林卷十二請作愛）皆此

也（小）鮑[illegible]詩話[illegible]十[illegible]題詞曹銷寒會，集筆一大事（一物為題）成七律一聯如金鶴

清味天下地理圖及[illegible]云天幅星躔環樂國一盤風味[illegible]萬家以此法作

試帖詩義（不二矣）李[illegible]瑞停雲閣詩話（卷八）陳少香師偕燦記少安吳門

時讀王少[illegible]趙兩字門圖置牙籤數十[illegible]簡[illegible]

者照所注何事參賦七言一句，欲對偶和諧，如鈴[illegible]多悲雨三更[illegible]鞭馬捻

影斜陽十欽田周魯徽葉桐鄉老叩頭看日月康子[illegible]告示通人掩鼻[illegible]開文章[illegible]

[illegible]館談藪卷一有所謂織錦者如汪如鈴[illegible]

小說花世云風[illegible]問[illegible]潘鐸[illegible]云[illegible]向東山[illegible]

掃檐[illegible]

南亭四話卷四某君工作擔[illegible]詠錦子[illegible]牛皮[illegible]刺[illegible]

狠自向人吹，畫晚清諸[illegible]成行，擔[illegible]話正所謂[illegible]詠四

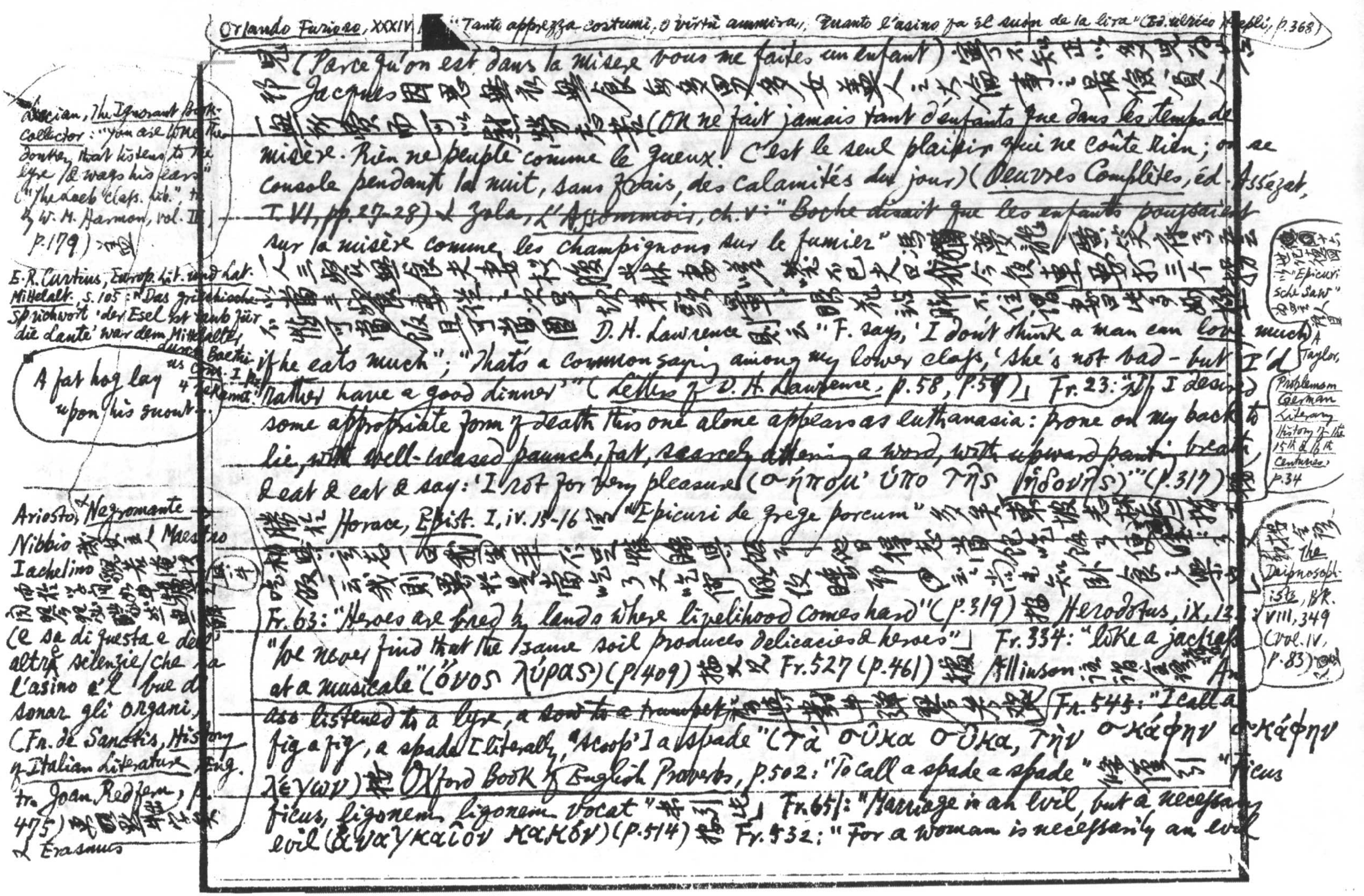
庵有此[illegible]無人知[illegible]試帖者[illegible]成誤[illegible]書，古詩存凡例論[illegible]

百四十 *Menander* [illegible] fr. [illegible] by F. G. Allinson (The Loeb Classical Library) [illegible] Davus: "Oh, Getas, have you never loved?" Getas: "No, for I never had my belly full" (p.297) 據飽暖思淫之意，此亦有不盡然者 Diderot, *Jacques le Fataliste* 載 Jacques[illegible]

閑來無[illegible]

王 水絕向三路（陽[illegible]）

[illegible]



Orlando Furioso, XXXIV: "Tanto apprezza costumi, o virtù ammira, / Quanto l'asino fa il suon de la lira" (Ed. Ulrico Hoepli, p.368)

兒（Parce qu'on est dans la misère vous me faites un enfant）[illegible]

印 Jacques 因思無衣無食無多男多女[illegible]人之大倫事之最[illegible]

一無所費而可以慰勞者[illegible]（On ne fait jamais tant d'enfants que dans les temps de misère. Rien ne peuple comme les gueux. C'est le seul plaisir qui ne coûte rien; on se console pendant la nuit, sans frais, des calamités du jour）（Oeuvres Complètes, éd. Assézat, T. VI, pp. 27-28）又 Zola, L'Assommoir, ch. v: "~~Boche disait que les enfants poussaient~~ sur la misère comme les champignons sur le fumier" 馮夢龍[illegible]

[illegible]

[illegible] D.H. Lawrence [illegible]云 "F. says, 'I don't think a man can love much if he eats much'; "That's a common saying among my lower class, 'she's not bad — but I'd rather have a good dinner'" (Letters of D.H. Lawrence, p.58, p.59)」Fr. 23: "If I desired some appropriate form of death this one alone appears as euthanasia: prone on my back to lie, with well-greased paunch, fat, scarcely uttering a word, with upward panting breath & eat & eat & say: 'I rot for very pleasure' (σήπομαι ὑπὸ τῆς ἡδονῆς)" (p.317) [illegible] Horace, Epist. I, iv. 15-16 "Epicuri de grege porcum" [illegible]

Fr. 63: "Heroes are bred by lands where livelihood comes hard" (p.319) 按 Herodotus, IX, 122 "We never find that the same soil produces delicacies & heroes"」 Fr. 334: "Like a jackass at a musicale" (ὄνος λύρας) (p.409) 按 Fr. 527 (p.461) [illegible] Allinson [illegible] "An ass listened to a lyre, a sow to a trumpet" [illegible] Fr. 543: "I call a fig a fig, a spade [literally, 'scoop'] a spade" (τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγων) 按 Oxford Book of English Proverbs, p.502: "To call a spade a spade" [illegible] "Ficus ficus, ligonem ligonem vocat" [illegible]」 Fr. 651: "Marriage is an evil, but a necessary evil (ἀναγκαῖον κακόν)" (p.514) 按 Fr. 532: "For a woman is necessarily an evil"

Lucian, The Ignorant Book-collector: "You are like the donkey that listens to the lyre & wags his ears" ("The Loeb Class. Lib." tr. by W. M. Harmon, vol. III, p.179) [illegible]

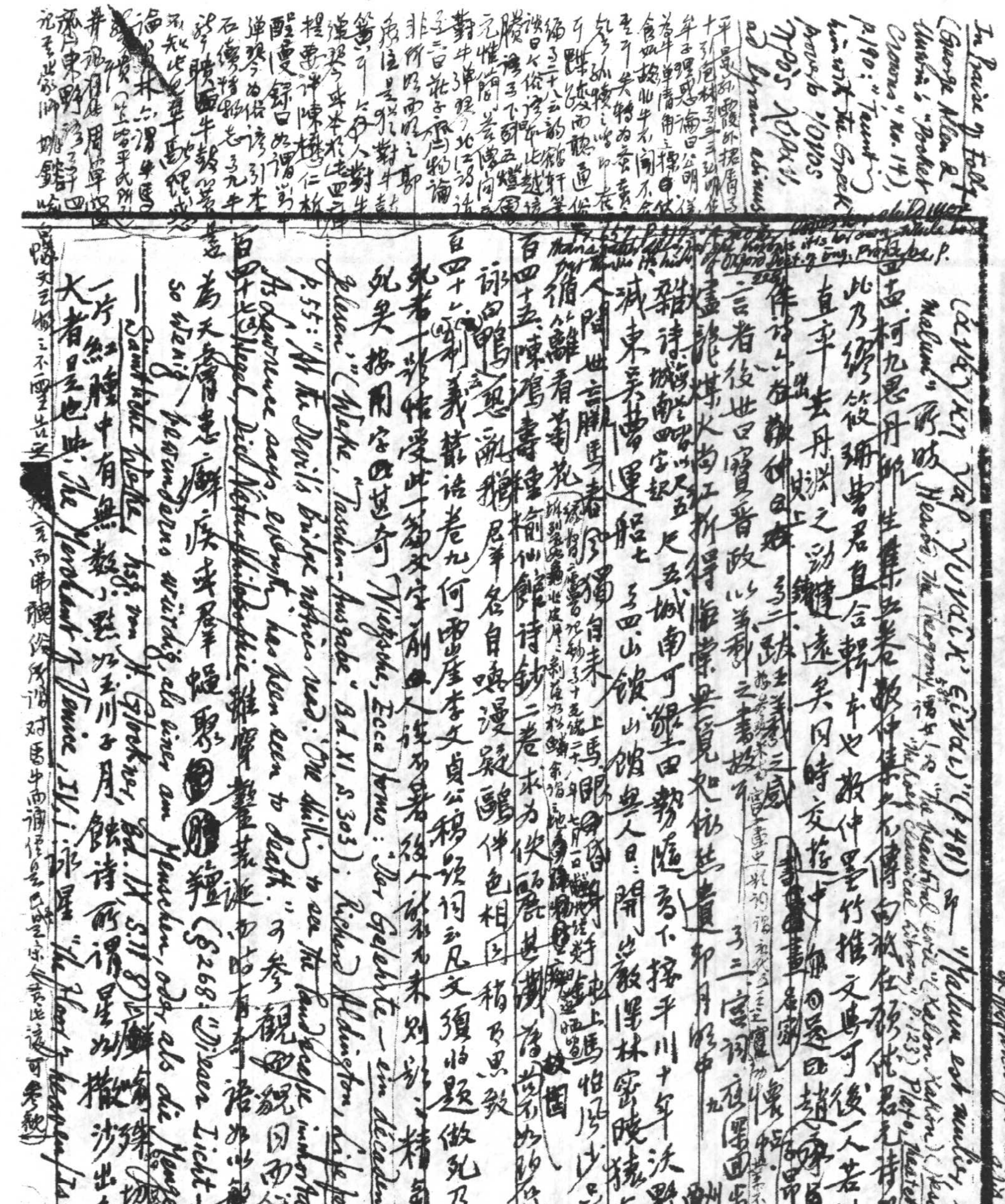
E.R. Curtius, Europ. Lit. und Lat. Mittelalt. S.105: "Das griechische Sprichwort 'der Esel ist taub für die Laute' war dem Mittelalter durch Boethius Cons. I pr. 4 bekannt."

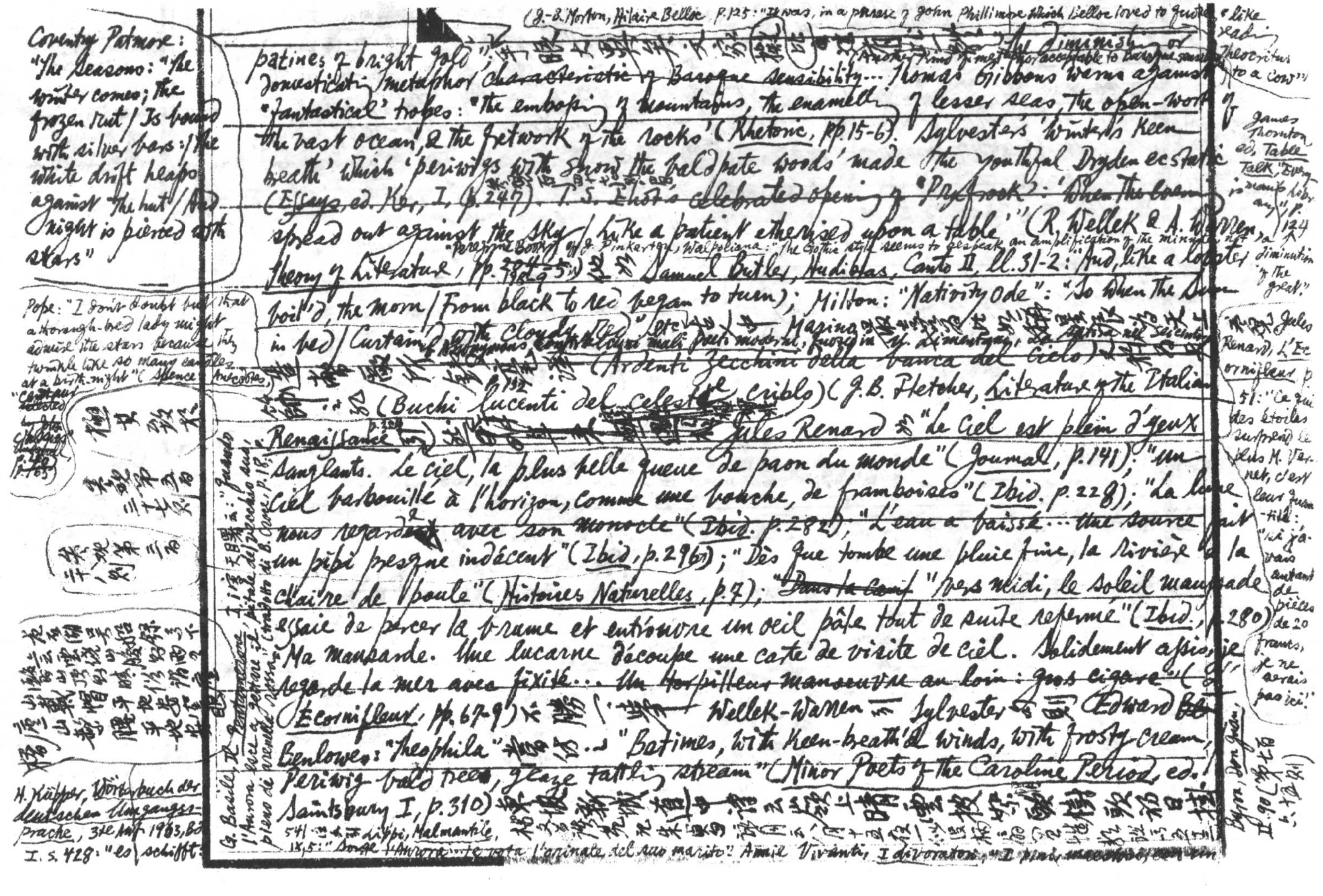
A fat hog lay upon his snout.

Ariosto, Negromante 又 Nibbio [illegible] Maestro Iachelino [illegible]（e sa di questa e dell' altre scienzie / che sa l'asino e 'l bue di sonar gli organi）(Fr. de Sanctis, History of Italian Literature, Eng. tr. Joan Redfern, p. 475) [illegible] 又 Erasmus

[illegible] "Epicurische Sau" [illegible] A. Taylor, Problems in German Literary History of the 15th & 16th Centuries, p.34

[illegible] the Deipnosophists, Bk. VIII, 349 (Vol. IV, p.83) [illegible]





Coventry Patmore: "The Seasons": "The winter comes; the frozen rut / Is bound with silver bars; / The white drift heaps against the hut, / And night is pierced with stars"

Pope: "I don't doubt but that a thorough-bred lady might admire the stars because they twinkle like so many candles at a birth-night" (Spence, Anecdotes, [illegible] p.163)

樵夫致[illegible]

參觀第五百三十七則

參觀第三百二十八則

范石湖吳船錄卷下
云雲遶山腰好雨[illegible]
[illegible]時，俗諺
山戴帽平地[illegible]
廬山戴帽平地[illegible]
廬山[illegible]
橋

H. Küpper, Wörterbuch der deutschen Umgangssprache, 3te Aufl. 1963, Bd. I, S. 428: "es schifft:"

(J.-B. Morton, Hilaire Belloc, p.125: "It was, in a phrase of John Phillimore which Belloc loved to quote, like reading Theocritus to a cow")

patines of bright gold"；手眼大異矣。[illegible] The diminishing or domesticating metaphor characteristic of Baroque sensibility (Another kind of metaphor acceptable to Baroque sensibility)... Thomas Gibbons warns against "fantastical" tropes: "the embossing of mountains, the enamelling of lesser seas, the open-work of the vast ocean, & the fretwork of the rocks" (Rhetoric, pp.15-6). Sylvester's 'Winter's keen breath' which 'periwigs with snow the baldpate woods' made the youthful Dryden ecstatic (Essays, ed. Ker, I, p.247). T. S. Eliot's celebrated opening of "Prufrock": 'When the evening is spread out against the sky / Like a patient etherised upon a table'" (R. Wellek & A. Warren, Theory of Literature, pp.198-9[illegible]) 又 Samuel Butler, Hudibras, Canto II, ll.31-2: "And, like a lobster boil'd, the morn / From black to red began to turn"; Milton: "Nativity Ode": "So when the Sun in bed / Curtain'd with cloudy red" etc. [illegible] Marino [illegible] (Ardenti zecchini della banca del cielo) [illegible] (Buchi lucenti del celeste cribro) (J. B. Fletcher, Literature of the Italian Renaissance, p.258) [illegible] Jules Renard 之 "Le ciel est plein d'yeux sanglants. Le ciel, la plus belle queue de paon du monde" (Journal, p.141); "un ciel barbouillé à l'horizon, comme une bouche, de framboises" (Ibid. p.228); "La lune nous regarde avec son monocle" (Ibid. p.282); "L'eau a baissé... une source fait un pipi presque indécent" (Ibid, p.296); "Dès que tombe une pluie fine, la rivière a la chair de poule" (Histoires Naturelles, p.7); ~~"Dans le conf~~ "Vers midi, le soleil maussade essaie de percer la brume et entr'ouvre un oeil pâle tout de suite refermé" (Ibid., p.280) "Ma mansarde. Une lucarne découpe une carte de visite de ciel. Solidement assis, je regarde la mer avec fixité... Un torpilleur manœuvre au loin: gros cigare" (L'Écornifleur, pp.67-9) 不勝[illegible] Wellek-Warren 所引 Sylvester 語，[illegible] Edward Benlowes: "Theophila" [illegible]: "Batimes, with keen-breath'd winds, with frosty cream, Periwig bald trees, glaze tattling stream" (Minor Poets of the Caroline Period, ed. Saintsbury I, p.310) 東坡新城道中詩云："嶺上晴雲披絮帽，樹頭初日掛[illegible]"

楊文公[illegible]

54| 引 Lippi, Malmantile, 18,5: "Sorge l'Aurora... e vota l'orinale del suo marito"; Amil Vivanti, I divoratori, "I [illegible]"

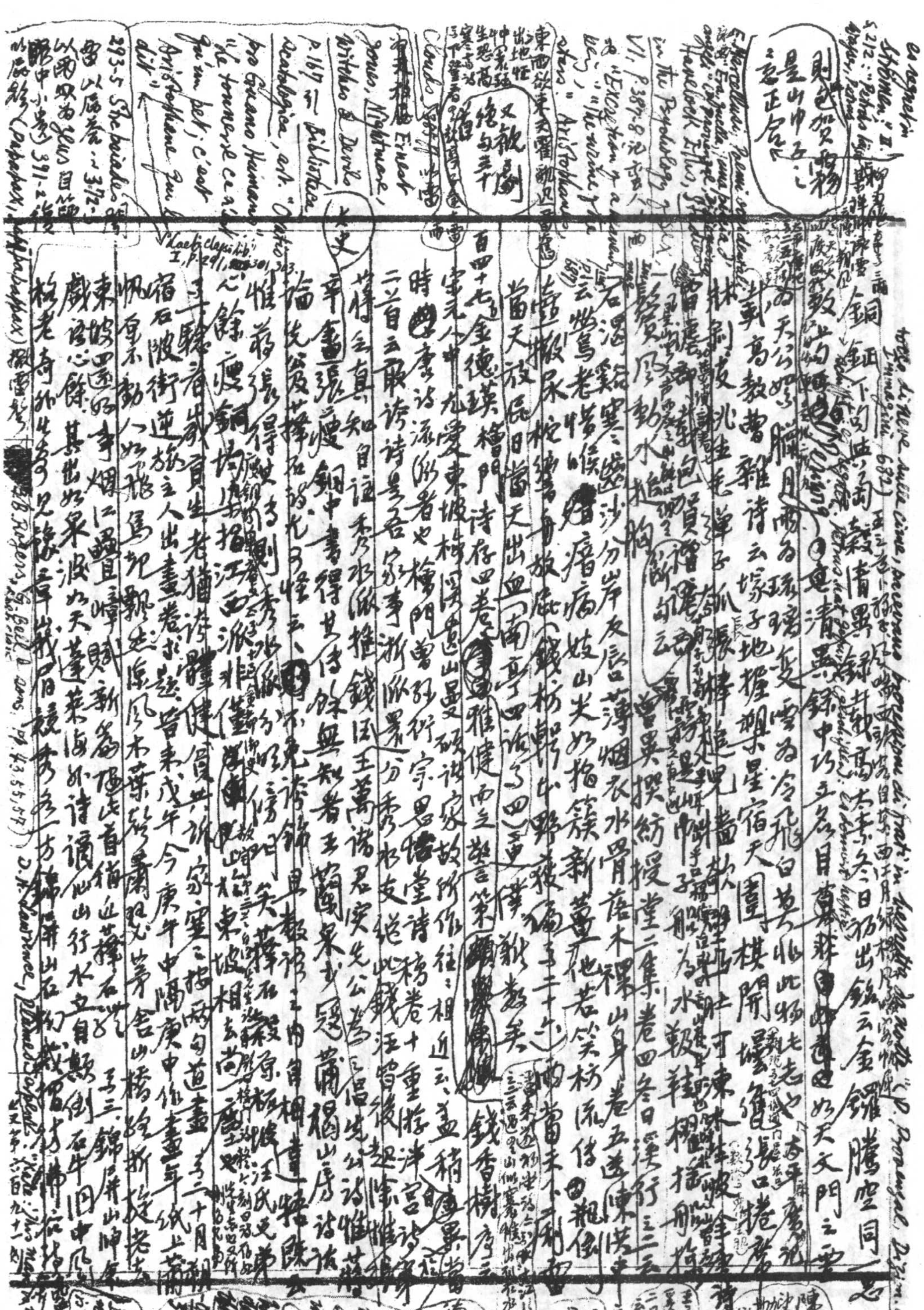
G. Basile, Il Pentamerone 上1頁天明曙云："Quando l'Aurora esce a gettare il pitale del vecchio suo pieno di arenella rossa" (tradotto di B. Croce, p.18;

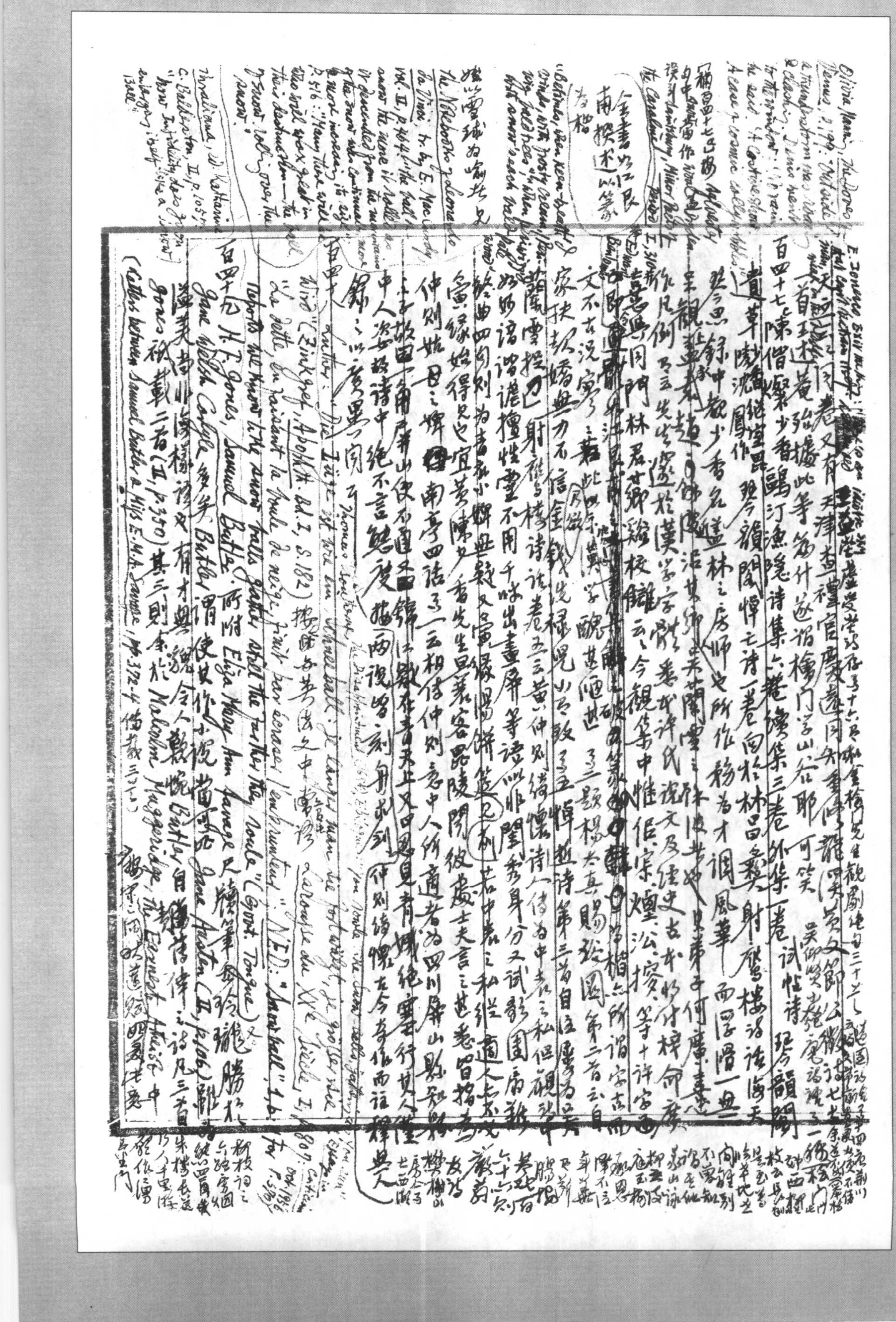
"Peregrine Books" of J. Pinkerton, Walpoliana: "The Gothic style seems to bespeak an amplification of the minute, not a diminution of the great."

James Thornton ed. Table Talk, "Every [illegible] is [illegible] any" p.124

[illegible] Jules Renard, L'Écornifleur, p.51: "Ce qui des étoiles surprend le plus M. Vernet, c'est leur quantité: "Si j'avais autant de pièces de 20 francs, je ne serais pas ici!"

Byron, Don Juan, II.90 (第七百六十五則)





費理巴 Feuerbach 云之[illegible]"Gott ist nichts Anderes als was der Mensch von sich als Wahres, Herrlichstes anerkannt... Der Mensch ~~[illegible]~~ ist als Mensch ~~[illegible]~~ göttlich" ("Nachgelassene Aphorismen", Sämmt. Werk. hrsg. Bolin und Jodl, Bd. X, S.338) 比[illegible]

[illegible]之歌德 "Das Göttliche" 一詩 (Goethe, Auswahl in 3 Bänden, Jones "[illegible]", II, S.123) [illegible]

見之措詞命意更使讀者撟口不下 唐人作傳而自述家譜 (I, pp. ~~228~~-23) 創例也」

[illegible]

I, pp. 175-6: "Butler often told the story about the Sultan who challenged Ebn Oaz, his jester, to invent an excuse that should be worse than the crime it was intended to excuse. The jester presently pinched the Sultan's leg, &, the Sultan appearing to be offended, Ebn Oaz excused himself by saying: 'Pardon me, Your Majesty. I thought I was pinching Her Highness the Sultana.'" 按 Sisley Huddleston, Paris Salons, Cafés, Studios, ch. VI: "Robert MacAlmon told me a story of the negro hotel-servant who prided himself on his tact. 'Today I entered what I thought was an empty bathroom. A lady was in the bath. So I went out & ~~[illegible]~~ as I closed the door I said: "I beg your pardon." That was politeness. But I added, "I was not aware you were here, Sir." That, Sir, was tact.'" Cf E. Partridge, Dictionary of Slang, p.860: "Tact"; B.A. Botkin, The Pocket ~~[illegible]~~ of Jokes, p.3: "Tact: ~~the~~ ability to make your guests feel at home when you wish they were": "A plumber explaining to his assistant: Tact is when you find her ladyship in the bath & you get away quickly saying: Beg pardon, my Lord.'") 相映成趣

I, p.212: "An honest God's the noblest work of man" 按[illegible] Pope [illegible] G.C. Lichtenbergs Aphorismen, D 198: "Gott schuf den Menschen nach seinem Bilde, das heisst vermuthlich der Mensch schuf Gott nach dem seinigen" (Hrsg. von A. Leitzmann, Bd. II, S.124; cf D.272: "Gott schuf den Menschen nach seinem Bilde, sagt die Bibel, die Philosophen machen es gerade umgekehrt, sie schaffen Gott nach dem ihrigen" — S.140) & Remy de Gourmont, Promenades philosophiques, III, p.262: "Dieu: 'Qui t'a fait l'homme?' L'Homme: 'Qui t'a fait Dieu?'" [illegible] Xenophanes (Frag. XV; cf W. Jaeger, Paideia, Eng. tr. by G. Haighet, I, p.170) Montesquieu, Lettres persanes, LIX: "Les nègres peignent le diable d'une blancheur [illegible] éblouissante, et leurs dieux noirs comme du charbon: on a dit fort bien que si les triangles faisaient un dieu, ils lui donneraient trois côtés." [illegible] Memoirs of Casanova, Eng. tr. by Arthur Machen, XII, p.265: "A handsome negress said to me one day: 'I can't make out how you can be so much in love with my mistress, who is as white as the devil.'" Miss Savage [illegible] Diderot (I, p.268) [illegible] I, p.[illegible]: "By the by apropos of Darwin, did you know that Diderot was an Evolutionist?" etc. (見 Letters between S. Butler & Miss E.M.A. Savage, p.334)

Hegel, Ästhetik, Aufbau-Verlag, 1955, S.425: "...das witzige französische Wort: Gott habe den Menschen nach seinem Bilde geschaffen, aber der Mensch habe es ihm heimgegeben und Gott nach des Menschen Bilde geschaffen"

Letters between S.B. & Miss E.M.A.S., p.349-50.

I, p.196-7

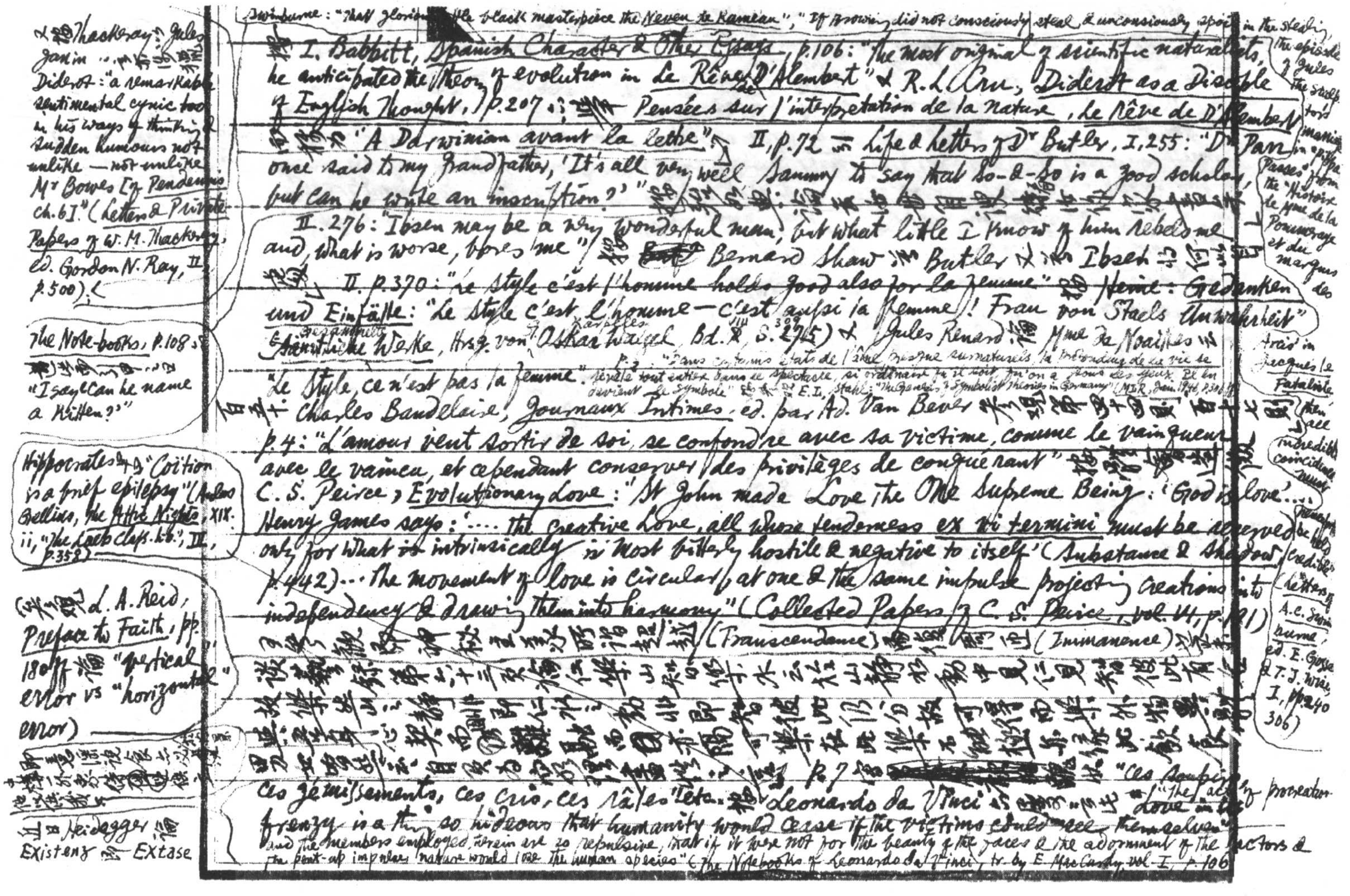
I, 429: "It was very good of God to let Carlyle & Mrs Carlyle marry one another & so make only two people miserable instead of four" [illegible] Margot Asquith, Autobiography [illegible] Tennyson [illegible] (Carlyle [illegible]) "By any other arrangement four people would have been unhappy instead of two". ~~Goethe~~: "God is simply man with a difference" (A.C. Swinburne, Studies in Prose & Poetry, p.3[illegible])

Jeremy Taylor, XXV Sermons: "Idolatry not only making God after man's image, but in the likeness of a calf, of a cat, of a serpent" (The Golden Grove: Selected Passages from Jeremy Taylor, ed. L.P. Smith, p.239) Walter Bagehot, Literary Studies, "Ignorance of Man", p.422: "The [illegible] gods have thick lips, / Bronze cheeks & woolly hair; / The Grecian gods are like the Greeks, / As keen-eyed, cool & fair"

E. Gosse & Thomas J. Wise, The Letters of A.C. Swinburne, I, p.189: "No man could by other than apocalyptic means conceive of any other sort of Divine person than man with a difference — man with the good in him exaggerated & the evil excised" etc.

J.M. Edmonds, Greek Elegy & Iambus, I, p.201, 203; ("Classiques Garnier", p.130)

[illegible] 外[illegible]生[illegible] 闡[illegible]



Swinburne: "that glorious [illegible] black masterpiece the Neveu de Rameau", "If Browning did not consciously steal & unconsciously spoil in the stealing, the episode of Jules the sculptor's marriage in 'Pippa Passes' from the 'Histoire de Mme de la Pommeraye et du marquis des Arcis' in Jacques le Fataliste, then all incredible coincidences must be held credible" (Letters of A. C. Swinburne, ed. E. Gosse & T. J. Wise, I, pp. 240, 306)

按 I. Babbitt, Spanish Character & Other Essays, p.106: "the most original of scientific naturalists, he anticipated the theory of evolution in Le Rêve de D'Alembert" & R. L. Cru, Diderot as a Disciple of English Thought, p.207 [illegible] Pensées sur l'interprétation de la nature, Le Rêve de D'Alembert [illegible] "A Darwinian avant la lettre" II, p.72 引 Life & Letters of Dr Butler, I, 255: "Dr Parr once said to my grandfather, 'It's all very well Sammy to say that So-&-So is a good scholar, but can he write an inscription?'" [illegible]

II. 276: "Ibsen may be a very wonderful man, but what little I know of him rebels me and, what is worse, bores me" [illegible] ~~Butl~~ Bernard Shaw [illegible] Butler 又 [illegible] Ibsen [illegible]

[illegible] II. p.370: "le style c'est l'homme holds good also for la femme" [illegible] Heine: Gedanken und Einfälle: "Le style c'est l'homme — c'est aussi la femme! Frau von Staels Unwahrheit" (Gesammelte ~~Sämtliche~~ Werke, Hrsg. von Oskar Walzel, Bd. VIII ~~X~~, S. 309 ~~275~~) & Jules Renard [illegible] Mme de Noailles [illegible] "Le style, ce n'est pas la femme."

p.2: "Dans certains états de l'âme presque surnaturels, la profondeur de la vie se révèle tout entière dans le spectacle, si ordinaire qu'il soit, qu'on a sous les yeux. Il en devient le symbole" [illegible] E. L. Stahl: "The Genesis of Symbolist Theories in Germany" (MLR, Jan. 1946, p.306)

百五十 Charles Baudelaire, Journaux intimes, ed. par Ad. Van Bever [illegible]

p.4: "L'amour veut sortir de soi, se confondre avec sa victime, comme le vainqueur avec le vaincu, et cependant conserver des privilèges de conquérant" [illegible] C. S. Peirce, Evolutionary Love: "St John made Love the One Supreme Being: 'God is love'... Henry James says: '... the creative Love, all whose tenderness ex vi termini must be reserved only for what is intrinsically most bitterly hostile & negative to itself' (Substance & Shadow, p.442)... The movement of love is circular, at one & the same impulse projecting creations into independency & drawing them into harmony" (Collected Papers of C. S. Peirce, vol. VI, p.191) [illegible] (Transcendence) [illegible] (Immanence) [illegible]

谈藝録第六十三頁論仁樂山知樂水云於山靜於動中見仁見知彼此有 [illegible]

P.7 ~~[illegible]~~ [illegible] "Ces soupirs, ces gémissements, ces cris, ces râles..." [illegible] Leonardo da Vinci [illegible] "The act of procreation & the members employed therein are so repulsive, that if it were not for the beauty of the faces & the adornment of the actors & the pent-up impulse nature would lose the human species" (The Notebooks of Leonardo da Vinci, tr. by E. MacCurdy, vol. I, p.106) "Love in its frenzy is a thing so hideous that humanity would cease if the victims could see themselves"

又按 Thackeray [illegible] Jules Janin [illegible] Diderot: "a remarkable sentimental cynic too in his ways of thinking & sudden humours not unlike — not unlike Mr Bowes [of Pendennis ch.6]." (Letters & Private Papers of W. M. Thackeray, ed. Gordon N. Ray, II, p.500)

The Note-books, p.108: [illegible] "I say 'Can he name a kitten?'"

Hippocrates [illegible] "Coition is a brief epilepsy" (Aulus Gellius, The Attic Nights, XIX. ii, "The Loeb Class. Lib.", III, p.358)

([illegible] L. A. Reid, Preface to Faith, pp. 180 ff. [illegible] "vertical" error vs "horizontal" error)

[illegible]

近日 Heidegger 論 Existenz 即 Extase

(Cf. Jean Wahl, A Short History of Existentialism, p. 15: "egress"... "open to the world") [illegible]

5 p. 68: "Emerson a oublié Voltaire dans Représentants de l'humanité. Il aurait pu faire un joli chapitre intitulé: 'Voltaire ou l'anti-poète'" [illegible] Novalis, Fragmente, hrsg. von E. Kamnitzer, §2026: "Voltaire ist einer der grössten Minuspoeten, die je lebten."].

pp. 119-20: "Laissez les écoliers ivres de leur première pipe chanter à tue-tête les louanges de la femme grasse... Si la femme grasse est parfois un charmant caprice, la femme maigre est un puits de voluptés ténébreuses!" [illegible] p. 11: "La maigreur est plus nue, plus indécente que la graisse." [illegible] Gautier: "Au diable les grands sentiments et les femmes maigres!" [illegible] Journal des Goncourt, 1864, 11 Avril, [illegible] Gautier: "...des femmes maigres, décharnées, minces à tenir dans la main, avec un rien de corps, une infiniment petite place sur elles pour les exercices de l'amour [illegible] Baudelaire [illegible] I. Bloch

Sir Thomas Browne, Religio Medici, II. 9: "...this trivial & vulgar way of coition... is the foolishest act a wise man commits in all his life..."; Marcus Aurelius: "Love is the attrition of a bowel [illegible] an ordinary base entrail, & the excretion of a little vile snivel, with a certain kind of convulsion."

(Son di tanta bruttura, che, se non fusse la bellezza de' volti e li ornamenti delli operanti e la sfrenata disposizione, la natura perderebbe la spezie umana)

p. 16: "Ce qui n'est pas légèrement difforme a l'air insensible; d'où il suit que l'irrégularité, c.-à-d. l'inattendu, la surprise, l'étonnement sont une partie essentielle et la caractéristique de la beauté." [illegible] Bacon: "Of Beauty": "There is no Excellent Beauty that hath not some Strangeness in the Proportion." (Essays, "The World's Classics", p. 177)] p. 66: [A propos de la plaisanterie de Voltaire]: "De fait, nous ne pouvons faire l'amour qu'avec des organes excrémentiels" [illegible] Voltaire [illegible] Les Oreilles du Comte de Chesterfield, ch. IV: "Sidrac: 'Je n'ai jamais pu comprendre comment un Être immatériel, immortel, logeait pendant neuf mois inutilement caché dans une membrane puante entre de l'urine et des excréments.'" (Oeuvres Complètes, éd. Moland, T. XXI, p. 583) [illegible] St Augustine [illegible] "Inter faeces et urinam nascimur" (Havelock Ellis, Studies in the Psychology of Sex, VII, p. 120 [illegible]) Yeats: "Love has pitched his mansion in the place of excrement" [illegible] D. H. Lawrence, A Propos of Lady Chatterley's Lover: ~~obscenity, sex appetite & ...~~ Pornography & censorship, ed. H. T. Moore, p. 206); Bernard Shaw (Hesketh Pearson, Bernard Shaw, [illegible]

p. 79: "Dans l'amour, comme dans presque toutes les affaires humaines, l'entente cordiale est un résultat d'un malentendu. Ce malentendu, c'est le plaisir. L'homme crie: 'Oh! mon ange!' La femme roucoule: 'Maman! maman!'" p. 112

p. 68: "Il y a de certaines femmes qui ressemblent au ruban de la Légion d'honneur. On n'en veut plus parce qu'elles se sont salies à de certains hommes." cf. Johnson on Dr [illegible]'s pension: "What! have they given him a pension? Then it is time for me to give up mine" (on Thomas Sheridan's pension) (W. J. Bate, Samuel Johnson, p. 363)

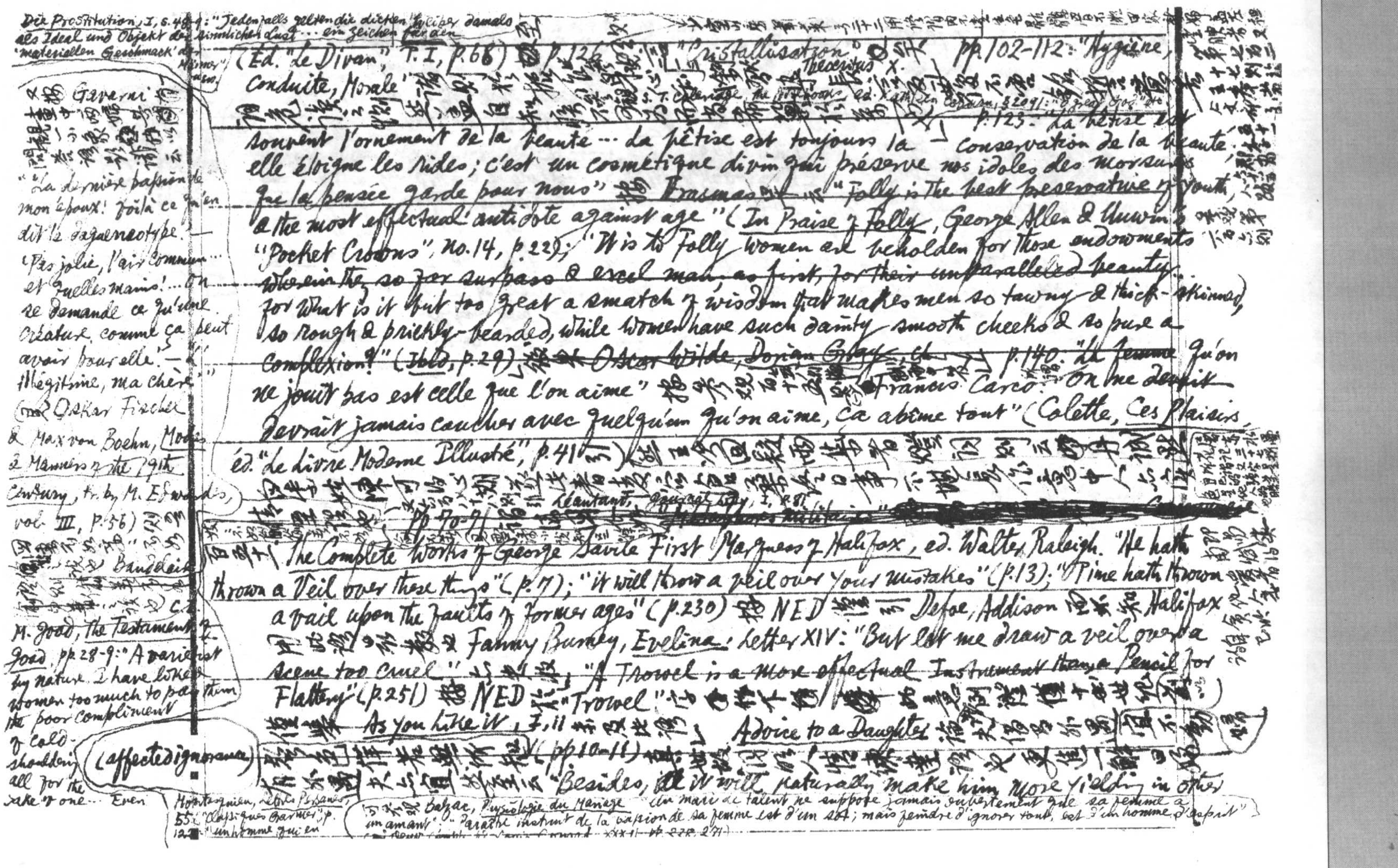
& p. 95: "Le monde ne marche que par le malentendu. C'est par le malentendu universel que tout le monde s'accorde. Car si, par malheur, on se comprenait, on ne pourrait jamais s'accorder." [illegible] Samuel Butler, Alps & Sanctuaries, p. 44: "The power of thinking certain new ideas ... is sufficiently like certain others to which we have been accustomed not to be too much incommoded by the change — the power of mistaking the new for the old. The power of fusing ideas depends upon the power of confusing them." "Locke has been greatly praised for his essay upon human understanding. An essay on human misunderstanding should be no less interesting & important. Illusion to a small extent is one of the main causes of progress" (cf. The Note-books of Samuel Butler, p. 229) [illegible]

[illegible] (Éd. définitive, II, p. 152). p. 72: "De la haine du peuple contre la beauté. Des exemples: Jeanne [Duval] et Mme Muller." [illegible] Journal des Goncourt, 185[illegible], 8 mai: "Le Beau est ce que votre maîtresse et votre bonne trouvent d'instinct affreux."

pp. 120-1 [illegible] "L'association des idées fait aimer les laids" [illegible] Stendhal, De l'Amour, ch. XVII

L. Vial, Guy de Maupassant et l'Art du Roman, p. 190-1.

Henri Barbusse, L'Enfer, p. 63: "Il n'était mû que par le désir d'elle; elle, par le seul besoin de sortir de sa vie... Leur couple avait l'air uni, mais il ne l'était pas."



Die Prostitution, I, S. 48-9: "Jedenfalls gelten die dicken Weiber damals als Ideal und Objekt der sinnlichen Lust … ein Zeichen für den 'materiellen Geschmack' der Männer" usw.

又按 Gavarni [illegible]

"La dernière passion de mon époux! voilà ce qu'en dit le daguerréotype." — "Pas jolie, l'air commun … et quelles mains! … On se demande ce qu'une créature comme ça peut avoir pour elle." — "L'illégitime, ma chère." (Oskar Fischel & Max von Boehn, Modes & Manners of the 19th Century, tr. by M. Edwards, vol. III, p. 56) [illegible] Baudelaire [illegible] C. E. M. Joad, The Testament of Joad, pp. 28-9: "A varietist by nature, I have liked women too much to pay them the poor compliment of cold-shouldering all for the sake of one … Even

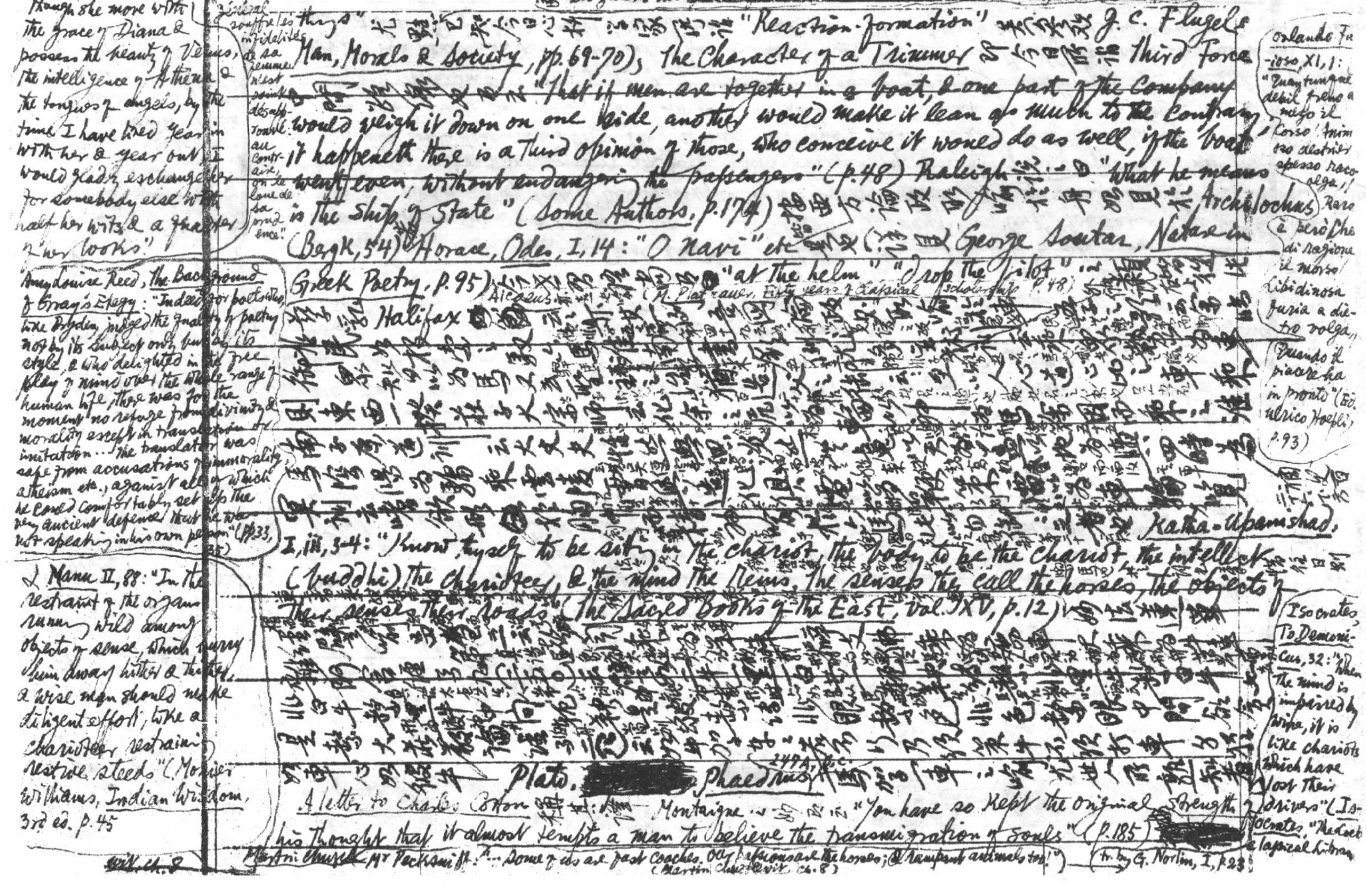
(Éd. "Le Divan", T. I, p. 68) [illegible] p. 126 [illegible] "Cristallisation" [illegible] Theocritus X. [illegible] pp. 102-112: "Hygiène, Conduite, Morale" [illegible] S. T. Coleridge, The Notebooks, ed. Kathleen Coburn, §2091: "O great God" etc. [illegible] p. 123: "La bêtise est souvent l'ornement de la beauté … La bêtise est toujours la conservation de la beauté: elle éloigne les rides; c'est un cosmétique divin qui préserve nos idoles des morsures que la pensée garde pour nous" [illegible] Erasmus [illegible] "Folly is the best preservative of youth & the most effectual antidote against age" (In Praise of Folly, George Allen & Unwin's "Pocket Crowns", No. 14, p. 22); "It is to Folly women are beholden for those endowments wherein they so far surpass & excel man, as first, for their unparallel'd beauty … for what is it but too great a smatch of wisdom that makes men so tawny & thick-skinned, so rough & prickly-bearded, while women have such dainty smooth cheeks & so pure a complexion?" (Ibid, p. 29) [illegible] ~~Oscar Wilde, Dorian Gray, ch.~~ [illegible] p. 140: "La femme qu'on ne jouit pas est celle que l'on aime" [illegible] Francis Carco: "On ne devrait jamais coucher avec quelqu'un qu'on aime, ça abîme tout" (Colette, Ces Plaisirs, éd. "Le Livre Moderne Illustré", p. 41) [illegible] Léautaud, Journal [illegible] I, 281 [illegible] pp. 70-71 [illegible]

[illegible] The Complete Works of George Savile First Marquess of Halifax, ed. Walter Raleigh. "He hath thrown a Veil over these things" (p. 7); "it will throw a veil over your mistakes" (p. 13); "Time hath thrown a vail upon the faults of former ages" (p. 230) [illegible] NED [illegible] Defoe, Addison [illegible] Halifax [illegible] Fanny Burney, Evelina: Letter XIV: "But let me draw a veil over a scene too cruel" [illegible] "A Trowel is a more effectual Instrument than a Pencil for Flattery" (p. 251) [illegible] NED [illegible] "Trowel" [illegible] As you like it, I, ii [illegible] Advice to a Daughter [illegible] (pp. 10-11) [illegible] "Besides, it will naturally make him more yielding in other

(affected ignorance)

Montesquieu, Lettres Persanes, 55 ("Classiques Garnier", p. 122): "un homme qui en

[illegible] Balzac, Physiologie du Mariage: "Un mari de talent ne suppose jamais ouvertement que sa femme a un amant" … "Paraître instruit de la passion de sa femme est d'un sot; mais feindre d'ignorer tout, est d'un homme d'esprit" [illegible] XXXII, pp. 270, 271



"Reaction-formation" J. C. Flugel, Man, Morals & Society, pp. 69-70); The Character of a Trimmer third force "That if men are together in a boat, & one part of the Company would weigh it down on one side, another would make it lean as much to the Contrary, it happeneth there is a third opinion of those, who conceive it would do as well, if the boat went even, without endangering the passengers" (p. 48) Raleigh "What he means is the Ship of State" (Some Authors, p. 174) Archilochus (Bergk, 54) Horace, Odes, I, 14: "O navi" etc. George Soutar, Nature in Greek Poetry, p. 95) Alcaeus "at the helm" "drop the pilot" (M. Platnauer, Fifty years of Classical scholarship, p. 48) Halifax

Katha-Upanishad, I, iii, 3-4: "Know thyself to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, & the mind the reins. The senses they call the horses, the objects of the senses their roads" (The Sacred Books of the East, Vol. XV, p. 12)

Plato, [redacted] Phaedrus 247A, B, C

A letter to Charles Cotton Montaigne "You have so kept the original strength of his thought that it almost tempts a man to believe the transmigration of souls" (p. 185) [redacted]

Martin Chuzzlewit Mr Pecksniff: "... Some of us are fast coaches. Our passions are the horses; & rampant animals too!" (Martin Chuzzlewit, ch. 8)

"général souffre les infidélités de sa femme n'est point désagréable; au contraire, on le loue de sa prudence."

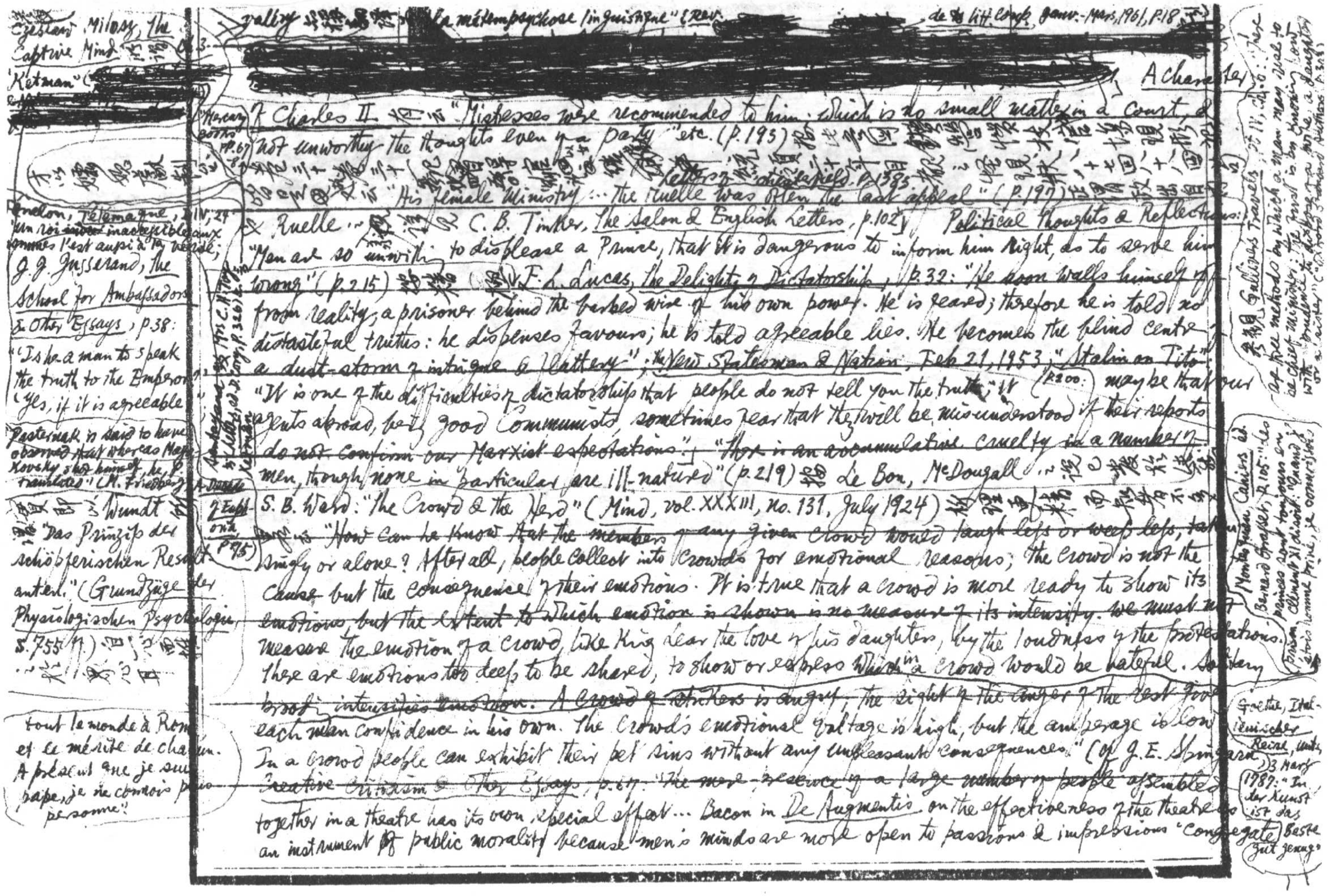
though she move with the grace of Diana & possess the beauty of Venus, the intelligence of Athena & the tongues of angels, by the time I have lived year in with her & year out, I would gladly exchange her for somebody else with half her wits & a quarter of her looks."

Amy Louise Reed, The Background of Gray's Elegy: "Indeed for poets who, like Dryden, judged the quality of poetry not by its subject only but by its style, & who delighted in the free play of mind over the whole range of human life, there was for the moment no refuge from divinity & morality except in translation or imitation... The translator was safe from accusations of immorality, atheism etc., against all of which he could comfortably set up the very ancient defence that he was not speaking in his own person" (pp. 33, 35)

Manu II, 88: "In the restraint of the organs running wild among objects of sense, which hurry them away hither & thither, a wise man should make diligent effort, like a charioteer restraining restive steeds" (Monier Williams, Indian Wisdom, 3rd ed. p. 45)

Orlando Furioso, XI, 1: "Quantunque debil freno a mezzo il corso animoso destrier spesso raccolga, raro è però che di ragione il morso libidinosa furia a dietro volga, quando il piacere ha in pronto" (Ed. Ulrico Hoepli, p. 93)

Isocrates, To Demonicus, 32: "When the mind is impaired by wine, it is like chariots which have lost their drivers" (Isocrates, "The Loeb Classical Library" tr. by G. Norlin, I, p. 23)



Czesław Milosz, *The Captive Mind* [illegible] ch. 3. "Ketman" ([redacted]

才以[illegible]

Fénelon, *Télémaque*, l. IV, 24: "Un roi inaccessible aux hommes l'est aussi à la vérité;"

J. J. Jusserand, *The School for Ambassadors & Other Essays*, p.38: "'Is he a man to speak the truth to the Emperor?' 'Yes, if it is agreeable.'"

"Pasternak is said to have observed that whereas Mayakovsky shot himself, he, P., translates" (M. Friedberg, *A Decade of Euphoria*, p.175)

[illegible] Wundt [illegible] "Das Prinzip der schöpferischen Resultanten." (*Grundzüge der Physiologischen Psychologie*, S.755 ff.) [illegible]

"Mercury Gothic" pp.67-8.

Santayana [illegible] Mrs C. H. Toy (*Letters*, ed. D. Cory, p.326) [illegible] Ketman

gallery [illegible] "la métempsychose linguistique" (*Rev.* [redacted] *de litt. comp.*, janv.-mars, 1961, p.18 [illegible])

[redacted]

A Character of Charles II 有云："Mistresses were recommended to him: which is no small matter in a Court, & not unworthy the thoughts even of a party" etc. (p.195) [illegible] *Letters of* [illegible] *Chesterfield*, p.1395 [illegible] 又云："His female Ministry ... the ruelle was often the last appeal" (p.197) [illegible] & ruelle [illegible] C. B. Tinker, *The Salon & English Letters*, p.102]

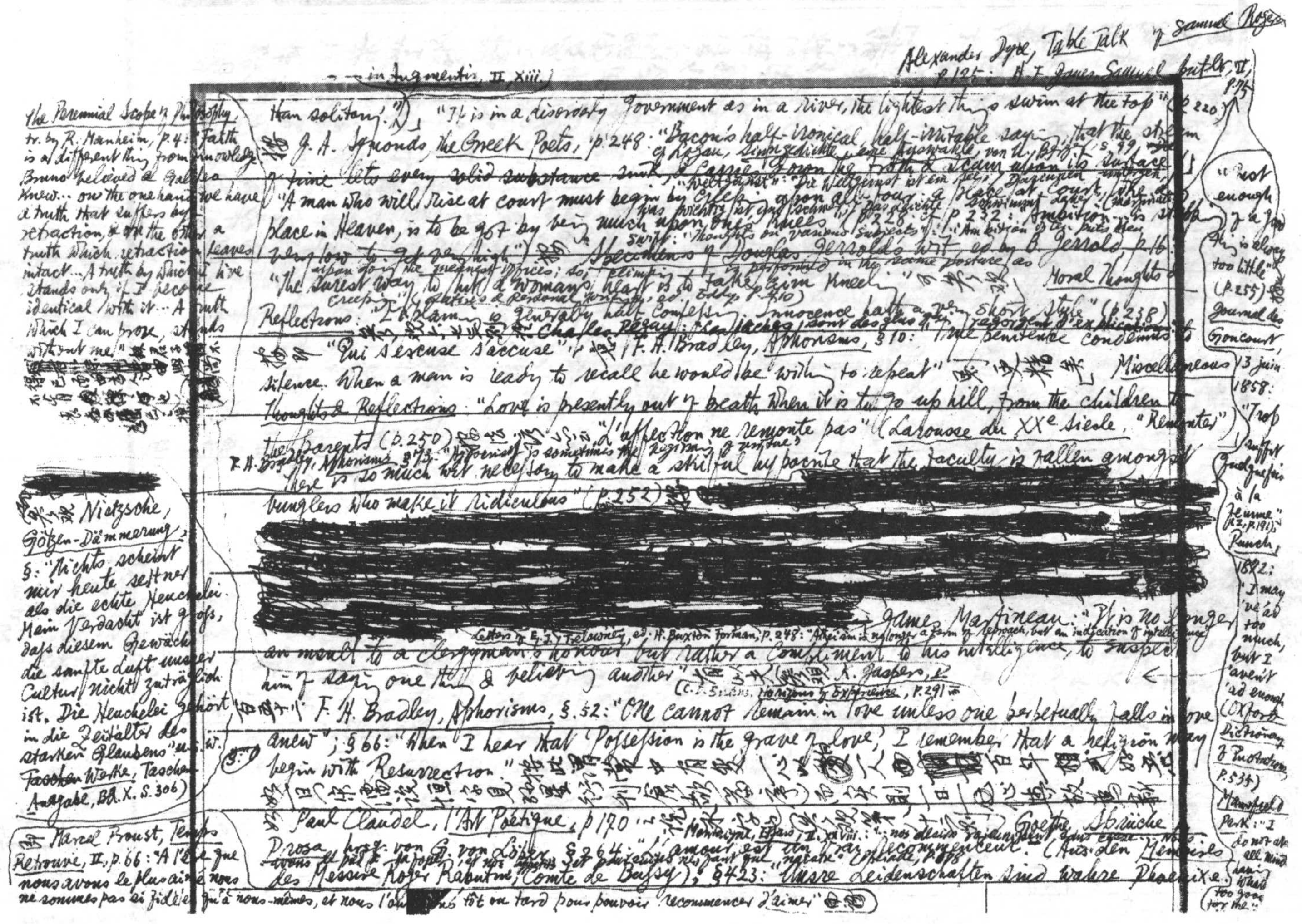
Political Thoughts & Reflections: "Men are so unwilling to displease a Prince, that it is dangerous to inform him right, as to serve him wrong" (p.215) [illegible] F. L. Lucas, *The Delights of Dictatorship*, p.32: "He soon walls himself off from reality; a prisoner behind the barbed wire of his own power. He is feared; therefore he is told no distasteful truths: he dispenses favours; he is told agreeable lies. He becomes the blind centre of a dust-storm of intrigue & flattery"; *The New Statesman & Nation*, Feb 21, 1953, "Stalin on Tito" (p.200): "It is one of the difficulties of dictatorship that people do not tell you the truth"; "It may be that our agents abroad, being good Communists, sometimes fear that they will be misunderstood if their reports do not conform our Marxist expectations"; "There is an accumulative cruelty in a number of men, though none in particular are ill-natured" (p.219) [illegible] Le Bon, McDougall [illegible]

S. B. Ward: "The Crowd & the Herd" (*Mind*, vol. XXXIII, no. 131, July 1924) [illegible]: "How can he know that the members of any given crowd would laugh less or weep less, taken singly or alone? After all, people collect into crowds for emotional reasons; the crowd is not the cause but the consequence of their emotions. It is true that a crowd is more ready to show its emotions, but the extent to which emotion is shown is no measure of its intensity. We must not measure the emotion of a crowd, like King Lear the love of his daughters, by the loudness of the protestations. There are emotions too deep to be shared, to show or express which in a crowd would be hateful. So [illegible] intensifies emotion. A crowd of strikers is angry; the sight of the anger of the rest [illegible] each man's confidence in his own. The crowd's emotional voltage is high, but the amperage is low. In a crowd people can exhibit their pet sins without any unpleasant consequences." (Cf. J. E. Spingarn, *Creative Criticism & Other Essays*, p.67: "The mere presence of a large number of people assembled together in a theatre has its own special effect... Bacon in *De Augmentis* on the effectiveness of the theatre as an instrument of public morality because men's minds are more open to passions & impressions 'congregate'"

參觀 *Gulliver's Travels*, pt IV, ch. 6: "There are three methods by which a man may rise to be chief minister: the first is by knowing how with prudence to dispose of a wife, a daughter or a sister" ("Oxford Standard Authors", p.328)

Montesquieu, *Cahiers*, éd. Bernard Grasset, p.105: "Les princes sont toujours en prison. Clément XI disoit: 'Quand j'étois homme privé, je connoissois tout le monde à Rome et le mérite de chacun. A présent que je suis pape, je ne connois plus personne!'"

Goethe, *Italienische Reise*, unter 3 März 1787: "In der Kunst ist das Beste gut genug."



Alexander Dyce, Table Talk of Samuel Rogers, p.125: H. F. Jones, Samuel Butler, II, p.75

"Just enough of a good thing is always too little" (p.255) [illegible]

— in Augmentis, II, xiii)

than solitary.") [illegible] "It is in a disorderly government as in a river, the lightest things swim at the top" (p.220)

[illegible] J. A. Symonds, The Greek Poets, p.248: "Bacon's half-ironical, half-irritable saying that the stream ~~of time lets every solid substance sink, & carries down the froth & scum upon its surface~~" cf. Logau, Sinngedichte, eine Auswahl, von U. [illegible], S.99 "Weltgeist": "Die Weltgeist ist ein See; / Dagegen [illegible] was leichte ist, das [illegible] schwimmt oben"

"A man who will rise at court must begin by creeping upon all-four: a place at court, like a place in Heaven, is to be got by being much upon one's knees" (p.228; cf. p.232: "Ambition is stuffing very low to get very high") [illegible] Swift: "Thoughts on Various Subjects": "Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture as creeping" (Satires & Personal Writings, ed. Eddy, p.410)

[illegible] Specimens of Douglas Jerrold's Wit, ed. by B. Jerrold, p.16: "The surest way to hit a woman's heart is to take aim kneeling." [illegible]

Moral Thoughts & Reflections: "Explaining is generally half confessing. Innocence hath a very short style" (p.238) [illegible] Charles Péguy: "Les lâches sont des gens qui regorgent d'explications" [illegible] "Qui s'excuse s'accuse" ; [illegible] F. H. Bradley, Aphorisms, §10: "The sentence condemns to silence. When a man is ready to recall he would be willing to repeat" [illegible]

Miscellaneous Thoughts & Reflections: "Love is presently out of breath when it is to go up hill, from the children to the parents" (p.250) [illegible] "L'affection ne remonte pas" (Larousse du XXe siècle, "Remonter")

F. H. Bradley, Aphorisms, §73: "Hypocrisy is sometimes the beginning of virtue"

"There is so much wit necessary to make a skilful hypocrite that the faculty is fallen amongst bunglers who make it ridiculous" (p.252) [illegible]

[redacted]

James Martineau: "It is no longer an insult to a clergyman's honour but rather a compliment to his intelligence, to suspect him of saying one thing & believing another" [illegible] K. Jaspers, [illegible] (C. D. Burns, Horizons of Experience, p.291) [illegible]

Letters of E. J. Trelawny, ed. H. Buxton Forman, p.248: "Atheism is no longer a term of reproach, but an indication of intelligence"

[illegible] F. H. Bradley, Aphorisms, §52: "One cannot remain in love unless one perpetually falls in love anew"; §66: "When I hear that 'Possession is the grave of love,' I remember that a religion may begin with Resurrection" [illegible]

(§ [illegible])

[illegible] Paul Claudel, l'Art Poétique, p.170 [illegible] Goethe, Sprüche in Prosa, hrsg. von G. von Loeper, §264: "L'amour est un vrai recommenceur" (Aus den Memoiren des Messire Roger Rabutin, Comte de Bussy); §423: "Unsre Leidenschaften sind wahre Phönixe."

Montaigne, Essais, II, [illegible]: "nos désirs se rajeunissent [illegible]" [illegible]

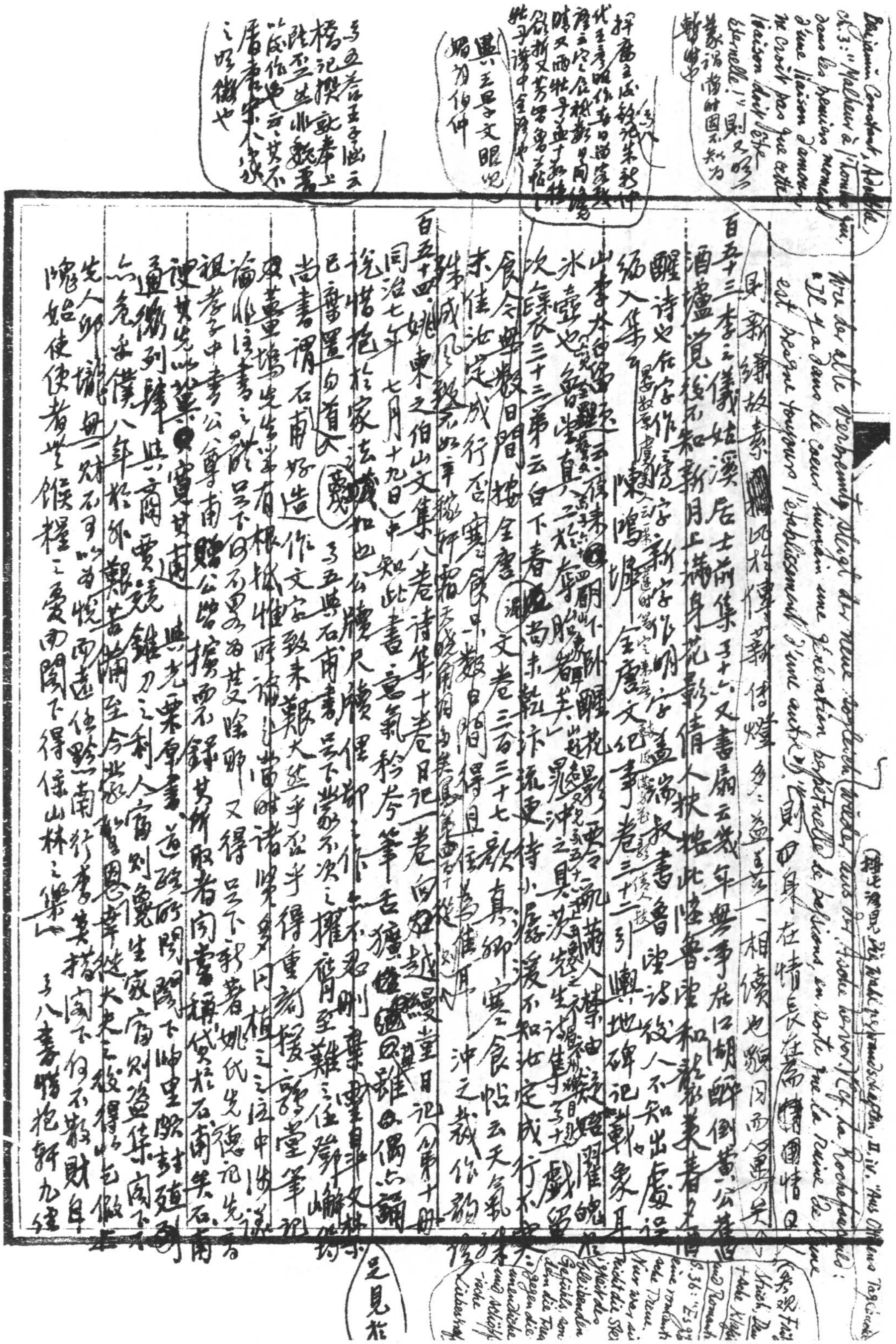
The Perennial Scope of Philosophy tr. by R. Manheim, p.4: "Faith is a different thing from knowledge. Bruno believed & Galileo knew... on the one hand we have a truth that suffers by retraction, & on the other a truth which retraction leaves intact... A truth by which I live stands only if I become identical with it... A truth which I can prove, stands without me." [illegible]

[redacted]

[illegible] Nietzsche, Götzen-Dämmerung, §: "Nichts scheint mir heute seltner als die echte Heuchelei. Mein Verdacht ist gross, dass diesem Gewächs die sanfte Luft unserer Cultur nicht zuträglich ist. Die Heuchelei gehört in die Zeitalter des starken Glaubens" u.s.w. (~~Taschen~~ Werke, Taschen-Ausgabe, Bd. X. S.306)

[illegible] Marcel Proust, Temps Retrouvé, II, p.66: "A l'être que nous avons le plus aimé nous ne sommes pas si fidèle qu'à nous-mêmes, et nous l'ou[redacted]ns tôt ou tard pour pouvoir recommencer d'aimer" [illegible]

Journal des Goncourt, 13 juin 1858: "Trop suffit quelquefois à la femme" (I, p.191); Punch, 1882: "I may 've 'ad too much, but I 'aven't 'ad enough" (Oxford Dictionary of Quotations, p.534) Mansfield Park: "I do not at all mind having what is too good for me."



Vers la cité l'entraîne [illegible] ... « Il y a dans le cœur humain une génération perpétuelle de passions, en sorte que la ruine de l'une est presque toujours l'établissement d'une autre. » 則[illegible]在情長[illegible]

則新練故素[illegible]比於傳薪傳燈多多益善矣，一相續也，[illegible]因而[illegible]矣

百五十三 李之儀《姑溪居士前集》卷十六《又書扇》云：「幾年無事在江湖，醉倒黃公舊酒壚。覺後不知新月上，滿身花影倩人扶。」按此陸魯望和襲美春夕酒

醒詩也，[illegible]字作[illegible]字，新字作明字。[illegible]蓋當[illegible]書魯望詩，後人不知出處，誤編入集耳。陳鴻墀《全唐文紀事》卷三十二引《嶧山碑記》載[illegible]象耳

山李太白[illegible]云[illegible]冰壺也[illegible]魯直[illegible]真[illegible]二於奪胎[illegible]者矣[illegible]花影[illegible]要令讀者[illegible]禁由[illegible]羽[illegible]鬼[illegible]

次韻[illegible]卷三十三第[illegible]云「白下春[illegible]尚未[illegible]亦流更待小[illegible]滾不知如定成行不」

食令無數日間[illegible]樓全書[illegible]文卷三百三十七顏真卿《寒食帖》云：「天氣殊

未佳，汝定成行否？寒食只數日間，得且住爲佳耳。」[illegible]冲之[illegible]

[illegible]成風[illegible]如年[illegible]

百五十四 姚東之《伯山文集》八卷、《詩集》十卷、《日記》一卷（向[illegible]越縵堂日記（第十冊）

同治七年七月十九日中知此書意氣矜夸，筆舌獷[illegible]，[illegible]雖偶亦[illegible]

[illegible]惜[illegible]於家去[illegible]如也，公牘尺牘俚鄙，作[illegible]不[illegible]則[illegible]集中[illegible]自[illegible]文[illegible]

已[illegible]置白首[illegible] 又五《與石甫書》云：「[illegible]下[illegible]不次之擢[illegible]至難之任[illegible]」

當書謂石甫好造作，文字致未[illegible]大然乎？[illegible]乎得重新[illegible]堂筆記

東[illegible]畫[illegible]先生[illegible]有根[illegible]惟[illegible]論[illegible]當時諸[illegible]多門[illegible]之注中[illegible]

論[illegible]書之[illegible]只下日不[illegible]爲其[illegible]又得只下新著《姚氏先德記》，先[illegible]

祖考中書公、尊甫贈公皆[illegible]不錄其所取者[illegible]稱代[illegible]於石甫矣，石甫

使其先世[illegible]實其甚遠。又與光粟原書[illegible]道[illegible]閣下[illegible]

通[illegible]列肆，與商賈競錐刀之利，人富則[illegible]生家，富則盗[illegible]

亦免乎？僕八年於外，艱苦備至，今[illegible]恩[illegible]

先人卿[illegible]毋[illegible]不可以爲悦，而遠使[illegible]南行，書[illegible]閣下何不[illegible]財自[illegible]

[illegible]使使者[illegible]之愛，而閣下得保山林之樂。 又八[illegible]

又五卷王子[illegible]云[illegible]記撰[illegible]奉上[illegible]書[illegible]不[illegible]也

[illegible]文眼[illegible]伯仲

[illegible]朱彝[illegible]作[illegible]

[illegible]見[illegible]

是見於

[redacted]

子十三（丁亥）出新
留別友人絶句云
七絶[illegible]念家
山[illegible]已刻[illegible]果
詩勝[illegible]絶句五
十五首中戊子
不應稍見且[illegible]
年歧出
華[illegible]所閲[illegible]

[illegible]寫[illegible]而[illegible]真切

詮後、家姬傳先生以淡泊之懷足以鏡之識迂静雅之筆寫出曠之思

古文詩集早也為郭[illegible]家重其修說當先生存時已無人重之益先生之[illegible]

用事矮也[illegible]大宜多[illegible]之讓[illegible]實[illegible]矣

詩集子五題周保緒濟錢儀吉鄧[illegible]翁奇氣猶如虎騰指曾扶[illegible]窮曲[illegible]

[illegible]滿目容甫兆老翁[illegible]森虎毛云[illegible]理堂讀書若只云且究當先生[illegible]

居玉井[illegible]鄰人數偏之知先生惡[illegible]故言雄鷄以讀之且[illegible]時若不[illegible]

之言先生乃於左衛街僦屋避之余問何故曰鄰人小人也送官不難然[illegible]

吾刀切豆腐[illegible]避之[illegible]世傳[illegible]傳人無道此者[illegible]

日記道光十三年五月初十日購李申耆所刻天下輿圖為亡友董方立[illegible]

所共而申耆說曰武進副貢董方立之實[illegible]中副[illegible]

[illegible]時[illegible]

[redacted]

補摘[illegible]百五十五[illegible]今老樓[illegible]編年詩集吳養[illegible]殘力疾編定[illegible]生平未刻詩成此編其[illegible]

外冊[illegible]刻者有目無詩故名十九卷實則十二卷耳[illegible]吳[illegible]詩[illegible]

理不細緻好言情而[illegible]浮[illegible]無韻味[illegible]此集[illegible]

詩[illegible]樓[illegible]摘[illegible]

集[illegible]而[illegible]張文䙷題靈山詩云作者才思學力無不[illegible]有餘[illegible]

訣[illegible]在劇愛二字其皆劇愛五十年後海内言詩者不[illegible]

在他人則重玉則作者則出[illegible]

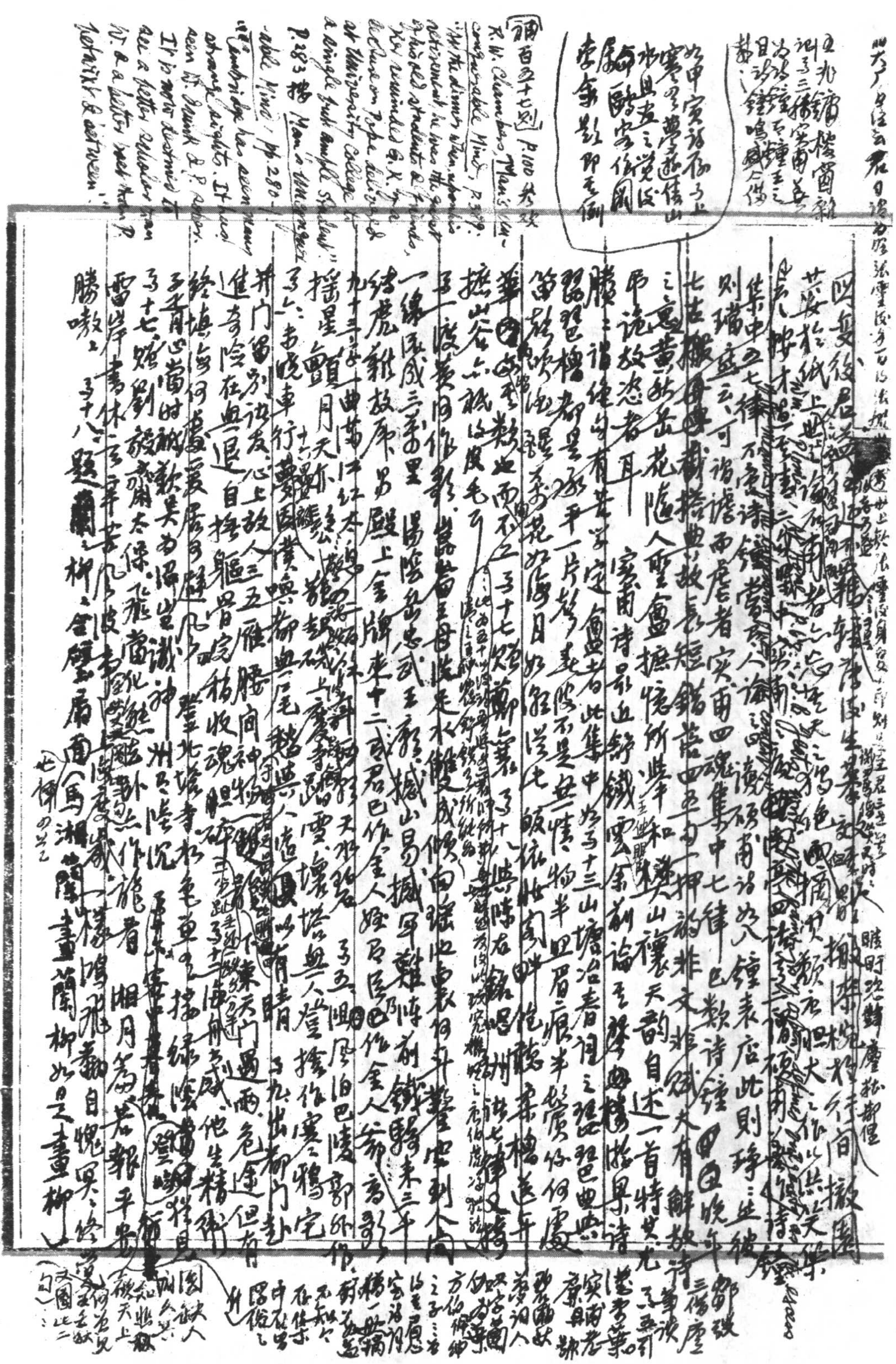
魂西集式行役懷古之作[illegible]現人腹[illegible]

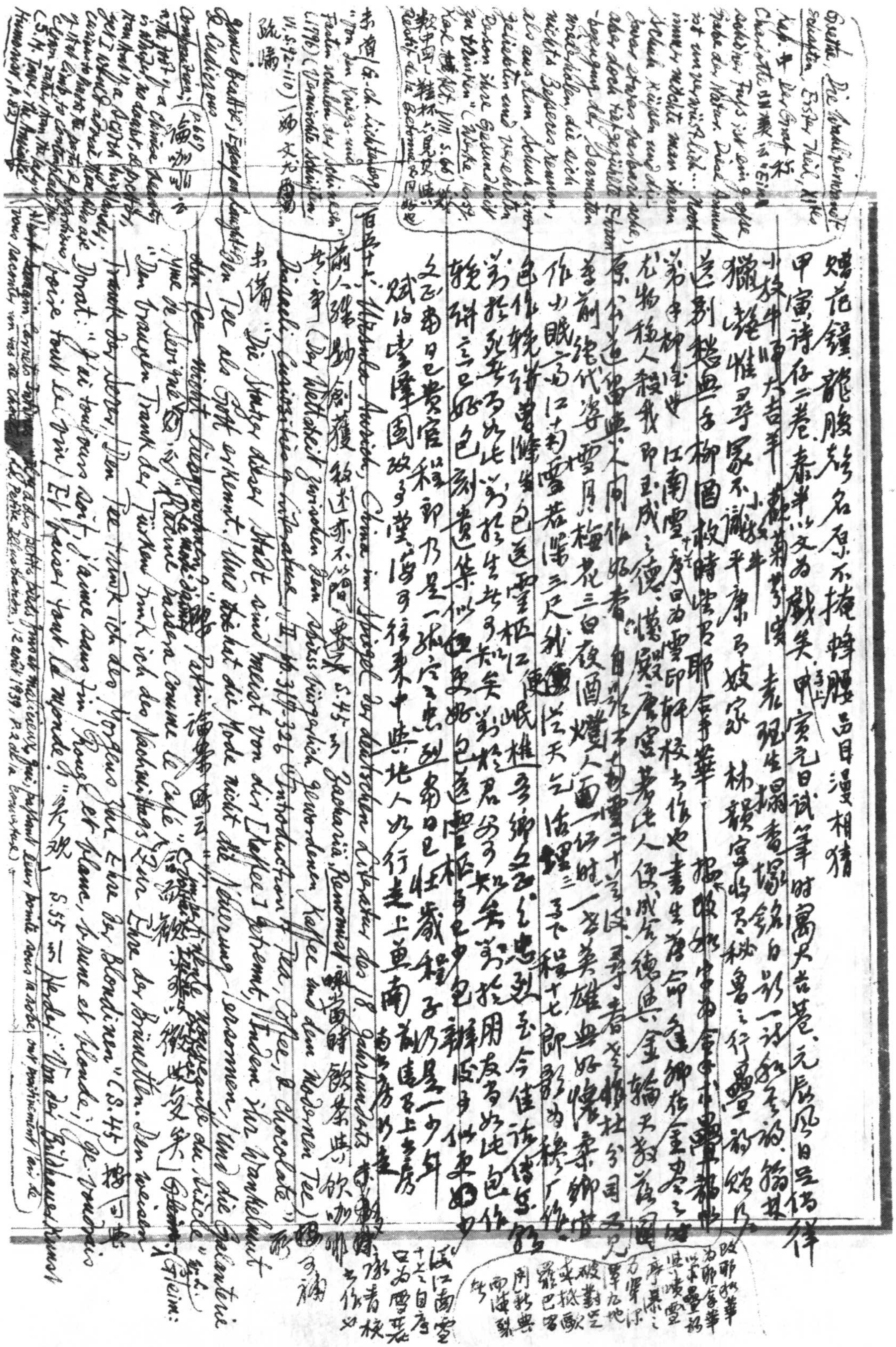
[illegible]者不如藏[illegible]

笑[illegible]無真[illegible]

縱横萬里[illegible]

[illegible]才不逮[illegible]





嬉花鐘、龍腹熟名原不掩，蜂腰品目漫相猜

甲寅詩存二卷，春半以文爲戲矣。甲寅元日試筆時寓大吉巷，元辰風日足倘伴

小放牛唱大吉羊，[illegible]讀 袁瑯生瑞香塌銘白影一詞紛紛說，[illegible]

獵艷雅尋家不識小放牛，平康乃妓家 林韻寶收爲秘魯之行[illegible]

送別總無千柳圖，救時當君耶金華華 攝取如中[illegible]

弟中柳絲世 江南雪十七首序曰爲雪印軒校書作也 書生落命逢卿在金屋[illegible]

尤物稱人殺我，即玉成之德 懷毀屠蕃浣人，便成含德 [illegible]金輪天[illegible]

原外道留無人問作好者 自號本都雪二十首[illegible] 春[illegible]杜分司五兒

尊前絕代姿，雪月梅花三白夜，酒燈人面一紅時 一去英雄無好懷，棄卿[illegible]

作小眠高江茹，雪若隔三尺，我便從天乞活埋 三十首下稱十七郎，影爲樓[illegible]

色作蟾[illegible]色送雪栖江 岷樵多卿之孟之忠烈，至今佳話傳[illegible]

爲於死者乃如此，爲於生者乃知矣 爲於君爲乃知矣，爲於用友乃如此，色作[illegible]

饒餅言之好色，剝貴遞集似通，更好色送雪栖[illegible]中[illegible]辭[illegible]

文正當日已貴官，程郎乃是一孤寒之忠烈 當日已壯歲，程子乃是一少年

賦以壽肇國政乃黨，海乃得來中興，地人如行走上[illegible]南 前遠乃上書房 南書房行走

改耶[illegible]華 爲耶金華 [illegible] 其[illegible] 序[illegible] 草九地 破對[illegible] 或擬歐 羅巴[illegible] 周[illegible]典 而[illegible]

岷江南雪十七首自序 曰爲雪[illegible] [illegible]青校 [illegible]作以

Goethe, *Die Wahlverwandtschaften*, Erster Theil, XItes Kap. [illegible] Der Graf 於 Charlotte [illegible] "Ein schöner Fuß ist eine große Gabe der Natur. Diese Anmut ist unverwüstlich… Noch immer möchte man ihren Schuh küssen und die zwar etwas barbarische, aber doch tiefgefühlte Ehrenbezeugung der Sarmaten wiederholen, die sich nichts Besseres kennen, als aus dem Schuh einer geliebten und verehrten Person ihre Gesundheit zu trinken" (*Werke*, Leipz. Karl [illegible] Alt, VIII, S. 66) [illegible] Restif de la Bretonne [illegible]

[illegible] G.-Ch. Lichtenberg: "Von den Kriegs- und Fastenschulen der Schinesen" (1796) (*Vermischte Schriften*, VI, S. 92-110) [illegible]

James Beattie, *Essay on Laughter & Ludicrous Composition*: (p. 667 [illegible]) "The foot of a Chinese beauty is whiter, no doubt, & prettier, than that of a Scotch highlander; yet I would advise those who are curious to know the parts & proportions of that limb, to contemplate the clown rather than the lady" (S. M. Tave, *The Amiable Humorist*, p. 82)

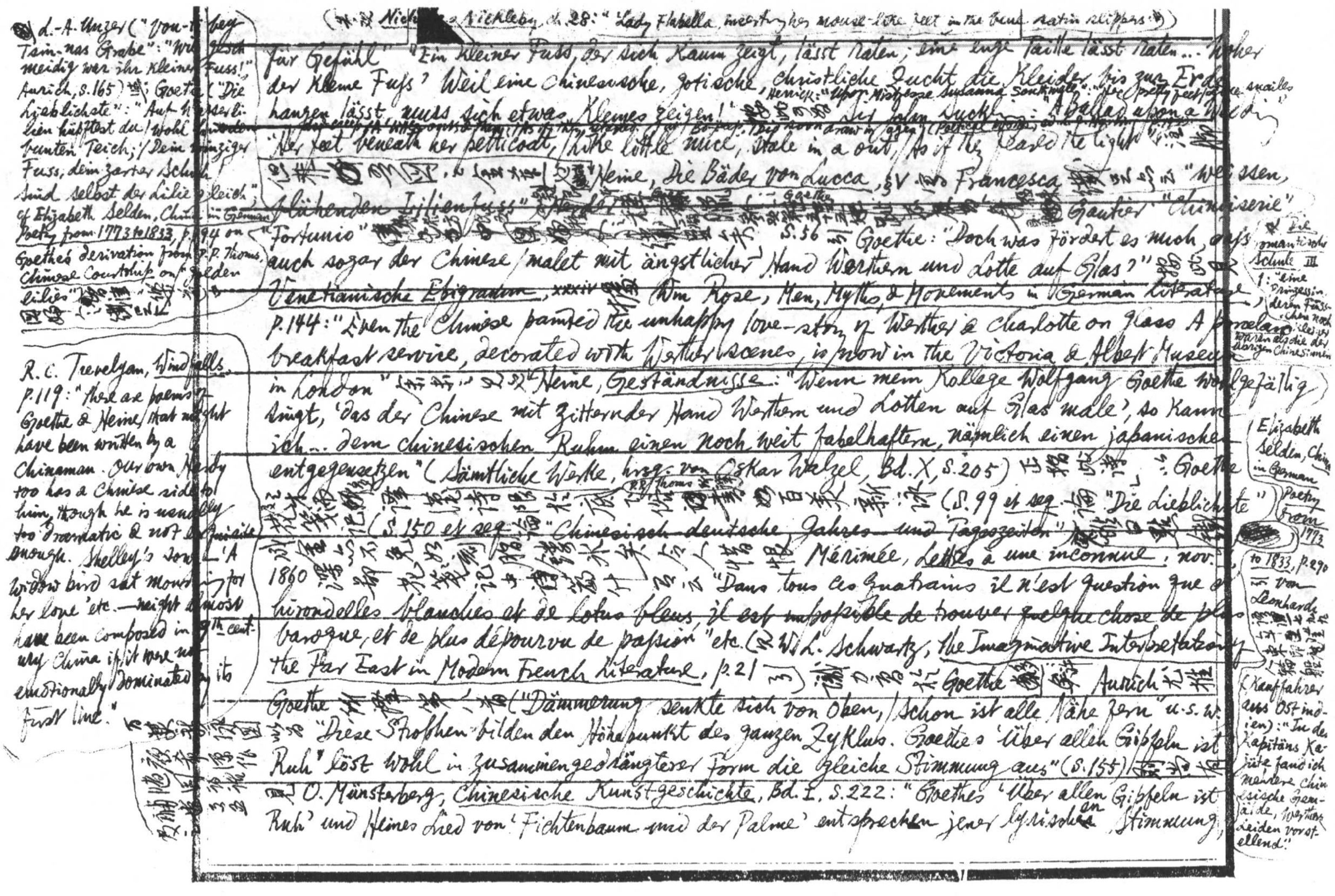
[illegible] Ursula Aurich, *China im Spiegel der deutschen Literatur des 18. Jahrhunderts* [illegible] S. 45 引 Zachariä, *Renommist* [illegible]當時飲茶與飲咖啡[illegible] (Der Wettstreit zwischen dem spiessbürgerlich gewordenen Kaffee und dem Modernen Tee) [illegible]

Disraeli, Curiosities of Literature, II, pp. 319-326 "Introduction of Tea, Coffee, & Chocolate"

[illegible] "Die Stutzer dieser Stadt sind meist von dir [Kaffee] getrennt, / Indem ihr Wankelmut den Tee als Gott erkennt. / Und hat die Mode nicht die Neuerung ersonnen, / Und die Galanterie den Tee nicht liebgewonnen?" [illegible] Patin [illegible] "l'impertinente nouveauté du siècle" [illegible] Mme de Sévigné [illegible] "Racine passera comme le café" [illegible] Gleim: "Den braunen Trank der Türken trink ich des Nachmittags / Zur Ehre der Brünetten. Den weisen Trank der Serer, / Den Tee trink ich des Morgens zur Ehre der Blondinen" (S. 45) [illegible]

Dorat: "J'ai toujours soif, j'aime sans fin / Rouge et blanc, brune et blonde; / Je voudrais boire tout le vin / Et baiser tout le monde!" [illegible] S. 55 引 Herder: "Von der Bildhauer Kunst

Albert Samain, *Carnets Intimes*: "Il y a des petits pieds fins et malicieux, qui, passant leur pointe sous la robe, ont positivement l'air de vous raconter un tas de choses" (*La Petite Illustration*, 12 août 1939, P. 2 de la couverture)



([illegible] Nick[illegible] Nickleby, ch. 28: "Lady Flabella, inserting her mouse-like feet in the blue satin slippers" [illegible])

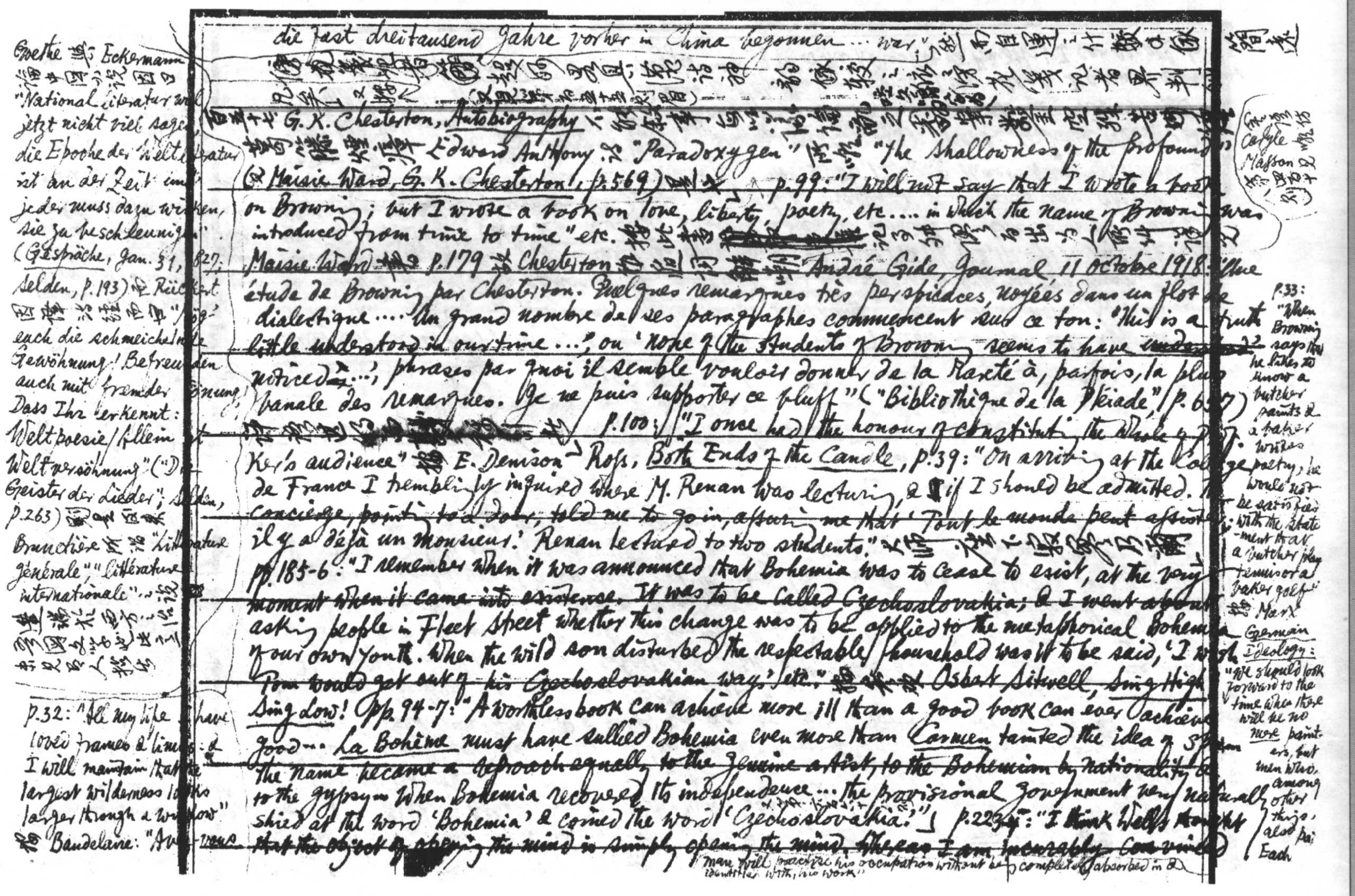
"für Gefühl" "Ein kleiner Fuss, der sich kaum zeigt, lässt raten; eine enge Taille lässt raten… Woher der kleine Fuss? Weil eine chinesische, gotische, christliche Zucht die Kleider bis zur Erde hangen lässt, muss sich etwas Kleines zeigen!" [illegible] Sir John Suckling: "A Ballad upon a Wedding": "Her feet beneath her petticoat, / Like little mice, stole in and out, / As if they feared the light" [illegible] Herrick: "Upon Mistresse Susanna Southwell": "Her pretty feet / Like snailes…" [illegible] Bo-peep [illegible] drawn in agen" (Poetical Works) [illegible] Heine, Die Bäder von Lucca, §V [illegible] Francesca [illegible] "weissen, glühenden Lilienfuss" [illegible] Goethe [illegible] Gautier "Chinoiserie" "Fortunio" [illegible] S.56 [illegible] Goethe: "Doch was fördert es mich, dass auch sogar der Chinese / malet mit ängstlicher Hand Werthern und Lotte auf Glas?" [illegible] Venetianische Epigramme, xxxiv [illegible] Wm Rose, Men, Myths, & Movements in German Literature p.144: "Even the Chinese painted the unhappy love-story of Werther & Charlotte on glass. A porcelain breakfast service, decorated with Werther scenes, is now in the Victoria & Albert Museum in London" [illegible] Heine, Geständnisse: "Wenn mein Kollege Wolfgang Goethe wohlgefällig singt, 'dass der Chinese mit zitternder Hand Werthern und Lotten auf Glas male', so kann ich… dem chinesischen Ruhm einen noch weit fabelhaftern, nämlich einen japanischen entgegensetzen" (Sämtliche Werke, hrsg. von Oskar Walzel, Bd. X, S.205) [illegible] Goethe [illegible] P.P. Thoms [illegible] (S.99 et seq.) [illegible] "Die Lieblichste" [illegible] (S.150 et seq.) [illegible] ~~"Chinesisch-deutsche Jahres- und Tageszeiten"~~ [illegible] Mérimée, Lettres à une inconnue, nov. 1860 [illegible] "Dans tous ces quatrains il n'est question que de hirondelles blanches et de lotus bleus, il est impossible de trouver quelque chose de plus baroque, et de plus dépourvu de passion" etc. ([illegible] W. L. Schwartz, The Imaginative Interpretation of the Far East in Modern French Literature, p.21 [illegible]) [illegible] Goethe [illegible] Aurich [illegible] Goethe [illegible] ("Dämmerung senkte sich von oben, / Schon ist alle Nähe fern" u.s.w.) [illegible] "Diese Strophen bilden den Höhepunkt des ganzen Zyklus. Goethes 'Über allen Gipfeln ist Ruh'' löst wohl in zusammengedrängterer Form die gleiche Stimmung aus" (S.155) [illegible] O. Münsterberg, Chinesische Kunstgeschichte, Bd. I, S.222: "Goethes 'Über allen Gipfeln ist Ruh'' und Heines Lied vom 'Fichtenbaum und der Palme' entsprachen jener lyrischen Stimmung,"

[illegible] L.-A. Unger ("Von-[illegible]-bey Tsin-nas Grabe": "Wie [illegible] meidig war ihr kleiner Fuss!" Aurich, S.165) [illegible]; Goethe ("Die Lieblichste": "Auf Wässerlein hüpftest du / Wohl [illegible] bunten Teich; / Dein winziger Fuss, dein zarter Schuh / Sind selbst der Lilie gleich"; cf. Elizabeth Selden, China in German Poetry from 1773 to 1833, p.94 on Goethe's derivation from P. P. Thoms, Chinese Courtship on "golden lilies" [illegible]

R. C. Trevelyan, Windfalls, p.119: "There are poems of Goethe & Heine that might have been written by a Chinaman. Our own Hardy too has a Chinese side to him, though he is usually too dramatic & not exquisite enough. Shelley's song 'A widow bird sat mourning for her love' etc.—might almost have been composed in 9th cent. in China if it were not emotionally dominated by its first line." [illegible]

[illegible] Die romantische Schule III 1: "eine Prinzessin, deren Füsschen noch kleiner waren als die der übrigen Chinesinnen"

Elizabeth Selden, China in German Poetry from 1773 to 1833, p.290 [illegible] von Leonhardi [illegible] (Kauffahrer aus Ostindien): "In der Kapitäns Kajüte fand ich mehrere chinesische Gemälde, Werthers Leiden vorstellend."



die fast dreitausend Jahre vorher in China begonnen ... war." [illegible] 而自運之什較古人簡遠

[illegible] 詩神 韵 [illegible] 較之 [illegible] 於 [illegible] 記者界判

凡 [illegible] 又 [illegible] （又見 [illegible]）

百五十七 G. K. Chesterton, *Autobiography* [illegible]

[illegible] Edward Anthony 之 "Paradoxygen" [illegible] "The Shallowness of the Profound"

(見 *Maisie Ward, G. K. Chesterton*, p.569) 則又 p.99: "I will not say that I wrote a book on Browning; but I wrote a book on love, liberty, poetry, etc. .... in which the name of Browning was introduced from time to time" etc. 按此書 [illegible]

Maisie Ward 書 p.179 載 Chesterton [illegible] André Gide *Journal* 11 octobre 1918: "Une étude de Browning par Chesterton. Quelques remarques très perspicaces, noyées dans un flot de dialectique .... Un grand nombre de ses paragraphes commencent sur ce ton: 'This is a truth little understood in our time ...'; ou 'None of the students of Browning seems to have ~~[illegible]~~ noticed ...'; phrases par quoi il semble vouloir donner de la rareté à, parfois, la plus banale des remarques. Je ne puis supporter ce fluff" ("Bibliothèque de la Pléiade", p.657)

[illegible] p.100: "I once had the honour of constituting the whole of [illegible] Ker's audience" [illegible] E. Denison Ross, *Both Ends of the Candle*, p.39: "On arriving at the Collège de France I tremblingly inquired where M. Renan was lecturing, & if I should be admitted. The concierge, pointing to a door, told me to go in, assuring me that 'Tout le monde peut assister; il y a déjà un monsieur.' Renan lectured to two students." [illegible]

pp.185-6: "I remember when it was announced that Bohemia was to cease to exist, at the very moment when it came into existence. It was to be called Czechoslovakia; & I went about asking people in Fleet Street whether this change was to be applied to the metaphorical Bohemia of our own youth. When the wild son disturbed the respectable household was it to be said, 'I wish Tom would get out of his Czechoslovakian ways' etc." [illegible] Osbert Sitwell, *Sing High Sing Low!* pp.94-7: "A worthless book can achieve more ill than a good book can ever achieve good ... *La Bohême* must have sullied Bohemia even more than *Carmen* tainted the idea of Spain ... The name became a reproach equally to the genuine artist, to the Bohemian by nationality & to the gypsy ... When Bohemia recovered its independence ... the provisional government very naturally shied at the word 'Bohemia' & coined the word 'Czechoslovakia.'" p.223-4: "I think Wells thought that the object of opening the mind is simply opening the mind, whereas I am incurably convinced"

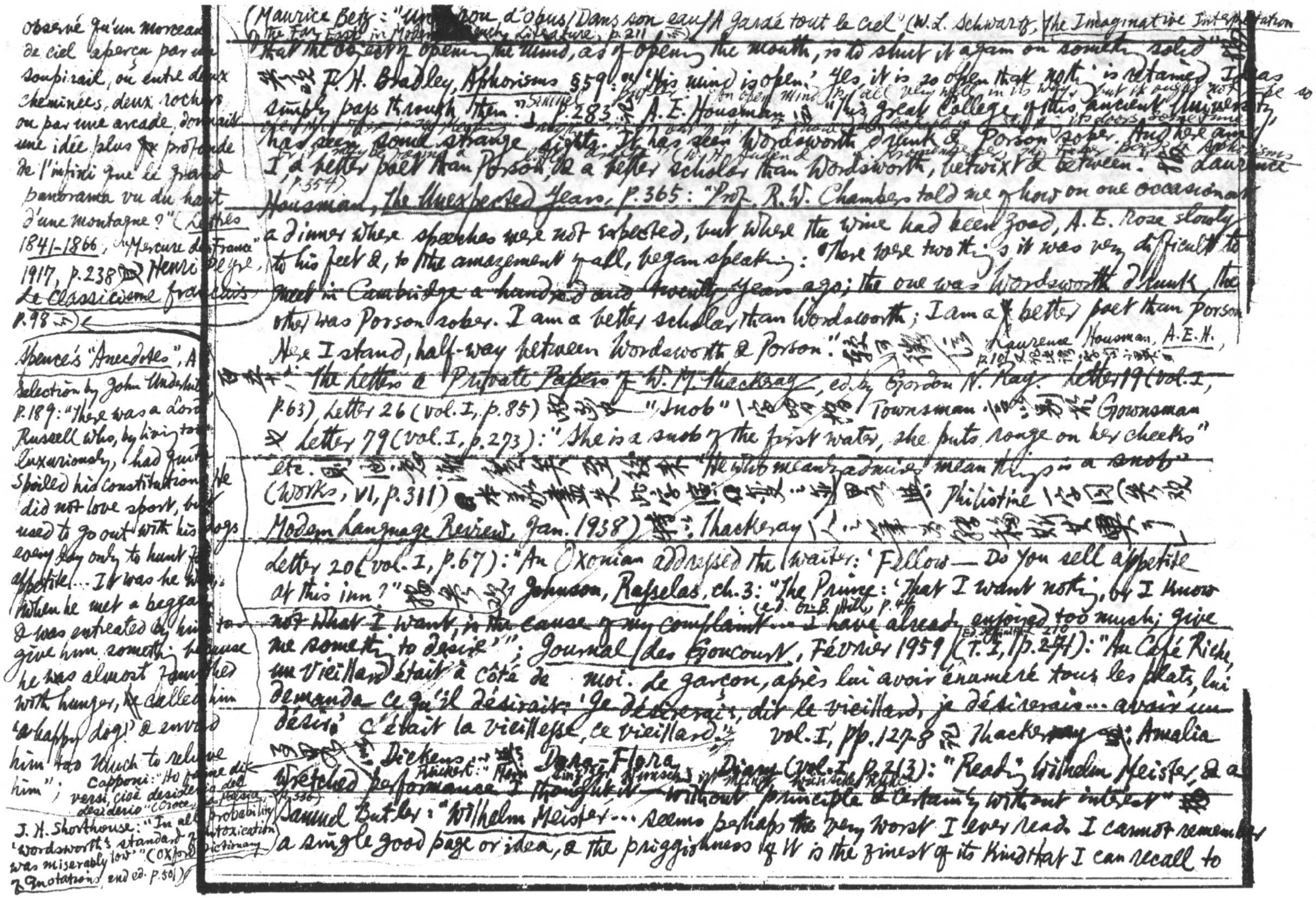
Goethe 與 Eckermann 論中國小說因曰 "National-literatur will jetzt nicht viel sagen, die Epoche der Weltliteratur ist an der Zeit und jeder muss dazu wirken, sie zu beschleunigen". (*Gespräche*, Jan. 31, 1827; Selden, p.193) 又 Rückert [illegible] "Mög' euch die schmeichelnde Gewöhnung! Befreunden auch mit fremder Tönung; Dass Ihr erkennt: Weltpoesie / Allein ist Weltversöhnung" ("Die Geister der Lieder"; Selden, p.263) [illegible]

Brunetière 所謂 "Littérature générale", "littérature internationale" 之說 [illegible]

p.32: "All my life I have loved frames & limits: & I will maintain that the largest wilderness looks larger through a window" [illegible] Baudelaire: "Avez-vous

[illegible] Carlyle [illegible] Masson [illegible]

p.33: "When Browning says that he likes to know a butcher paints & a baker writes poetry, he would not be satisfied with the statement that a butcher plays tennis or a baker golf" [illegible] Marx *German Ideology*: "We should look forward to the time when there will be no more painters, but men who, among other things, also paint" Each man will practise his occupation without being completely absorbed in & identified with his work"



(Maurice Betz: "Un [illegible]ou d'obus / Dans son eau / A gardé tout le ciel" (W. L. Schwartz, The Imaginative Interpretation of the Far East in Modern French Literature, p.211 引))

"that the object of opening the mind, as of opening the mouth, is to shut it again on something solid" 參觀 F. H. Bradley, *Aphorisms* §59: "'His mind is open.' Yes, it is so open that nothing is retained. Ideas simply pass through them." Samuel Butler: "An open mind is all very well in its way, but it ought not to be so open that there is no keeping anything in or out of it. It should be capable of shutting its doors sometimes, or it may be found a little draughty" (W. H. Auden & L. Kronenberger, The Faber Book of Aphorisms, p.354) p.283: A. E. Housman 說: "This great College of this ancient University has seen some strange sights. It has seen Wordsworth drunk & Porson sober. And here am I, a better poet than Porson, & a better scholar than Wordsworth, betwixt & between." Laurence Housman, *The Unexpected Years*, p.365: "Prof. R. W. Chambers told me of how on one occasion at a dinner where speeches were not expected, but where the wine had been good, A. E. Rose slowly to his feet &, to the amazement of all, began speaking: 'There were two things it was very difficult to meet in Cambridge a hundred and twenty years ago; the one was Wordsworth drunk, the other was Porson sober. I am a better scholar than Wordsworth; I am a better poet than Porson. Here I stand, half-way between Wordsworth & Porson.'" [illegible] Laurence Housman, A. E. H., p.101 又記此語, 字句小異。

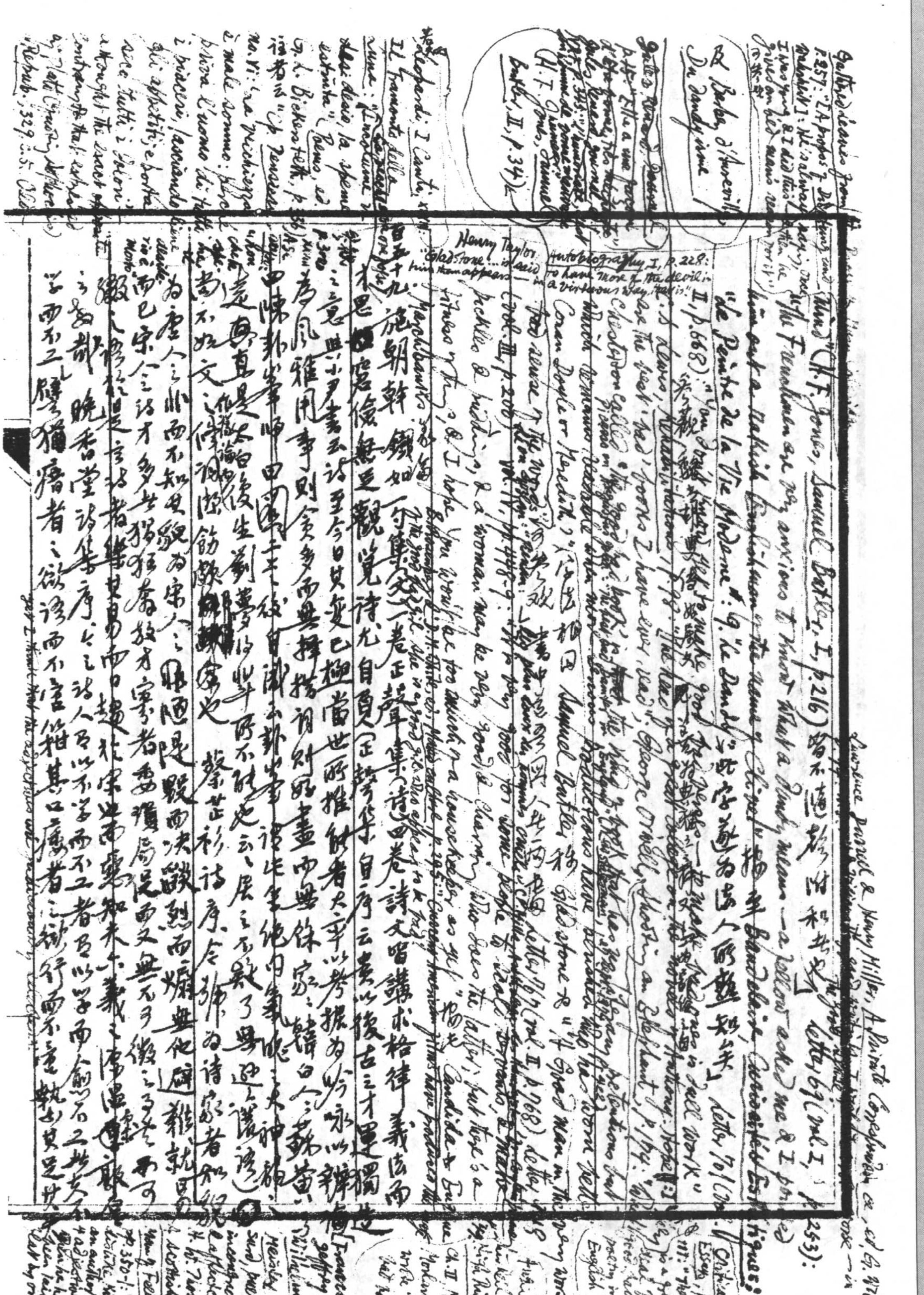
[illegible] *The Letters & Private Papers of W. M. Thackeray*, ed. by Gordon N. Ray. Letter 19 (vol. I, p.63), Letter 26 (vol. I, p.85) [illegible] "Snob" 一字 [illegible] Townsman [illegible] Gownsman 也; Letter 79 (vol. I, p.273): "She is a snob of the first water, she puts rouge on her cheeks" etc. 則尚無此義矣。至後來 "He who meanly admires mean things is a snob" (*Works*, VI, p.311) [illegible] 盡失此字原意矣。[illegible] Philistine 一字同 (參觀 *Modern Language Review*, Jan. 1938) [illegible] Thackeray [illegible]

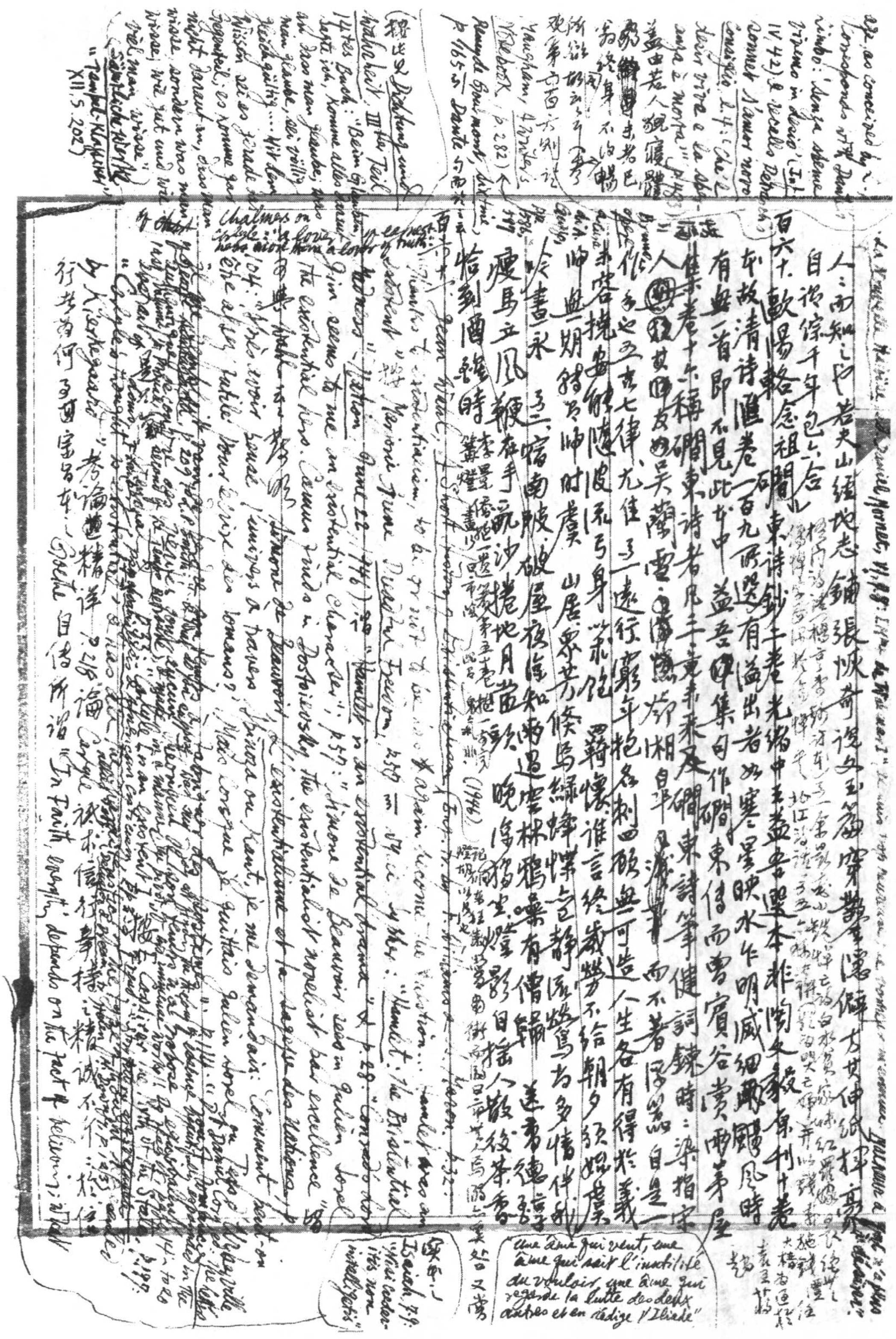
Letter 20 (vol. I, p.67): "An Oxonian addressed the waiter: 'Fellow — Do you sell appetite at this inn?'" [illegible] Johnson, *Rasselas*, ch.3: "The Prince: 'That I want nothing, or I know not what I want, is the cause of my complaint... I have already enjoyed too much; give me something to desire.'" (ed. G. B. Hill, p.44); *Journal des Goncourt*, Février 1859 (T. I, pp.271): "Au Café Riche un vieillard était à côté de moi. Le garçon, après lui avoir énuméré tous les plats, lui demanda ce qu'il désirait: 'Je désirerais, dit le vieillard, je désirerais... avoir un désir.' C'était la vieillesse, ce vieillard." vol. I, pp.127-8 記 Thackeray [illegible]: Amalia [illegible] Dickens [illegible] Dora-Flora [illegible] Rückert: "[illegible]" Diary (vol. I, p.213): "Reading Wilhelm Meister, & a wretched performance I thought it — without principle & certainly without interest" [illegible] Samuel Butler: "*Wilhelm Meister*... seems perhaps the very worst I ever read. I cannot remember a single good page or idea, & the prigishness of W is the finest of its kind that I can recall to

observé qu'un morceau de ciel aperçu par un soupirail, ou entre deux cheminées, deux rochers ou par une arcade, donnait une idée plus profonde de l'infini que le grand panorama vu du haut d'une montagne?" (*Lettres 1841-1866*, "Mercure de France" 1917, p.238 見 Henri Peyre, *Le Classicisme français* p.98 引)

Spence's "Anecdotes", A Selection by John Underhill, p.189: "There was a Lord Russell who, by living too luxuriously, had quite spoiled his constitution. He did not love sport, but used to go out with his dogs every day only to hunt for appetite... It was he who, when he met a beggar & was entreated by him to give him something because he was almost famished with hunger, called him 'a happy dog!' & envied him too much to relieve him"; Capponi: "Ho fame di versi, cioè desiderio di poesia, desiderio" (Croce, [illegible] p.336)

J. H. Shorthouse: "In all probability 'Wordsworth's standard of intoxication was miserably low'" (*Oxford Dictionary of Quotations*, 2nd ed. p.501)





人人而知之也。若夫山經地志，鋪張恢奇，說文玉篇，穿鑿[illegible]僻，方其伸紙揮毫，

自詡綜千年包六合

百六十六　歐陽輅念祖《磵東詩鈔》十卷，光緒中王益吾選本，非陶文毅原刊十卷

本，故《清詩匯》卷一百九所選有溢出者，如《寒星映水作明滅，細雨飄風時

有無》一首，即不見此本中。益吾[illegible]集自作《磵東傳》，而曹[illegible]谷[illegible]茅屋

集卷十八稱磵東詩若凡二十一首，未采及《磵東詩鈔》[illegible]時：染指宗

人[illegible]其師友如吳蘭雪、[illegible]鄭湘皋[illegible]而不著[illegible]，自是一

作[illegible]也。五言七律尤佳。《遠行》：“[illegible]年抱各刺，四顧無可造。人生各有得，於義

未容撓。無[illegible]隨波流，弓身[illegible]乘[illegible]。羈懷誰言終歲勞，不給朝夕須娛虞。

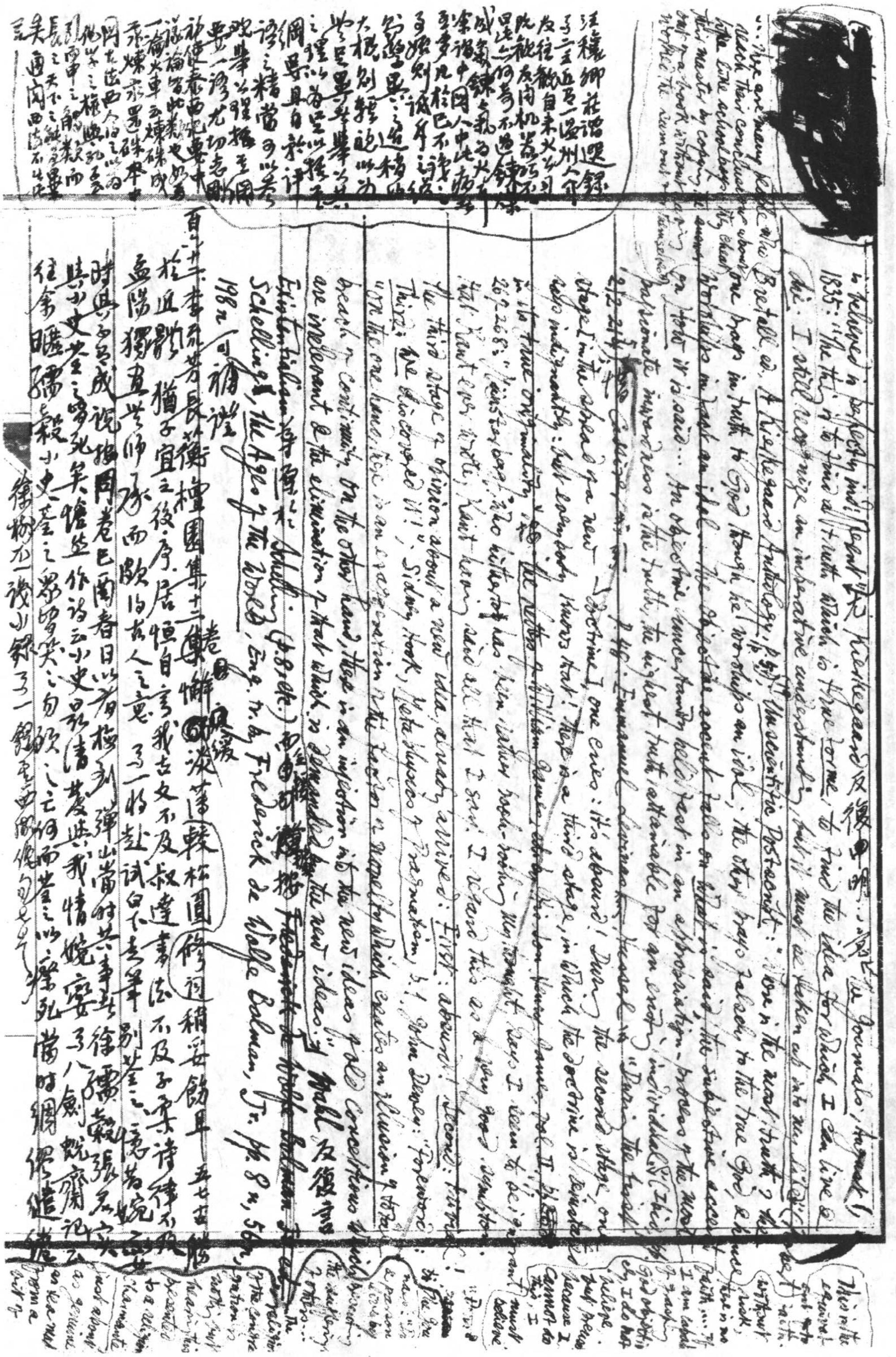
帥與一朋儕，若帥[illegible]時虞。”《山居》：“衆芳倏爲綠，蜂蝶它靜[illegible]，鶯鳥多情伴我

吟書永。”《宿南舫》：“破屋夜[illegible]知雨過，寒林鴉噪有僧歸。遠寺[illegible]鐘

瘦馬立風鞭在手，飢沙捲地月當頭。晚[illegible]獨坐，燈影自搖人散後，茶香

恰到酒醒時。

"Une âme qui veut, une âme qui sait l'inutilité du vouloir, une âme qui regarde la lutte des deux autres et en rédige l'Iliade"



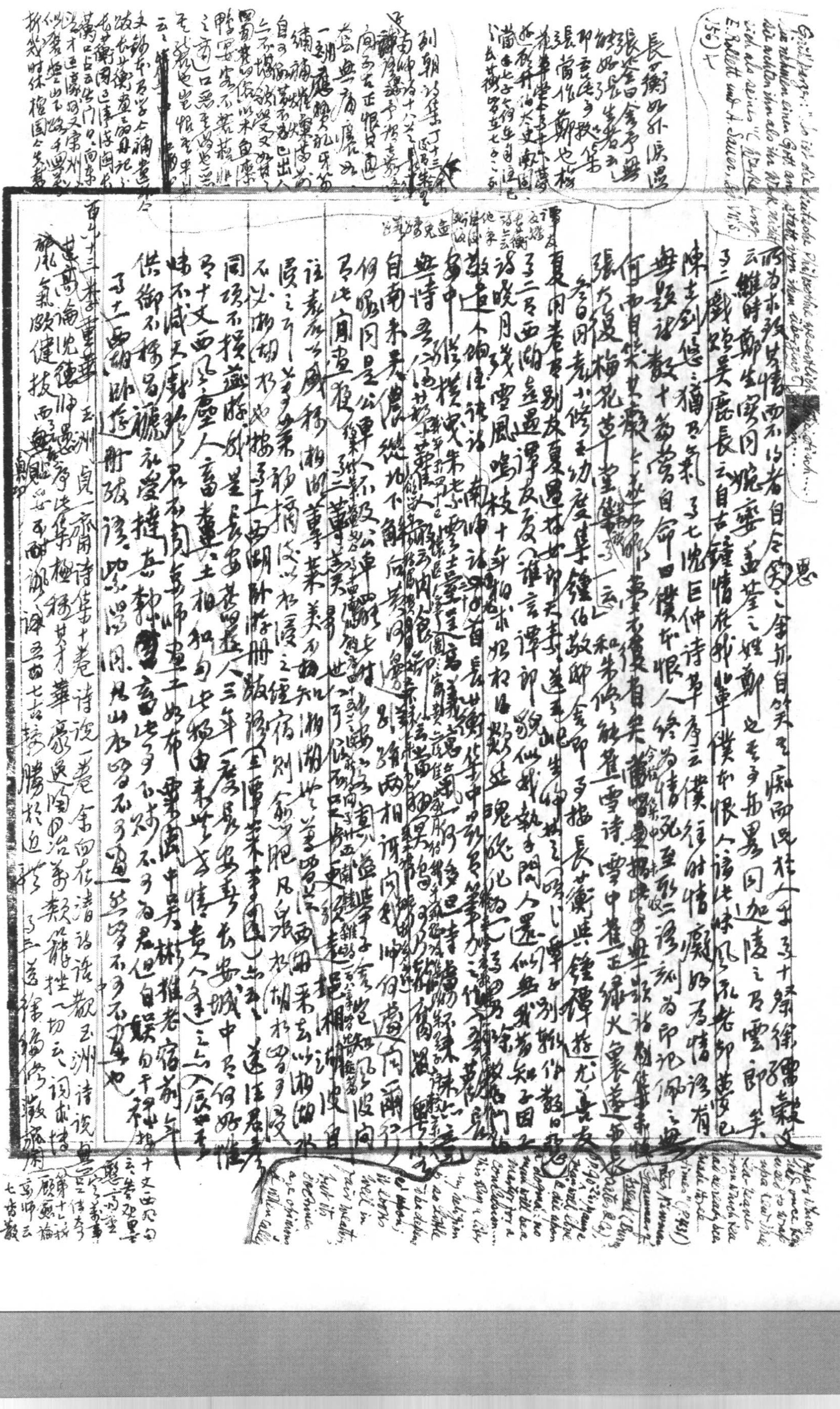
[redacted]

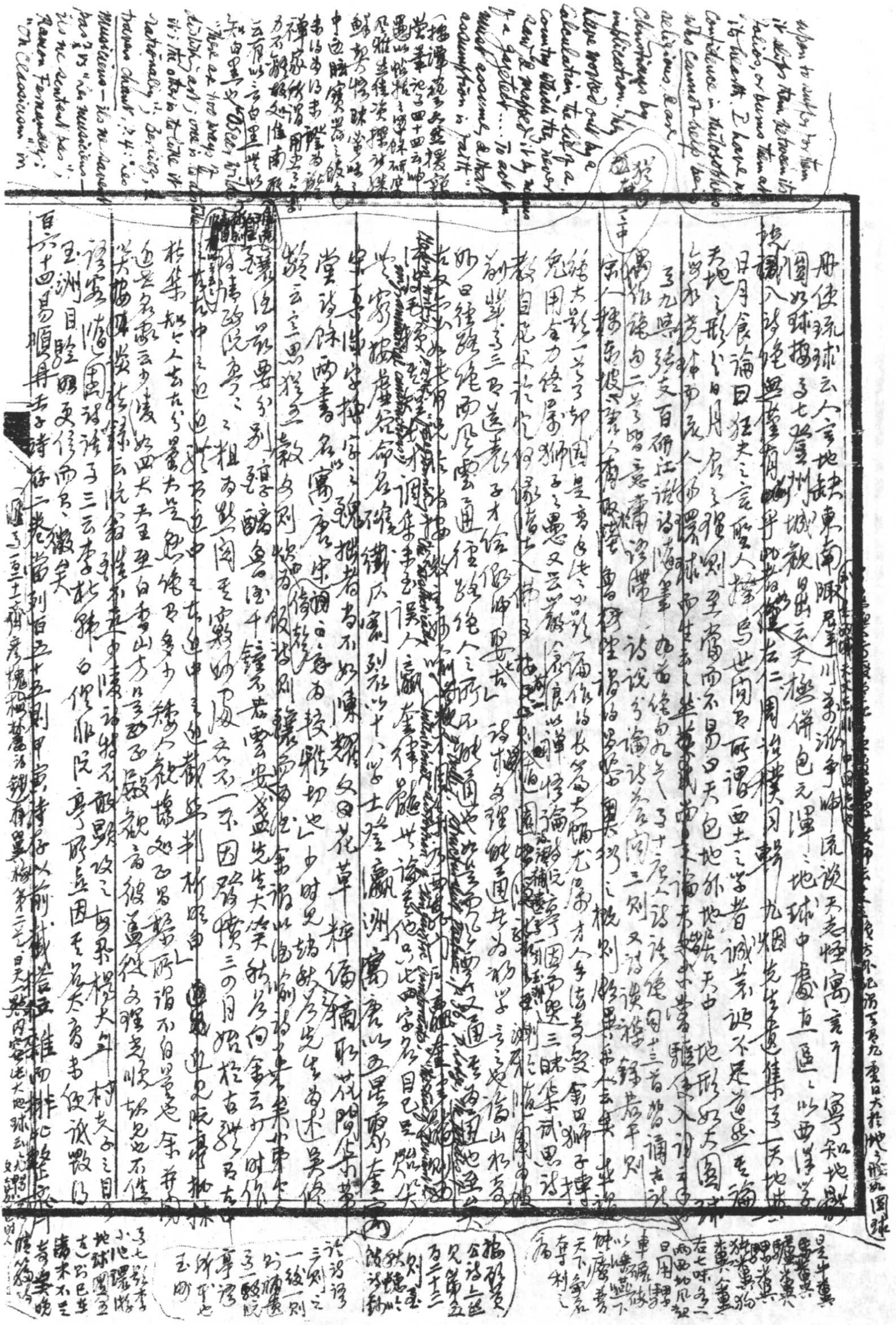
Kierkegaard 反復申明 … the Journals … 1835: "The thing is to find a truth which is true for me, to find the idea for which I can live & die. I still recognise an imperative of understanding, but it must be taken up into my life" …

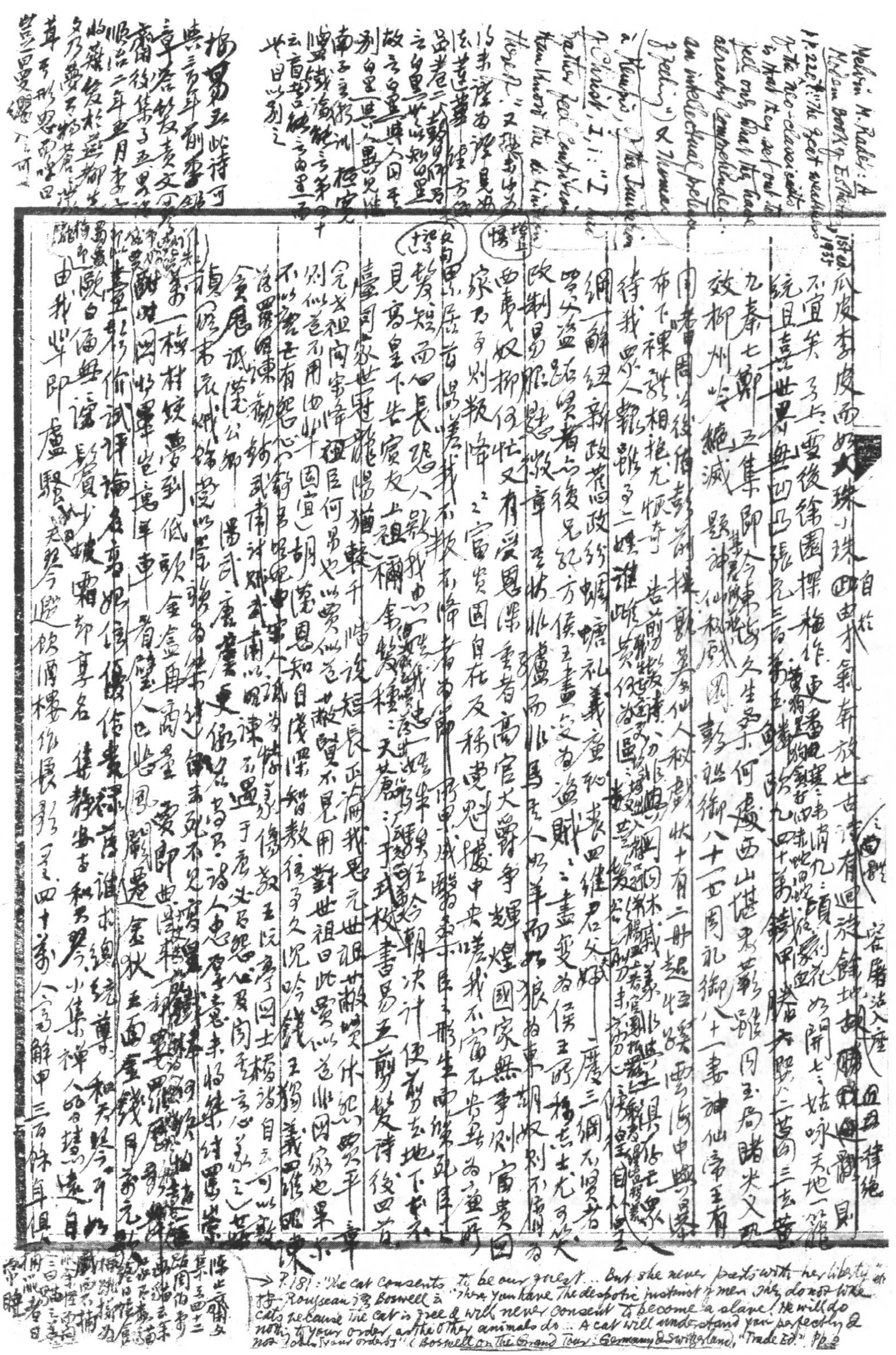
Bretall, ed. A Kierkegaard Anthology, p. … "Unscientific Postscript" …

… Schelling, The Ages of the World, Eng. tr. by Frederick de Wolfe Bolman, Jr. pp. 8 ff., 56 ff.

198 可補證

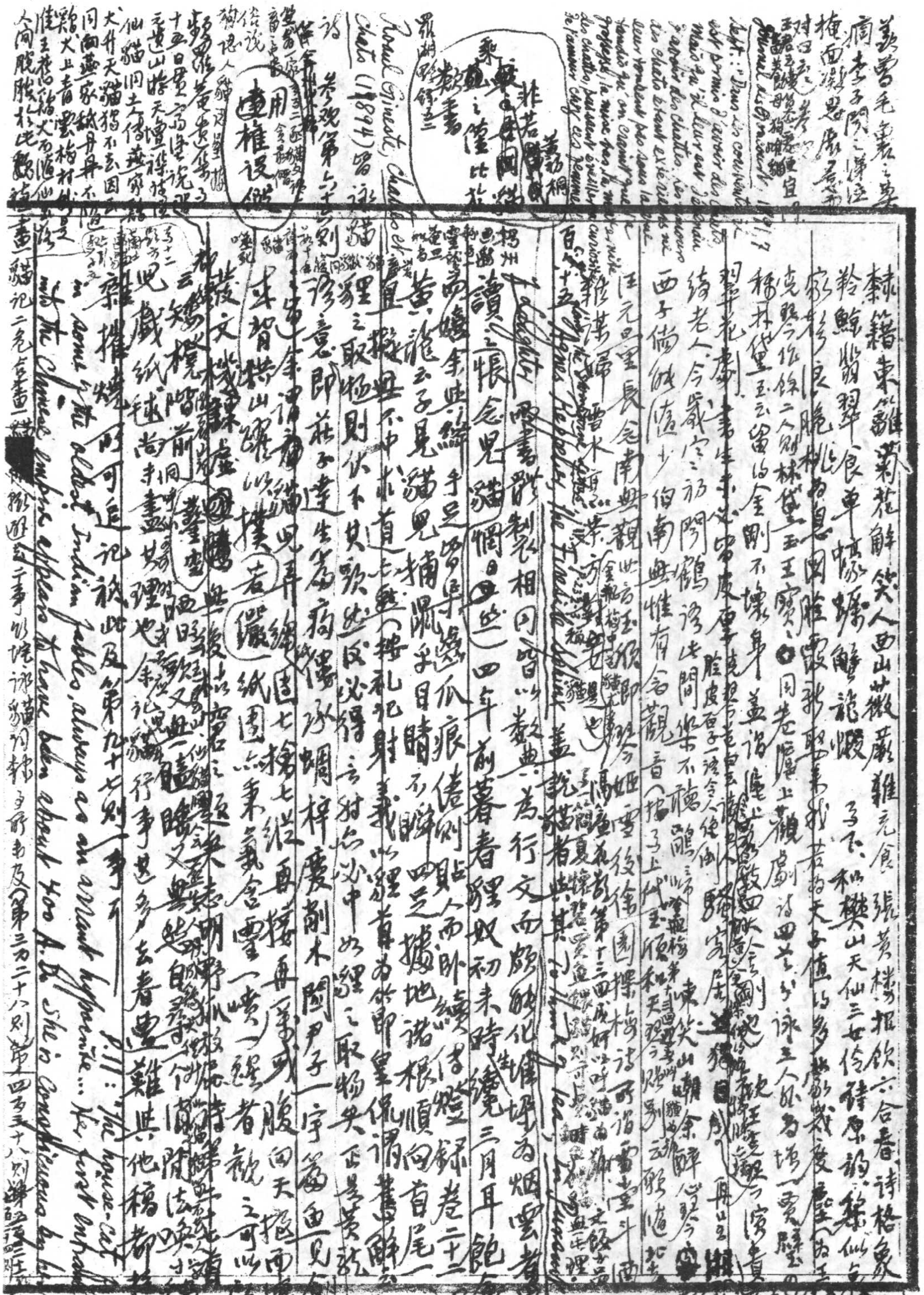






Melvin M. Rader: A Modern Book of Esthetics, 1st ed. 1935, p.226: "The great weakness of the neo-classicists is that they set out to feel only what they had already comprehended: an intellectual prelude …

→ P.181: "The cat consents to be our guest … But she never parts with her liberty". 按 Rousseau 謂 Boswell 云 "There you have the despotic instinct of men. They do not like cats because the cat is free & will never consent to become a slave. He will do nothing to your order as the other animals do … A cat will understand you perfectly & not [obey your orders]" (Boswell on the Grand Tour: Germany & Switzerland, "Trade Ed." pp.



棘籍東雞菊花解笑人西山薇蕨雜充食 張黃楪粗飲六合春詩格象

羚鯨翡翠良車輻螺蟹龍蝦 子下、相樊山天仙三女傳寄韻

家於良晚桃為息肉胭脂霞飛 取象我若有天子值以多

逸點今作餘二人則林黛玉王寶玉、◎同卷寢上觀劇詩四首之詠三人

稱林黛玉王云留與金剛不壞身蓋謂

翠花劇、書生 [illegible]

綺老人、今歲宮之初閉鶴譏聞樂不聽

西子備極隨步，何南無惟有金觀音（按子上代玉頗和天理 [illegible]

汪元量長念南無觀世音 [illegible]

讀之悵念兒貓惆悵日甚。四年前暮春貍奴初來時 [illegible]

黃龍云子見貓兒捕鼠目睛不瞬四足據地諸根順向首尾一直擬無不中 [illegible]

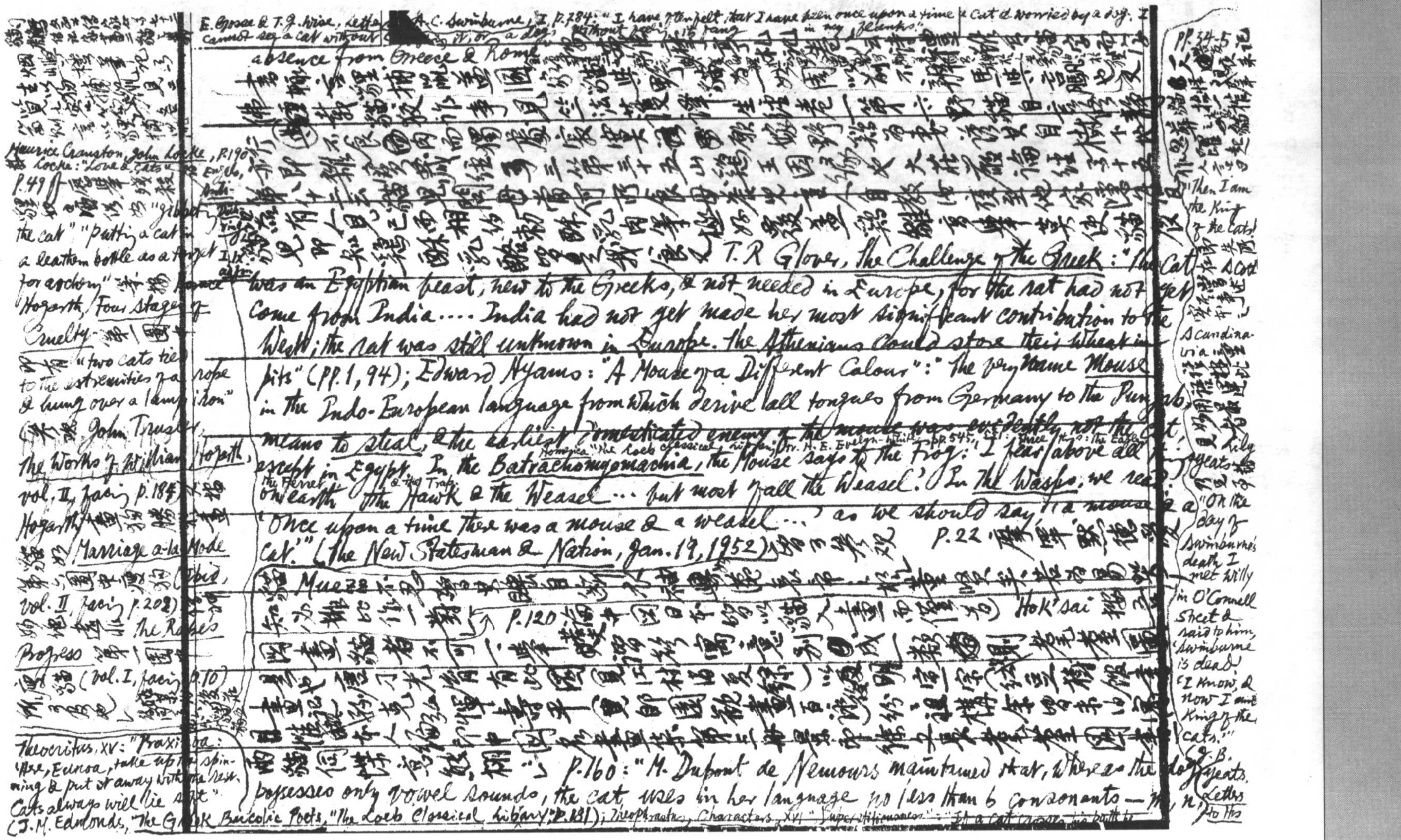
貍之取極則伏不 [illegible]

珍意即莊子達生篇痀僂承蜩 [illegible]

兒戲紙毬 [illegible]

雜撲 [illegible] 可追記 [illegible] 及第九十七則

[illegible] some of the oldest Indian fables, always as an arrant hypocrite ... the Chinese [illegible] appears to have been about 400 A.D. She is [illegible]



E. Gosse & T. J. Wise, Letters … cannot see a cat without … A. C. Swinburne, I, P. 284: "I have often felt that I have been once upon a time a Cat & worried by a dog. I … it, or a dog, without feeling its fangs in my flanks."

absence from Greece & Rome

T. R. Glover, The Challenge of the Greek: "The Cat was an Egyptian beast, new to the Greeks, & not needed in Europe, for the rat had not yet come from India…. India had not yet made her most significant contribution to the West; the rat was still unknown in Europe. The Athenians could store their wheat in pits" (PP. 1, 94); Edward Hyams: "A Mouse of a Different Colour": "the very name Mouse in the Indo-European language from which derive all tongues from Germany to the Punjab, means to steal, & the earliest domesticated enemy of the mouse was evidently not the cat, except in Egypt. In the Batrachomyomachia, the Mouse says to the Frog: 'I fear above all on earth the Hawk & the Weasel … but most of all the Weasel.' In The Wasps, we read: 'Once upon a time there was a mouse & a weasel …' as we should say 'a mouse & a cat.'" (The New Statesman & Nation, Jan. 19, 1952)

Homerica, "The Loeb Classical Library," tr. H. E. Evelyn-White, pp. 545, 551: … the Ferret … & the Trap

P. 22

Muezza

P. 120

Hok'sai

P. 160: "M. Dupont de Nemours maintained that, whereas the dog possesses only vowel sounds, the cat uses in her language no less than 6 consonants — m, n, …

Theophrastus, Characters, XVI "Superstitiousness": "If a cat cross his path to …

Maurice Cranston, John Locke, P. 190

Locke: "Love & Cats"

P. 49

"gibbeting the cat" "putting a cat in a leathern bottle as a target for archery"

Hogarth, Four Stages of Cruelty

"two cats tied to the extremities of a rope & hung over a lamp iron"

John Trusler, The Works of William Hogarth, vol. II, facing p. 184

Hogarth

Marriage a-la-Mode

(Ibid, vol. II, facing p. 208)

The Rake's Progress

(vol. I, facing p. 10)

Theocritus, XV: "Praxinoa: 'Here, Eunoa, take up the spinning & put it away with the rest. Cats always will lie soft.'" (J. M. Edmonds, "The Greek Bucolic Poets," "The Loeb Classical Library," P. 181)

PP. 34-5

"Then I am the King of the Cats!"

Scandinavia

Lily Yeats

"On the day of Swinburne's death I met Willy in O'Connell Street & said to him, 'Swinburne is dead.' 'I know, & now I am King of the cats.'" (J. B. Yeats, Letters to his

J. H. T. & F. 携 Coleridge, Table Talk, August 18, 1833: "Brute animals have the vowel sounds; Man only can utter consonants." cf. Lotze, Microcosmus, Eng. tr. by Hamilton & Jones, Bk. V, ch. iii: "the dog [illegible] & guttural cry, [illegible] the cat is [illegible]" P. 180ff. 引科学家論鳥獸習性語

百六十六、嚴繩孫（蓀友）秋水集十卷 心慕手追，以義山為主，偶考少陵、[illegible] 僅二七律。

不深[illegible]之壯藻微情而頗得纏綿宛轉之致，而無他人学玉溪之隔閡也，斯已難得，能可貴，明清兩代[illegible]詩無出[illegible]之上者矣。

子一、無題之[illegible]何許[illegible]思不誤[illegible]謝君[illegible]水上[illegible]醉淺[illegible]留[illegible]俱[illegible]

悲喜竟難持，珠[illegible]曲轉迴燈夜西[illegible]風穩卻翻時多少尋常地

憶在不將愁試寫[illegible]秋[illegible]感，三春[illegible]曾易，九曲堤[illegible]雷塘官柳半

[illegible]來西[illegible]沙北[illegible]南[illegible]馬[illegible]

城燈暗失烏棲試[illegible]

[illegible]數[illegible]胡[illegible]烟[illegible]水[illegible]

坐[illegible]鳥人事[illegible]心[illegible]網歲華回首[illegible]宝[illegible]來事[illegible]江南[illegible]

[illegible]生涯，寧[illegible]生涯一[illegible]陽[illegible]

[illegible]南山[illegible]意[illegible]新[illegible]

[illegible]絃五湖烟水三[illegible]月[illegible]湖上[illegible]枝詞，雲王臺

殘[illegible]入清虚[illegible]座[illegible]寫[illegible]車[illegible]免得[illegible]枝[illegible]地上[illegible]珠[illegible]

[illegible]柏青[illegible]羽林[illegible]西陵[illegible]

[illegible]情不[illegible]五[illegible]柳[illegible]枝詞[illegible]問[illegible]

纏枝陌[illegible]

百六十七 The Notebooks of Leonardo da Vinci, Eng. tr. by Edward MacCurdy [illegible]

論天人[illegible]錄[illegible]於 Ovid, Metamorphoses XV, 232-6 "O Time, thou that consumest all things" [illegible] "In life [illegible]" does not endure [illegible] Petrarch, Sonnets, CXC [illegible] Eric MacLagan [illegible] (I, p. 98) [illegible] mortalibus" (cf. MacCurdy, I. 91) [illegible] Harvard, [illegible] 289; Erichsen [illegible] Xenophon, Mem. II. i. 20)

Havelock Ellis, The Criminal, 5th ed. p. 87: [illegible] the eyes [illegible] Raised [illegible] the [illegible] animals [illegible] [illegible] [illegible] 之詩[illegible]

The Prado Library [illegible] April 17, 1933, [illegible] Griffith [illegible] O God, [illegible] all [illegible] Lamb [illegible] Horace, I. ix. 17-20 [illegible] labore

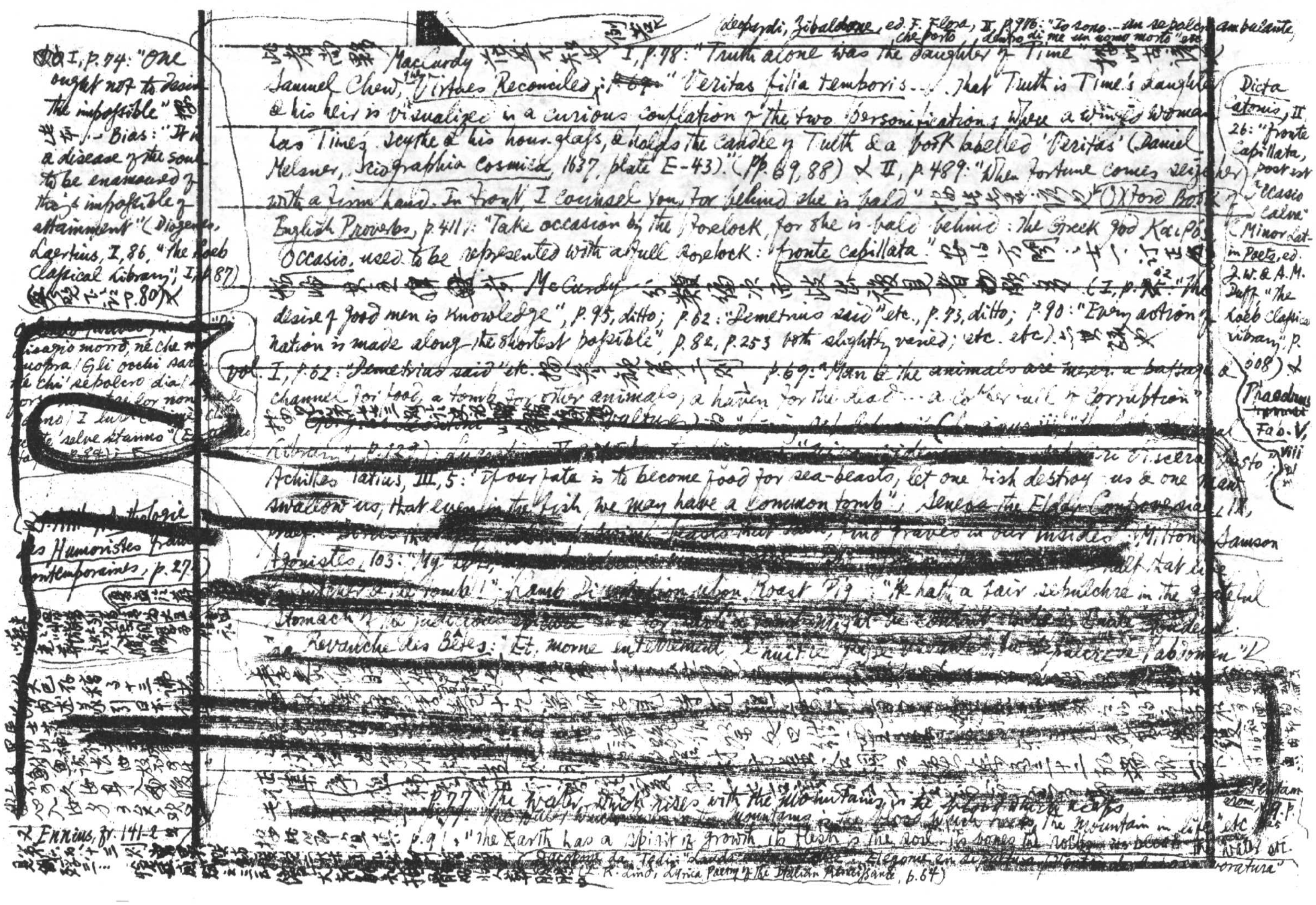
[illegible]山[illegible]日[illegible]書[illegible]

心[illegible]上[illegible]檀[illegible]郎[illegible]

[illegible]

Zeats, p. 245 [illegible] N.B. [illegible] Otto, p. [illegible] Joseph Horne, [illegible]

[illegible] Harmon, III, P. 144 [illegible]



Leopardi, Zibaldone, ed. F. Flora, II, p.978: "Io sono... un sepolcro ambulante, che porto dentro di me un uomo morto" etc.

[illegible] MacCurdy [illegible] I, p.98: "Truth alone was the daughter of Time" [illegible] Samuel Chew, The Virtues Reconciled, p. ~~64~~ "Veritas filia temporis... That Truth is Time's daughter & his heir is visualized in a curious conflation of the two personifications where a winged woman has Time's scythe & his hour-glass, & holds the candle of Truth & a book labelled 'Veritas' (Daniel Melsner, Sciographia Cosmica, 1637, plate E-43)." (pp. 69, 88) & II, p.489: "When fortune comes seize her with a firm hand. In front, I counsel you, for behind she is bald" [illegible] Oxford Book of English Proverbs, p.411: "Take occasion by the forelock, for she is bald behind: The Greek god Καιρός, Occasio, used to be represented with a full forelock: fronte capillata." [illegible]

~~[illegible] McCurdy [illegible]~~ (I, p.62: "The desire of good men is knowledge", p.95, ditto; p.62: "Demetrius said" etc., p.93, ditto; p.90: "Every action of nation is made along the shortest possible" p.82, p.253 both slightly varied; etc. etc.) [illegible]

~~vol. I, p.62: "Demetrius said" etc.~~ [illegible] p.69: "Man & the animals are merely a passage & channel for food, a tomb for other animals, a haven for the dead... a coffer full of corruption" [illegible]

Achilles Tatius, III, 5: "If our fate is to become food for sea-beasts, let one fish destroy us & one maw swallow us, that even in the fish we may have a common tomb"; Seneca the Elder, Controversiae, [illegible] "... beasts that are, find graves in our insides"; Milton, Samson Agonistes, 103: "My [illegible] ... a tomb!" Lamb, Dissertation upon Roast Pig: "He hath a fair sepulchre in the grateful stomach [illegible]" [illegible] La Revanche des Bêtes: "Et, morne enterrement [illegible] le sépulcre de l'abdomen" [illegible]

[illegible] p.77: "The water which rises with the mountains in the [illegible] which keeps" [illegible] "the mountain in life" etc. [illegible] p.91: "The Earth has a spirit of growth, its flesh is the soil..." [illegible] (Jacopone da Todi, "Laude" [illegible] Elegante [illegible] oratura" (G. R. Lind, Lyric Poetry of the Italian Renaissance, p.64)

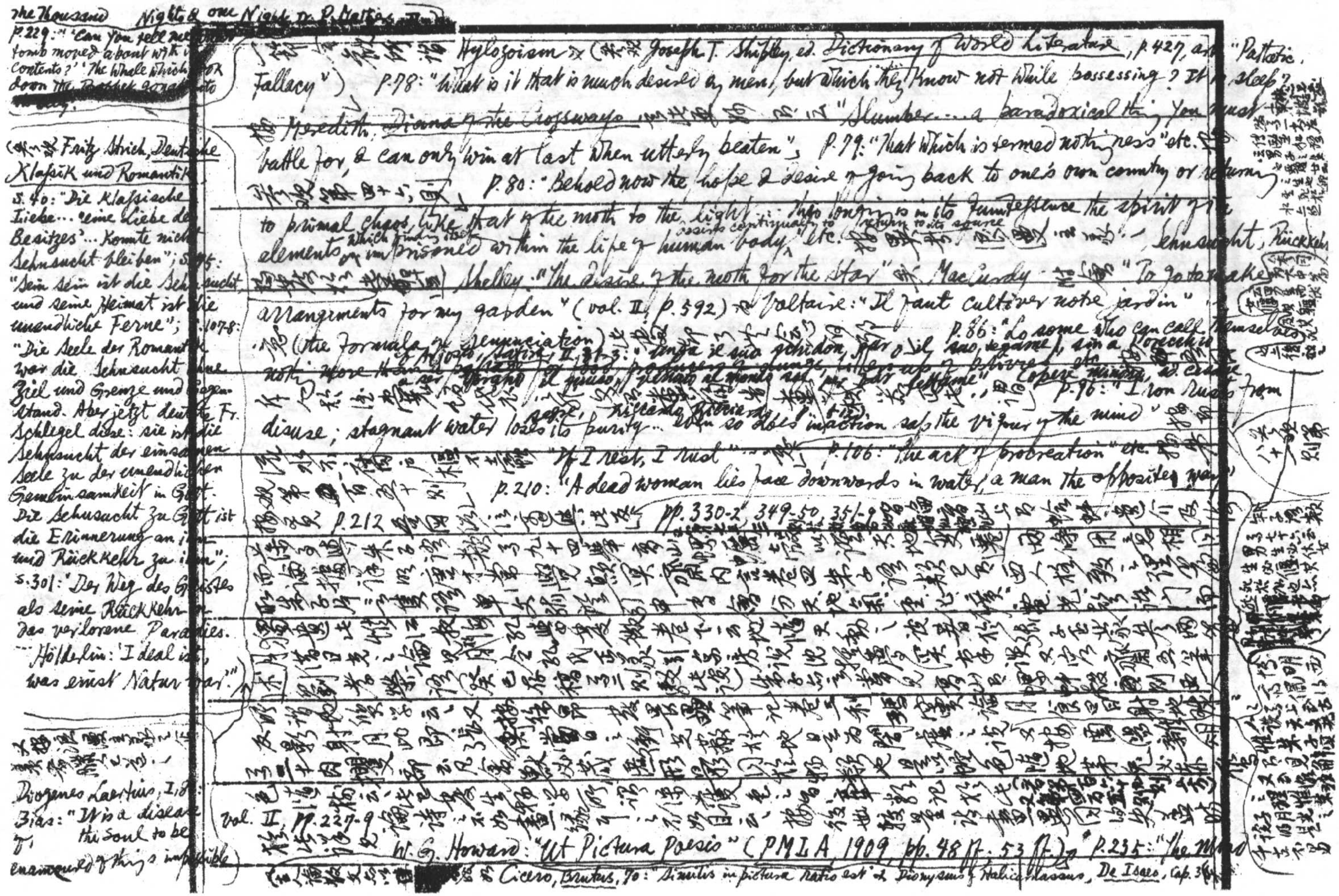
I, p.94: "One ought not to desire the impossible" [illegible] — Bias: "It is a disease of the soul to be enamoured of things impossible of attainment" (Diogenes Laertius, I, 86, "The Loeb Classical Library", I, p.87) [illegible] p.80 [illegible]

[illegible] sia pianto morto, né che mi copra! Gli occhi sani [illegible] né chi sepolcro dia [illegible] (p.84) [illegible]

[illegible] Anthologie des Humoristes français contemporains, p.27 [illegible]

Dicta Catonis, II, 26: "fronte capillata, post est Occasio calva" (Minor Latin Poets, ed. J. W. & A. M. Duff, "The Loeb Classical Library", p.608) & Phaedrus, Fab. V, viii [illegible]

又Ennius, fr. 141-2 [illegible]



the Thousand Nights & one Night tr. P. Mathers
p.229: "'Can you tell me [illegible] tomb moved about with its contents?' 'The Whale which took down the Prophet Jonah into the sea.'"

(參觀 Fritz Strich, Deutsche Klassik und Romantik, S.40: "Die klassische Liebe ... 'eine Liebe des Besitzes' ... konnte nicht Sehnsucht bleiben"; S.[illegible]: "Sein Sein ist die Sehnsucht und seine Heimat ist die unendliche Ferne"; S.107-8: "Die Seele der Romantik war die Sehnsucht ohne Ziel und Grenze und Gegenstand. Aber jetzt deutete Fr. Schlegel diese: sie ist die Sehnsucht der einsamen Seele zu der unendlichen Gemeinsamkeit in Gott. Die Sehnsucht zu Gott ist die Erinnerung an ihn und Rückkehr zu ihm"; S.301: "Der Weg des Geistes als seine Rückkehr in das verlorene Paradies." — Hölderlin: 'Ideal ist, was einst Natur war'".)

[illegible]

Diogenes Laertius, I.[illegible]: Bias: "It is a disease of the soul to be enamoured of things impossible"

[illegible] Hylozoism 又(參觀 Joseph T. Shipley, ed. Dictionary of World Literature, p.427, art. "Pathetic Fallacy") p.78: "What is it that is much desired by men, but which they know not while possessing? It is sleep"

[illegible] ~~Meredith: Diana of the Crossways~~ [illegible] "Slumber ... a paradoxical thing you must battle for, & can only win at last when utterly beaten"; p.79: "That which is termed nothingness" etc. [illegible] p.80: "Behold now the hope & desire of going back to one's own country or returning to primal chaos, like that of the moth to the light ... this longing is in its quintessence the spirit of the elements, which finding itself imprisoned within the life of human body, desires continually to return to its source" etc. [illegible] — Sehnsucht, Rückkehr [illegible] Shelley: "The desire of the moth for the star" [illegible] MacCurdy [illegible] "To go to make arrangements for my garden" (vol. II, p.592) [illegible] Voltaire: "Il faut cultiver notre jardin" [illegible] (the formula of renunciation) [illegible] Ariosto, Satire, II, 31-3: "Tenga il suo giardin, per ò il suo legame, sin a l'orecchie" [illegible] p.86: "Lo some who can call themselves nothing more than [illegible] etc." [illegible] a ser [illegible] il [illegible] al mondo [illegible] "Copere minima, [illegible] [illegible] p.96: "Iron rusts from disuse; stagnant water loses its purity ... even so does inaction sap the vigour of the mind" [illegible]

流水不腐，户樞不蠹 [illegible] "If I rest, I rust" [illegible] p.106: "the act of procreation" etc. [illegible]

[illegible] p.210: "A dead woman lies face downwards in water, a man the opposite way"

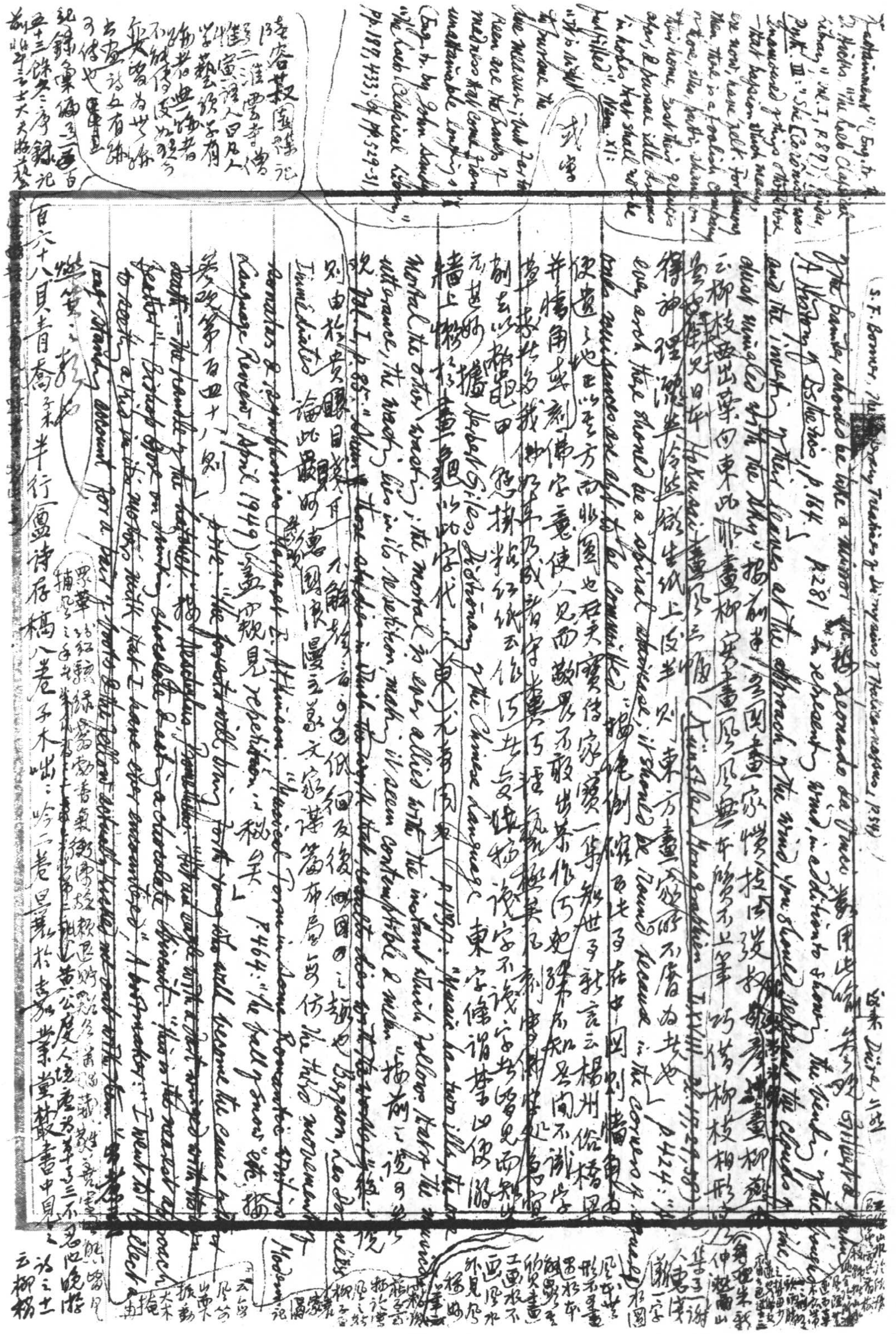
[illegible] p.212 [illegible] pp.330-2, 349-50, 351-9 [illegible]

[illegible]

Vol. II, pp.227-9 [illegible]

W. G. Howard: "Ut Pictura Poesis" (PMLA, 1909, pp.48 ff., 53 ff.) [illegible] p.235: "the Mind [illegible] Cicero, Brutus, 70: "Similis in pictura ratio est" & Dionysius of Halicarnassus, De Isaeo, cap. 3[illegible]

[illegible]



Samuel Butler, *Characters & Passages from Note-books*, ed. A. R. Waller, p. 359: "The backs of all fishes are very neare of the colour of the water that they are bred in, to avoyd the discovery of those that prey upon them. As the Antients used to colour those boats that they used for discovery, & dy the sayles & the garments of the marines that went in them, of the Colour of the sea" (補第五六十七則)

按宋刻龍[illegible]汪[illegible]國東雜興之山見第五百[illegible]十九則

[illegible]三見[illegible]剎峭華[illegible]西[illegible]時

官梓書寫林惜[illegible]詩重於詩[illegible]謂新未了今見其集乃知[illegible]於上

事燉當行~~[illegible]~~失之纖薄故未許其脈絡盧比之開門（參觀黃

富民序文云七絕江步尉遺其身世坎壈之意思於聲調動則異相似云

一春陳睡懶情懶盤鏡鬢鴉香懶悠赭日西斜歸期祇有春光準

外種宮之文路花山墟即韋金陵佛路畫蟠比故山岩雨餘瘦上嫣至硯

草宿離成六絕句跨路梁禪寓一條老禪門外畫菁閑寂苔花寸石無人跡豆

蛾蔓屠亂聖理俗為鏤鈸廷館數之題給壇悲將錄畫即乾豪詩壇悲妙錄也故云人才

起乾嘉會詠燕詠燕師中木亦彩魂雕果柳畫故巢痕人向祇重金環報

莫待當年花自思揚花如雲攬烟甚涉果東樓在楊影過何似鵲風遣

棲身白帶小行窩（三詠）熟梅此圖其如眾河比中公發味已無多有人重去

梅花笑用作詞笑祇解和（三三）徐撫狼洞一星如月大夜角烟微明四壁天

窺井千鑑闌入城東閑接座[illegible]畫空燈明霜缘

住鳴初抵帥化鸞卷程七韻二如此天涯漫致詢卻將何語為君陳沈沈障雨

鬆癢憔悴窗寬也移春山不成名論蜀遣我鬼魅猶避況求漆態獅入寫蓄

夢遇崇門詩苦辛寄酬林嫁破甑遣情誰復醒潘財力

將乾（三三）君章公情時節炫輕肥多故方知粉飾非百爾呻思熟畫錦落

我樞務任宵衣勝我君父心封事無章萬腹誹絕求

畫情揮洒到民依子木倪鐘表亂集中詠英人攻閩東及洪楊軍攻入蒞溢

作裏時述事詞意痛切亦詩史也詠貴州風土的卷三苗姬詩七律六首之

四跳月歌[illegible]陰[illegible]出開纖纖未盡賤合[illegible]相

百六十九[illegible] Wyndham Lewis, *Blasting and Bombardiering* 按雜[illegible]力求生動祇[illegible]帶相

P.117: "The function of Karl Marx is that of the Marx Brothers; to disrupt" 按 Harold Acton, *Memoirs of an Aesthete*, p. 176: "Many of my friends ... Marx in spite of Marx ... Auden, Spender, Day-Lewis & MacNeice grafted political messages on to T. S. Eliot's technique. Though the clowning of the Marx Brothers was a far more satisfactory approach — Father Marx." p. 106 論 Hulme [illegible]

[illegible] with Hulme for philosophy & art, with a philosopher" 按余觀 Hulme, *Speculations* 感氣[illegible]

其與某某而無復若誤以為葉廷老史猶不矣 Richard Aldington, *Life for Life's sake*

p. 169: "F. S. Flint translated Bergson & Hulme claimed & took his own name for the translation."

斜掛月如眉眼水搖搖歇耐看欲寫真密意些鏡不難捉影捕乃難則真又難畫盡月動而仍圓完整

Aldington, p. 172: "An Old Lady: 'Don't you know men are dying for civilisation?' Intellectual: 'Certainly, & I am the civilisation they are dying for.'" Lewis, p. 183: "these were the tales of how a certain famous artist would sit in the Café Royal & addressing an admiring group back from the Front, would exclaim: 'We are the civilization for which you are fighting!'" p. 297記俄國革命時(一女子避匿鐵路車中為紅軍一師輪姦，後至巴黎人稱為 "Notre-Dame des Wagons-lits" 按 Maurice ~~Barrès~~ ~~稱~~ ~~Marie Bashkirtseff~~ ~~為~~ ~~"Notre-Dame du~~ Sleeping" (A. Thibaudet, Réflexions sur la Critique, p. ?) 又 Maurice Dekobra 小說亦名 Madonne des Sleeping.

百七十　費丹旭曉樓依舊草堂遺稿一卷　曉樓以畫名，詩淺弱似女郎閨課。有[illegible]樹樓[illegible]柳[illegible]書[illegible]為三月[illegible]淑芬女士夢中[illegible]自注[illegible]春[illegible]夜夢得女士黃淑芬書約余同生極樂作此報之云云，嘗為絶倒。曉樓[illegible]詩[illegible]一首題云余寓汪氏[illegible]園十月十一日夜夢一老嫗[illegible]絶妙云記[illegible]月別[illegible]此岸[illegible]柳[illegible]二双鬢半掩畫成[illegible]相思[illegible]書東[illegible]女史況其居讀時心[illegible]異之余亦未[illegible]何來[illegible]夢中[illegible]夢[illegible]即[illegible]早起[illegible]無夢[illegible]偶而[illegible]病人也

百七十一　Schleiermacher, Reden über die Religion: "For a pious mind, religion makes everything holy & valuable, ~~even unholiness & commonness themselves~~"; "~~the really religious view of things is to seek every~~ trace of the divine, the true & the eternal, even in what seems to us common & base" (見 R. B. Brandt, The Philosophy of Schleiermacher, p. 97) 按此即禪宗三祖僧璨信心銘所謂至道無難，唯嫌揀擇[illegible]但莫憎愛[illegible]欲取一乘，勿惡六塵，六塵不惡，還同正覺[illegible]一即一切，一切即一(見五燈會元卷一)[illegible]此說華嚴多以因陀羅網[illegible]波羅[illegible]以菩提為平等[illegible]初不知[illegible]

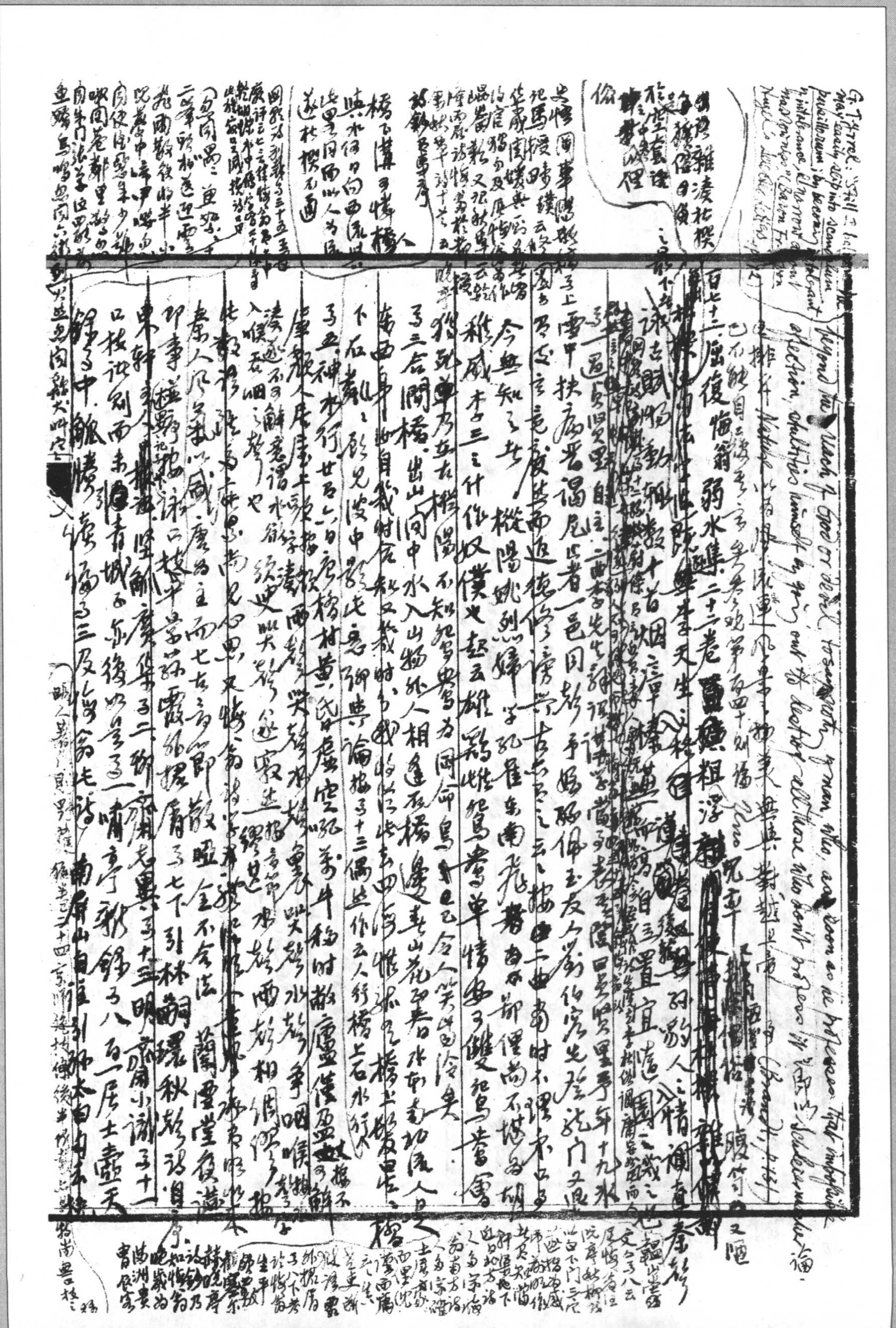
[illegible] Bergson, La Pensée et le Mouvant, p. 60: "Peu m'importe qu'on dise 'Tout est mécanisme' ou 'Tout est volonté'. Dans les deux cas 'mécanisme' et 'volonté' deviennent synonymes d''être'. Là est le vice initial des systèmes philosophiques. Ils croient nous renseigner sur l'absolu en ~~lui donnant un nom.~~ Le mot peut avoir un sens défini quand il désigne une chose; il le perd dès que vous l'appliquez à toutes choses... Plus vous augmenterez l'extension du terme, plus vous en diminuerez la compréhension. Quand le mot en vient à désigner tout ce qui existe, il ne signifie plus qu'existence"; Life & Letters of Stuart P. Sherman, ~~vol. II, p. 48?: "Universal sympathy is~~

言 Miracle 參 E. Cassirer, Philosophie der symbolischen Formen, Bd. II, S. 318-9 引 [illegible] Leibniz: "Le merveilleux universel fait cesser et absorbe, pour ainsi dire, le merveilleux particulier, parce qu'il en rend raison"; "Toute la nature est plein de miracles, mais de miracles de raison" 又參 S. 3[illegible]6-7 論 Allegorie 云: "Das Sinnliche ist und bleibt Zeichen und Gleichnis" u.s.w. 又參 Schleiermacher [illegible]

又 "Miracle is simply the religious name for an event — even the most ordinary & commonplace... If you were more religious, you would see more miracles everywhere" (p. 100) 按

by J. Zeitlin & H. Woodbridge

Humbert Wolfe, Portraits by Inference, pp. 131-2: "It was he [H. W. Garrod] who, tottering up Whitehall from having been rejected for active service for the fifth time, was opposed a Whitehall by a meretricious lady with the words, 'Don't you know that young men like you are dying in France for civilization?' & flattered though he was by being fallaciously described as young, he instantly reflected... 'And, madam, don't you know that I am the civilization for which they are dying?'"



G. Tyrrell: Still [illegible]

[illegible]

雜陵杜楔 [illegible]

百七十三、屈復悔翁《弱水集》二十二卷 [illegible]

[illegible] 李天生 [illegible]

詠古賦 [illegible] 數十首 [illegible] 置宜 [illegible] 情調 [illegible]

[illegible] 自注 [illegible] 一曲李子先生 [illegible] 年十九 [illegible]

[illegible] 雲中扶病晉謁尼山者一邑同好手 [illegible] 佩玉友人劉 [illegible] 先生 [illegible]

[illegible] 意 [illegible] 追隨 [illegible] 一曲 [illegible] 時不理 [illegible]

今無知之者 [illegible] 樅陽姚烈婦 [illegible] 東南飛 [illegible] 不堪為胡 [illegible]

稚威李三三什伯奴僕也 [illegible] 雄雞 [illegible] 鳥 [illegible] 情 [illegible]

猶記 [illegible] 乃在 [illegible] 樅陽不知 [illegible] 令人 [illegible] 冷矣

卷三合關橋、出山向中水入山 [illegible] 外人相逢在橋邊 [illegible] 山花 [illegible] 水 [illegible] 流人 [illegible]

[illegible] 自 [illegible] 時 [illegible] 橋上 [illegible]

下石 [illegible] 兒 [illegible] 中 [illegible] 意 [illegible] 論 [illegible] 卷十二 [illegible] 作云人行橋上石水行

卷五、神女行 [illegible] 橋村黃氏 [illegible] 牛 [illegible] 時 [illegible] 盈 [illegible] 解

[illegible] 笑 [illegible] 雨 [illegible] 爭 [illegible] 喉 [illegible]

凌 [illegible] 入喉 [illegible] 也

[illegible] 尚見 [illegible]

[illegible] 人 [illegible] 七 [illegible] 全不合法 [illegible]

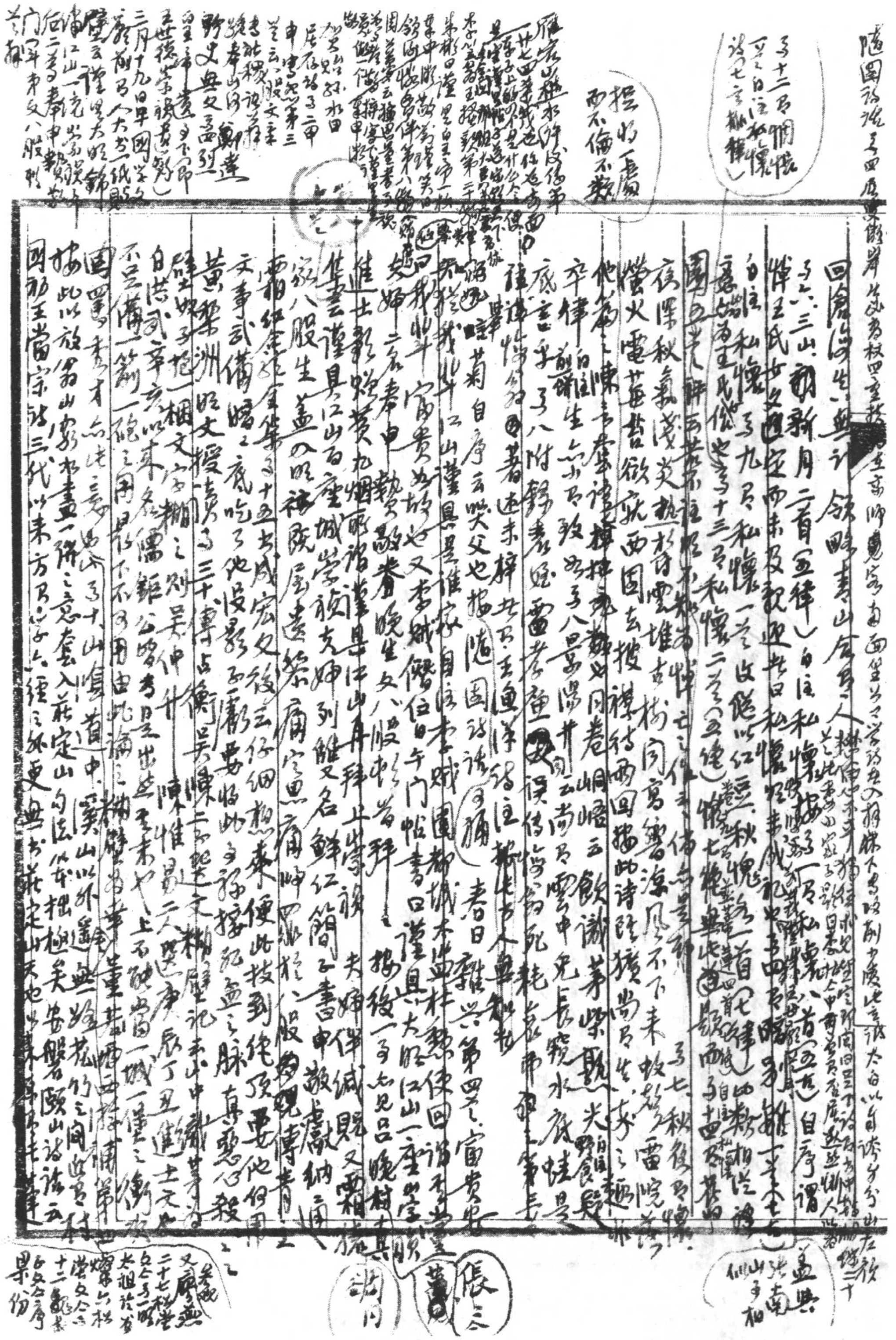
印事 [illegible] 七下引林 [illegible] 秋 [illegible]

[illegible] 十三明 [illegible] 子十一

口技 [illegible] 而來 [illegible] 城 [illegible] 後 [illegible] 八 [illegible] 一居士 [illegible] 天

[illegible] 中 [illegible] 三 [illegible] 南 [illegible] 山白 [illegible] 太白 [illegible]

[illegible]



韓洪（？）《洄泉集》[illegible]四[illegible]書[illegible]推[illegible]宋人徐鹿卿清正存稿[illegible]郭[illegible]判[illegible]友于堂[illegible]謝[illegible]名[illegible]外更眠公[illegible]

[illegible]

莆之外更無山除太和[illegible]近見謝方石[illegible]以來皆是蓋許莆之外[illegible]

誰撥兩[illegible]以來皆知力不從之外畫刪修[illegible]書以來寫[illegible]周之正

同是[illegible]安氏所舉外紙記所及於鍾伯敬[illegible]文[illegible]美書[illegible]挽

一般以後能留水四壁之中，剝了香玉瀾閣天下名家詩，永了三王代出登，岱山云

唐以上誰開劍天地之間獨主盟，了七宗觀文選樓云西湖以來無選

[illegible]傳書皆[illegible]先刻板相因[illegible]林[illegible]年至傑成都[illegible]

也[illegible]水[illegible]杭州[illegible]云[illegible]字[illegible]半壁南吉人比禪中

洲[illegible]撒議變化[illegible]秋日同人限韻[illegible]用[illegible]妻冷落友用[illegible]字

戲贈曹[illegible]助[illegible]

[illegible] social & official Sentiments [illegible] Man & the [illegible] p. 45 (5th ed.)

[illegible]獨恁作，肥馬[illegible]衆[illegible]蓬[illegible]衣帶[illegible]士下馬執手言我是君知己，閉門凍餓

還寓門晉也折日暮者相問貴人書看曹[illegible]

[illegible]十四明妃，除山一去空臺[illegible]環[illegible]何[illegible]帝六宮春[illegible]

[illegible]畫圖中。曙[illegible]無家[illegible]兩地魂神仙隨行[illegible]卷

[illegible]右[illegible]腹中三十年，西湖[illegible]稀[illegible]開[illegible]

[illegible]閒夢寒不知身已老，亂[illegible]飛馬上天山，清明兩月[illegible]雨[illegible]晴人[illegible]

[illegible]掃湖上行桃花杏花氣，好清明難得是清明[illegible]蕭[illegible]

集了十三清明云，清明[illegible]清明繞屋風雨聲[illegible]雨[illegible]蓋[illegible]自

[illegible]丹[illegible]九日陰雨了盛，重陽也[illegible]重陰化[illegible]家壁，[illegible]

多[illegible]蕭九娘[illegible]家[illegible]東[illegible]宋[illegible]玄[illegible]鶴[illegible]王[illegible]樓[illegible]

評曰刺[illegible]家之[illegible]後作史[illegible]論詩[illegible]絕句[illegible]

益州一時[illegible]與爭衡[illegible]古[illegible]劉[illegible]居上頭自注[illegible]經長不在一日一[illegible]

[illegible]書非十[illegible]中[illegible]

文章生死判升沉[illegible]

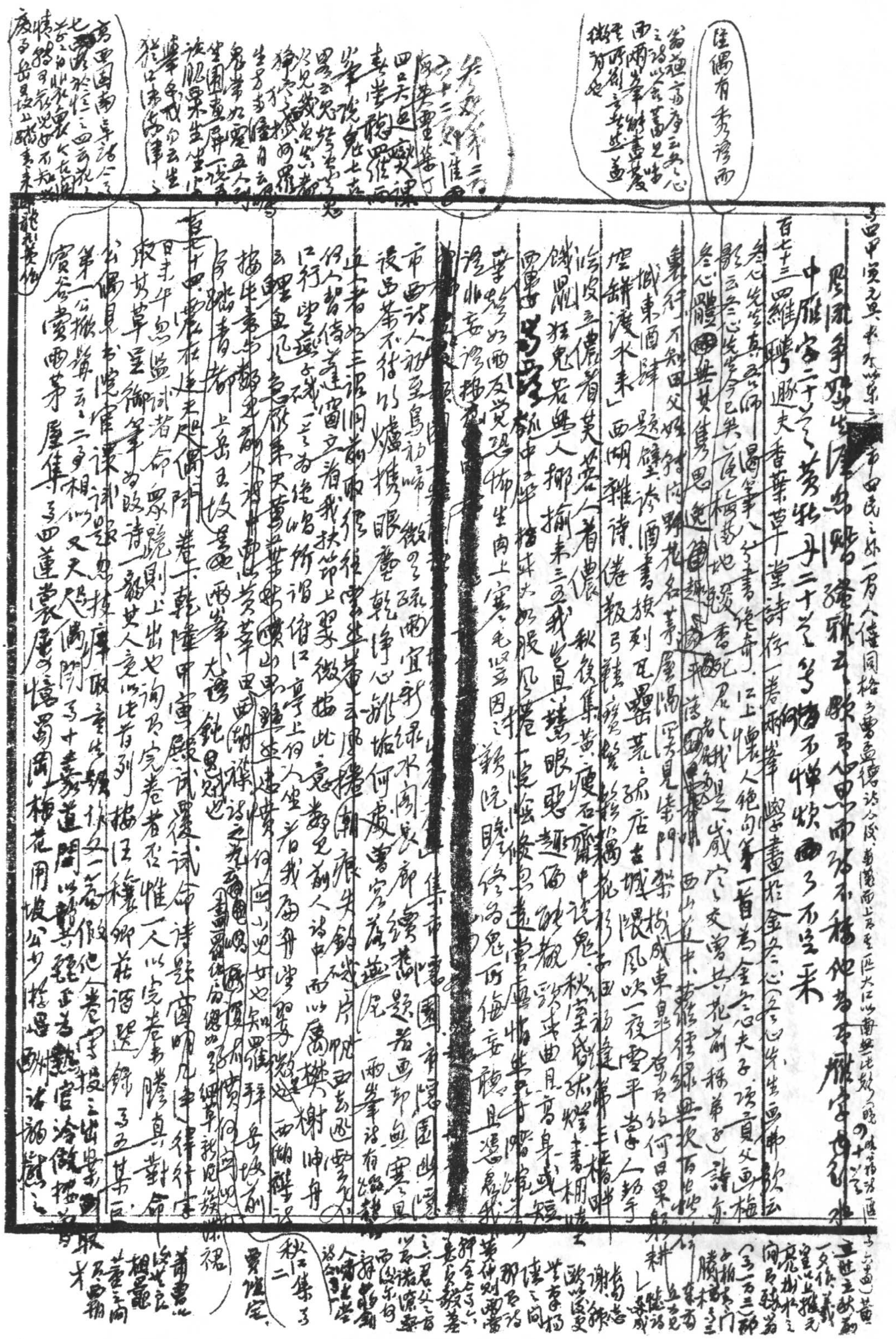
金奴花一樹栽枝紅[illegible]佳人採擇中[illegible]向[illegible]

[illegible]語十八首之[illegible]自注云[illegible]

[illegible]餘封帥田三[illegible]對而已

[illegible]七書中乾蝴蝶七律二十首之[illegible]圖[illegible]

[illegible]



梅子由棄城（今[illegible]）十二艷波，又參[illegible] 不知[illegible]据底[illegible]恨 少年草[illegible]張弄 游游

由[illegible]氣[illegible] 嘗[illegible]生靜之[illegible] 靜海[illegible]井[illegible] [illegible]知[illegible]功詩[illegible] [illegible]金陵[illegible]歸[illegible] 春風及[illegible] 成短[illegible] 了五 月江山氣成[illegible] 以[illegible]揚州[illegible] 再[illegible]

[illegible]已[illegible]詩 [illegible] 白三[illegible] [illegible]秋[illegible] [illegible]二十[illegible] [illegible]嗜[illegible]歡[illegible] 喜[illegible] 宜[illegible]横[illegible] 至人[illegible]集[illegible] 與我同[illegible] 英[illegible]東[illegible] 高[illegible] [illegible]

詩今三

只云我愛鄧華字枯楊，官冰冷世絶倒。自注：楊人，於僕之勤，官冷繳之餘

百七十五、王夢樓戲作緋衣雙雙[illegible]定有名底[illegible]

羅饒是人間二妙并[illegible]

鐵[illegible]書作詩風蘇蕙才名千古絶，陽臺歌舞世無[illegible]

殺[illegible]車[illegible]波蓋以[illegible] 陽臺[illegible]詩[illegible]存錄參秘七百二十八則

百七十六、陳老泉艷體十二種蘭亭精舍集十卷錄河陽一卷[illegible]三十年前[illegible]

祖叠韻鏡樓叢刊中有艷體詩存，因論言白鍾駿聲養自然齋詩話

四謂小鐵又十二種蘭亭精舍集引廿七律四首詩[illegible]今檢詩存未

律，蓋非全集也。向在書肆讀[illegible]山房詩[illegible]中[illegible]只卷詩[illegible]

詩詞亦以少[illegible]及[illegible]西[illegible]多傾倒備至，李[illegible]識語至以

出入李杜韓孟、蘊黄范陸相許[illegible]鄭板橋[illegible]傳蓋

者。小鐵才情絢爛，選詞華艷，七絶最妙，得乃師[illegible]之秘，時參以香[illegible]

冬心七律太半艷體[illegible]佩[illegible]嬌雅，失之[illegible]秋心仲則[illegible]懷如春[illegible]

風第三首見白傳清[illegible]三升[illegible]傳未許明珠十斛中[illegible]之[illegible]得者[illegible]

擲珠十斛[illegible]來容易亘三升耶。小鐵好友[illegible]谷[illegible]道即最[illegible]

中則者見[illegible]狀病嬌閑門多[illegible]像感物[illegible]感[illegible]章三五七古亦爲[illegible]

[illegible]健本身之所無，[illegible]以遠過[illegible] 詞氣[illegible]遊[illegible]

苦恨之奇情遊思故自作[illegible] 勢騰騫而不免空滑[illegible]

詩[illegible]影[illegible]是集首

[illegible]

三[illegible]相屋遊惆悵寺及[illegible]仁和[illegible]先生定公往[illegible]蓮花國父子重來[illegible]

陽紅淚淋浪向誰哭，秋心一樹白丁香。白道光五寅冬十二月奉兩大人命就

過杭州田人錢於[illegible]別[illegible]揚州[illegible]新詩甚[illegible]抱老

見迎園路長[illegible]眉太虞生小[illegible]絶思秋[illegible]緒亦不管春之動眼目看

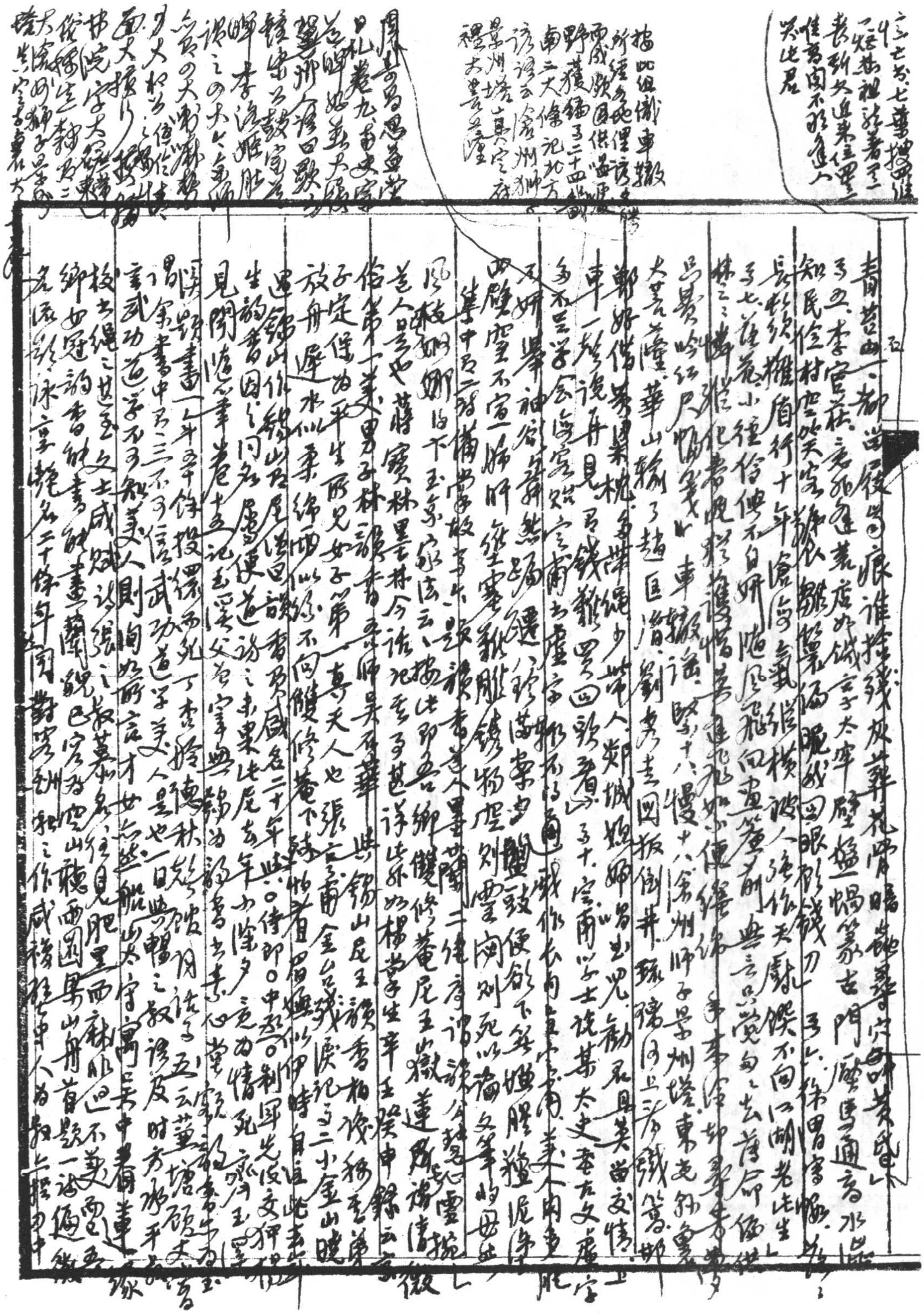
花亦出城 三三憶陳風 我家阿風[illegible]金門[illegible]時[illegible]秋

燈論畫一自[illegible]春水字新詩[illegible]白雲銀[illegible]空盈尺門外碧桃[illegible]枝

弟[illegible]道湘君怨蕭瑟[illegible]三月明[illegible]早行[illegible]致殘霧爲[illegible]石屋

[illegible]遠見燈一點[illegible]不動[illegible]殘月掛[illegible]牡丹[illegible]

[illegible]入院時[illegible] [illegible]詩四



[illegible]

人必舍花情[illegible]鋪見便至上林香身世詩詞曾録米象子[illegible]數叔日比陳不[illegible]

伊祖筆墨無韻香不囂相傳詞或甘精韻香傳又何必辯為宋[illegible]時及見[illegible]

香面圖[illegible]已四十餘年因失所歡之一自[illegible]死陵郁生悼以詩末云如何病[illegible]

都世分海燕驚飛出西果一時爭愛吳仰賢小匏庵詩話子六比為[illegible]

石琢堂晚香樓集卷三有題談香雲山館兩圖の傳自繆蓮仙[illegible]說子三[illegible]

兆論香於宋咸豐[illegible]寫城東福寧庵[illegible]葬之[illegible]作一書曾[illegible]使

面迟工葉吉生梅花庵詩外集庵中摘句懷人詩云[illegible]滅袁徽道人[illegible]

蘭小憫齋寓[illegible]城時所見然也不絕句云之袁郡[illegible]詩話子八

[illegible]詩謝[illegible]春草堂詩話子二[illegible]韻香[illegible]園前絕句三四五[illegible]

園中坐[illegible]樸[illegible]碍花[illegible]子七近刊府筆隨閒錄紀東南[illegible]子於道州

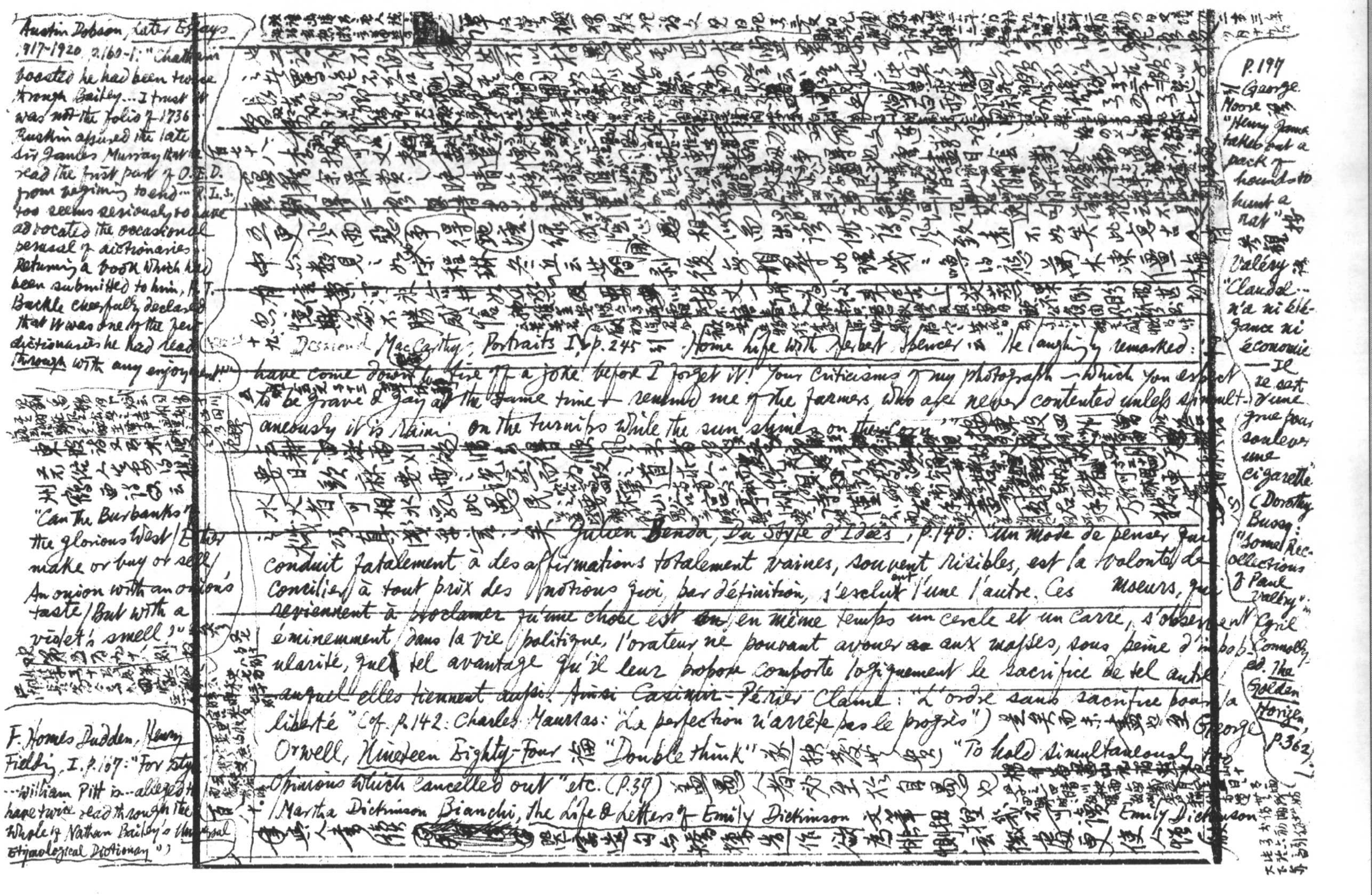
[illegible]

道州民[illegible]

百七十七[illegible]詩[illegible]南香[illegible]

[illegible]

[illegible]二月也[illegible]



Austin Dobson, Later Essays, 1917-1920, p.160-1: "Chatham boasted he had been twice through Bailey... I trust it was not the folio of 1736. Ruskin assured the late Sir James Murray that he read the first part of O.E.D. from beginning to end... R. L. S. too seems seriously to have advocated the occasional perusal of dictionaries. Returning a book which had been submitted to him, H. T. Buckle cheerfully declared that it was one of the few dictionaries he had read through with any enjoyment."

[illegible]

十九、 Desmond MacCarthy, Portraits I, p.245 [illegible] Home Life with Herbert Spencer 云 "He laughingly remarked: have come down to fire off a joke before I forget it! Your criticisms of my photograph — which you expect to be grave & gay at the same time — remind me of the farmers who are never contented unless simultaneously it is raining on the turnips while the sun shines on the corn."

[illegible]

Julien Benda, Du Style d'Idées, p.140: "Un mode de penser qui conduit fatalement à des affirmations totalement vaines, souvent risibles, est la volonté de concilier à tout prix des notions qui, par définition, s'excluent l'une l'autre. Ces moeurs, qui reviennent à proclamer qu'une chose est ~~en~~ en même temps un cercle et un carré, s'observent éminemment dans la vie politique, l'orateur ne pouvant avouer aux masses, sous peine d'impopularité, que tel avantage qu'il leur propose comporte logiquement le sacrifice de tel autre auquel elles tiennent aussi. Ainsi Casimir-Périer clamait: 'L'ordre sans sacrifice pour la liberté'" (cf. p.142: Charles Maurras: "La perfection n'arrête pas le progrès") [illegible] George Orwell, Nineteen Eighty-Four 论 "Double think" [illegible] "To hold simultaneously two opinions which cancelled out" etc. (p.37) [illegible]

Martha Dickinson Bianchi, The Life & Letters of Emily Dickinson [illegible] Emily Dickinson [illegible]

[illegible] "Can the Burbanks of the glorious West / Either make or buy or sell / An onion with an onion's taste / But with a violet's smell?" [illegible]

F. Homes Dudden, Henry Fielding, I, p.107: "For style ... William Pitt is ... alleged to have twice read through the whole of Nathan Bailey's Universal Etymological Dictionary".

P.197 George Moore 谓 "Henry James takes out a pack of hounds to hunt a rat" 与 [illegible] Valéry 谓 "Claudel ... n'a ni élégance ni économie — Il se sert d'une grue pour soulever une cigarette" (Dorothy Bussy: "Some Recollections of Paul Valéry" in Cyril Connolly, ed. The Golden Horizon, p.362).

[illegible]

"He qualified himself for it [the profession of letters] by reading & digesting the whole of Johnson's Dictionary"

參觀第二百八十六

p.80: "The dictionary was no mere reference book to her, she read it as a priest his breviary over & over, page by page, with utter absorption" 見 Mrs Sutherland Orr, *Life* ~~& Letters~~ of Robert Browning 按 Johnson 大字典; Pater, *Appreciations*: "Style" 篇 [illegible] "systematic ~~[illegible]~~ reading a dictionary"; Baudelaire, *Curiosités esthétiques*: "Théophile Gautier": "Il me demanda ... pour m'éprouver, si j'aimais à lire des dictionnaires" etc; Léon Cladel, *Bonshommes* 引 Baudelaire 稱字典為[illegible]之尤物; Anatole France, *La Vie littéraire*, II, p.278 云 J.M. de Hérédia "La lecture du dictionnaire de Jean Nicot procure plus d'agrément, de plaisir et d'émotion que celle des *Trois Mousquetaires*" p.276: Emily Dickinson to Colonel T.W. Higginson: "If I read a book & it makes my whole body so cold no fire can ever warm me, I know that is poetry. If I feel physically as if the top of my head were taken off, I know that is poetry. These are the only ways I know it. Is there any other way?" 按徐文長青藤書屋文集卷十七答許口北云：試取所選者讀之，果能如冷水澆背，陡然一驚，便是興觀群怨之品；如其不然，便不是矣。張謙宜絸齋詩談卷七論毛稚黃云：讀毛君詩，若冷於[illegible]，[illegible]醒脾。又 Wm. Morris: "I always know when a thing is good by making me feel warm across here [i.e. the seat of diaphragm]"; Wm James, *Principles of Psychology*, vol. II, pp. 469-470: "A glow, a pang in the breast, a fullness of the breathing, a flutter of the heart, a shiver down the back, a moistening of the eyes, a stirring in the hypogastrium and a thousand unnamable symptoms besides may be felt the moment beauty excites us"; A.E. Housman, *The Name & Nature of Poetry* pp.46-47 云 "When I am shaving, if a line of poetry strays into my memory, my skin bristles so that the razor ceases to act"; Robert Graves, *The White Goddess* ("Creative Age Press", N.Y.) p.7: "[the reader of a] poem is affected with] a strange feeling between delight & horror, of which the purely physical effect is that the hair literally stands on end. A.E. Housman's test of a true poem was simple & practical" (cf pp.10-11)

p.311: To Miss Maria Whitney: "To relieve the irreparable degrades it" 按 p.48 引此誤作 "Alleviation of the irreparable degrades it"

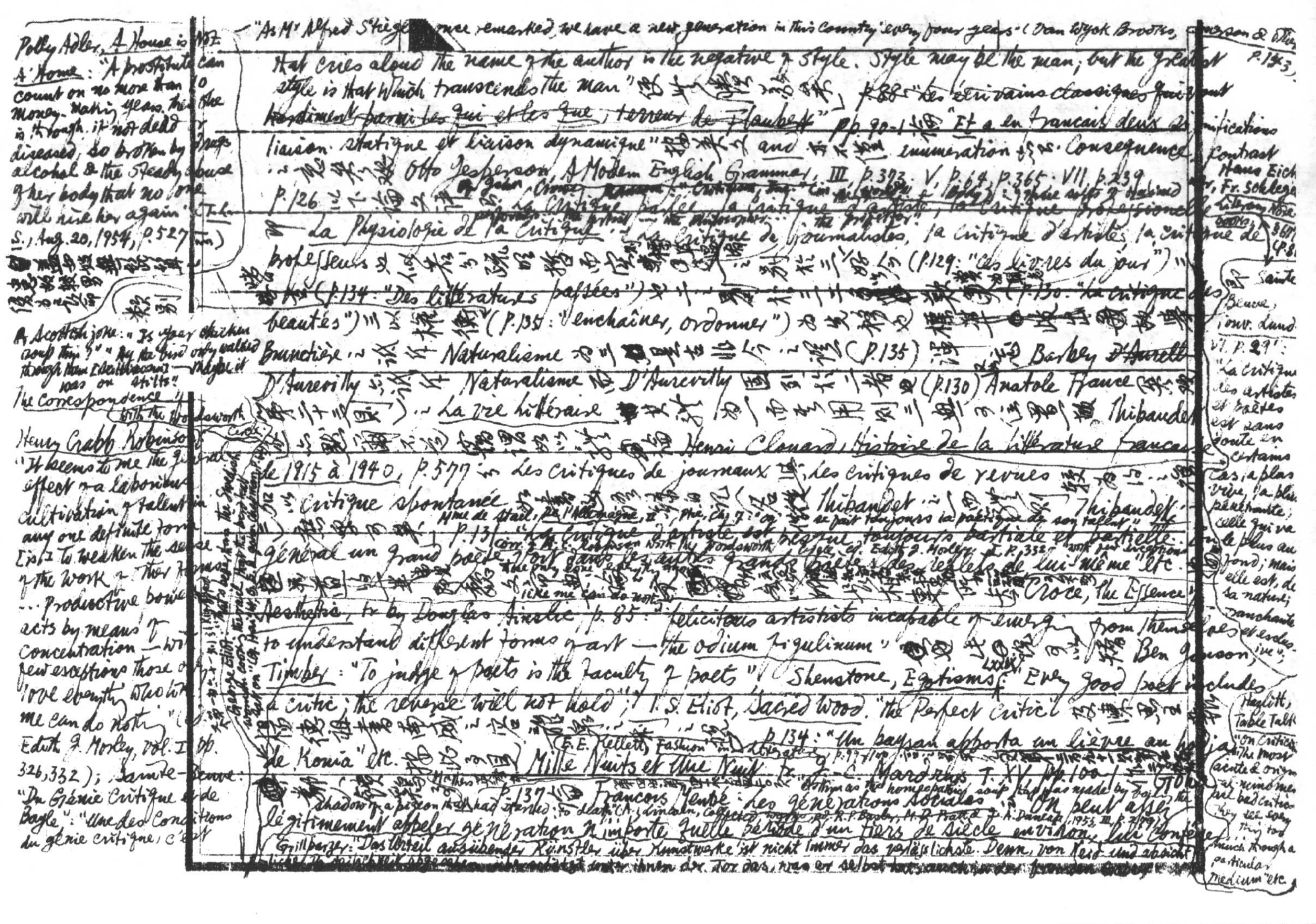
百六十 Albert Thibaudet, *Réflexions sur la critique* p.63: "Le style, c'est l'homme, non l'animal ... l'homme volonté consciente autant que l'homme sensibilité spontanée" p.65: "Il n'existe pas de style absolument naturel ... il n'existe pas non plus de style absolument artificiel" 論精奚當合。George Sampson, *Seven Essays*: p.64: "Style may mean the literary idiosyncrasy ... but it may also mean a certain quality of perfection almost independent of personal manner"; 66: "the process of idiosyncrasy

[illegible] *The Oxford Dict. of English Proverbs* p.326: "No [illegible] men's love": Theognis, 26: "Not even Zeus can please all, whether he rains or does not rain"

J.R. Lowell: "I like the poetry that sends a sort of a cold thrill thro' one (not an unpleasant one) & brings tears into one's eyes" (*Letters*, ed. C.E. Norton, I, p.18);

"This particular symptom is accompanied by a shiver down the spine; there is another which consists in a constriction of the throat & a precipitation of water to the eyes; & there is a third which I can only describe by borrowing a phrase from one of Keats's last letters, where he says, speaking of Fanny Brawne, 'everything that reminds me of her goes through me like a spear.' The seat of this sensation is the pit of the stomach." ([*Selected Prose*, ed. J. Carter, p.193]) [illegible]

按 Charles Chassé, *Les Clés de Mallarmé* (1954) 謂 "La clé de Mallarmé est chez Littré" (見 *T.L.S.*, Oct. 8, 1954, p.642 引) 謂 Mallarmé 之[illegible]字典本字根[illegible]也



Polly Adler, A House is Not A Home: "A prostitute can count on no more than 10 money-making years, then she is through, if not dead or diseased, so broken by drugs, alcohol & the steady abuse of her body that no one will hire her again" (T.L.S., Aug. 20, 1954, p. 527 [illegible])

[illegible]

A Scottish joke: "Is your chicken soup thin?" "Ay, the bird only walked through it [illegible] — maybe it was on stilts!"

The Correspondence of Henry Crabb Robinson with the Wordsworth Circle: "It seems to me the general effect of a laborious cultivation of talent in any one definite form [is] to weaken the sense of the worth of other forms ... productive power acts by means of concentration — with few exceptions those only love everything who like me can do nothing" (ed. Edith J. Morley, Vol. I, pp. 326, 332); Sainte-Beuve: "Du Génie Critique et de Bayle": "Une des conditions du génie critique, c'est

"As Mr Alfred Stieg[illegible] once remarked, we have a new generation in this Country every four years" (Van Wyck Brooks, [illegible] & Others, p. 143)

that cries aloud the name of the author in the negative of style. Style may be the man; but the greatest style is that which transcends the man" [illegible] p. 88: "Les écrivains classiques qui vont ~~hardiment parmi les~~ qui et les que, terreur de Flaubert" pp. 90-1 [illegible] "Et a en français deux significations liaison statique et liaison dynamique" [illegible] and [illegible] enumeration [illegible] Consequence, contrast [illegible] Otto Jespersen, A Modern English Grammar, III, p. 373; V, p. 64, p. 365; VII, p. 239

P. 126 [illegible] La Critique parlée, la critique d'artiste, la critique professionelle [illegible] La Physiologie de la Critique: "La critique de journalistes, la critique d'artistes, la critique de professeurs" [illegible] (P. 129: "Les livres du jour") [illegible] (P. 134: "Des littératures passées") [illegible] (P. 130: "La critique des beautés") [illegible] (P. 135: "enchaîner, ordonner") [illegible]

Brunetière [illegible] Naturalisme [illegible] (P. 135) [illegible] Barbey D'Aurevilly [illegible] D'Aurevilly [illegible] Naturalisme [illegible] D'Aurevilly [illegible] (P. 130) Anatole France [illegible] La Vie littéraire [illegible] Thibaudet [illegible] Henri Clouard, Histoire de la littérature française de 1915 à 1940, P. 577 [illegible] Les Critiques de journaux [illegible] les critiques de revues [illegible] critique spontanée [illegible] Thibaudet [illegible] Thibaudet

Mme de Staël, De l'Allemagne, II, Pte, Ch. 7: "On [illegible] se fait toujours la poétique de son talent"

[illegible], P. 131: "La critique d'artiste est presque toujours partiale et partielle. [illegible] en général un grand poète voit dans les autres grands poètes des reflets de lui-même" etc.

Cf. H. C. Robinson with the Wordsworth Circle, ed. Edith J. Morley, I, P. 332: "with few exceptions [illegible] like me can do nothing"

[illegible] Croce, The Essence of ~~Aesthetic, tr. by Douglas Ainslie~~, p. 85: felicitous artists incapable of emerging from themselves to understand different forms of art — the odium figulinum" [illegible] Ben Jonson, Timber: "To judge of poets is the faculty of poets" [illegible] Shenstone, Egotisms, LXXIX: "Every good poet includes a critic; the reverse will not hold"; T. S. Eliot, Sacred Wood, "The Perfect Critic" [illegible]

E. E. Kellett, Fashion in Literature, p. 99-100 [illegible] P. 134: "Un paysan apporta un lièvre au hodja de Konia" etc. [illegible] Mille Nuits et Une Nuit, tr. J.-C. Mardrus, T. XV, pp. 100-1 [illegible]

[illegible] "as thin as the homeopathic soup that was made by boiling the shadow of a pigeon that had starved to death" (A. Lincoln, Collected Works, ed. R. P. Basler, M. D. Pratt & L. A. Dunlap, 1953, III, p. 279)

P. 137 [illegible] François Mentré: Les générations sociales: "On peut assez légitimement appeler génération n'importe quelle période d'un tiers de siècle environ, les confé[illegible]

Grillparzer: "Das Urteil ausübender Künstler über Kunstwerke ist nicht immer das verlässlichste. Denn, von Neid und Absicht [illegible] unter ihnen der, für das, was er selbst hat, auch in [illegible]

Hans Eichner, Fr. Schlegel, Literary Notebooks, [illegible]

Sainte-Beuve, Nouv. Lundis, VI, P. 29: "La critique des artistes et poètes est sans doute en certains cas, la plus vive, la plus pénétrante; celle qui va le plus au fond; mais elle est, de sa nature, tranchante et exclusive";

Hazlitt, Table Talk, "On Criticism": "The most acute & original-minded men [illegible] bad critics. They see everything too much through a particular medium" etc.

George Eliot: "[illegible] how the Swedish woman cooks [illegible]"

de n'avoir pas d'art à soi, pas de style, etc. Portraits littéraires, vol. II, p. 376 [illegible] of Horace Ars poetica: "Ergo fungar vice cotis, acutum / reddere quae ferrum valet exsors ipsa secandi; / Munus et officium, nil scribens ipse docebo"

Life of Johnson, 25 June 1763 [on literary criticism]: "You may scold a carpenter who has made you a bad table, though you cannot make a table"

You may abuse a tragedy, though you cannot write one.

Johnson, Idler, no. 70 "Words are only hard to those who do not understand them... He that thinks with more extent than another will want words of larger meaning; he that thinks with more subtlety will seek for terms of more nice discrimination... That the vulgar express their thoughts clearly is far from true; & what perspicuity

正語 [illegible]

der Ein[illegible] hingegen das, was er nicht hat und wonach er ~~strebt~~ strebt (Gesam. Verk. [illegible] Sauer, II, S. 140)

par une construction de concepts et par le jeu des analogies, une ~~it~~ unité idéale" [illegible]

[illegible] E. Bernheim, Lehrbuch der Historischen Methode und der Geschichtsphilosophie III^te ~~und~~ IV^te Aufl. S. 735: "Gesetz der drei Generationen"; Wilhelm Pinder, Das Probleme der Generation; E. Wechssler, Die Generation als Jugendreihe und ihr Kampf um die Denkform [illegible] Bernheim, ~~[illegible]~~ [illegible] Herodotus [illegible] "Mentre [illegible] (p. 34) [illegible] ~~[illegible] Sainte-Beuve~~, Nouv. Lund. III, p. 27: "Quinze ans d'ordinaire font une carrière" [illegible] Richard Church, Eight for Immortality, p. 55: "I remember hearing an elder poet say that to-day a generation of poets lasts for 5 years, & that on its heels another treads so close that it acquires a stiff neck from looking back in dread" [illegible] Thiraudet [illegible]

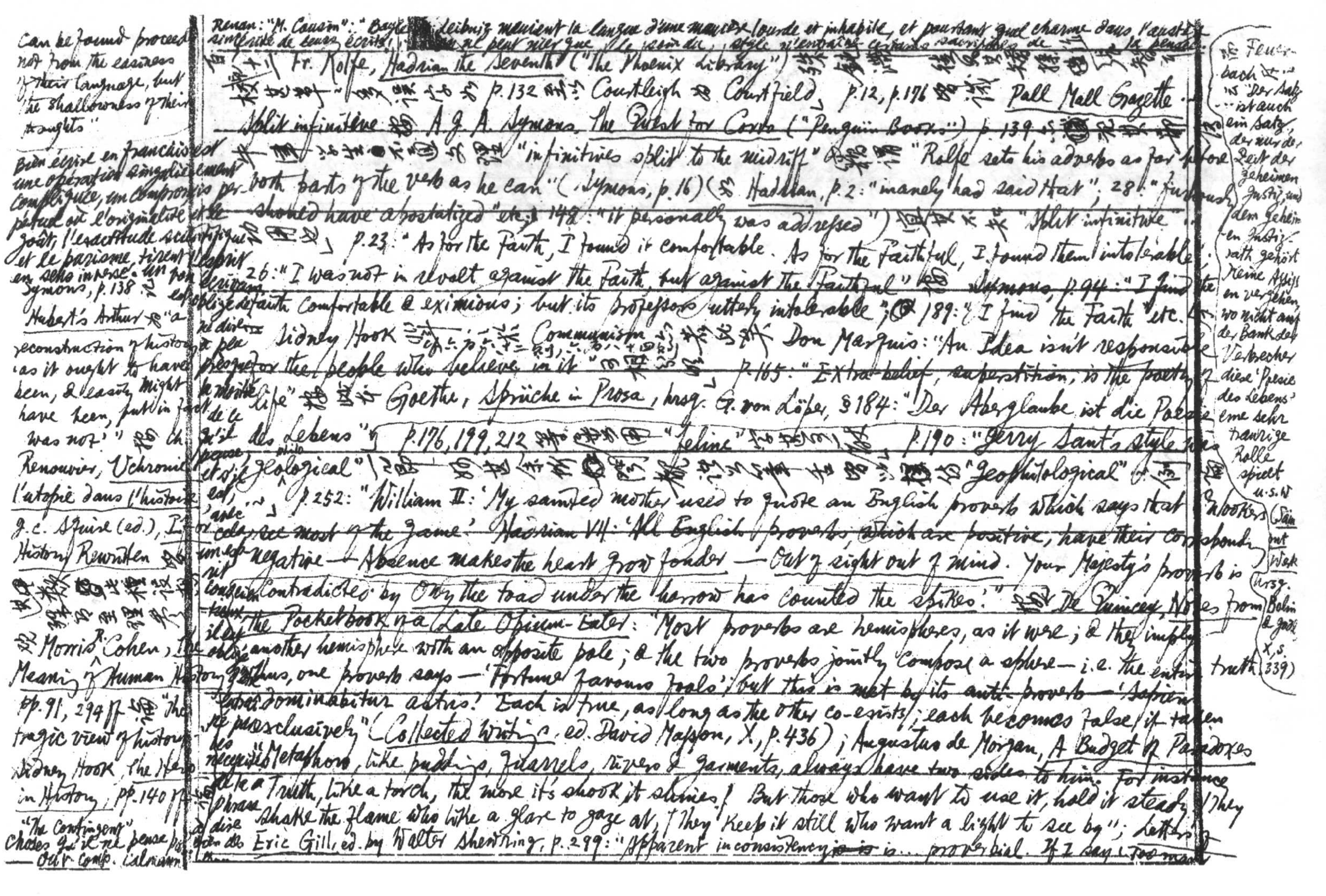
[illegible]

p. 168 [illegible] Maine de Biran: "Il y a immédiation entre l'apperception" etc. [illegible] Taine [illegible] "Appercevant la volonté, je sais directement" etc. [illegible] "Mais la traduction est en effet pure de tout langage technique, de toute pédanterie, elle est vidée aussi complètement du sens que ~~présentait tout de même à un philosophe~~ disgracieux le charabia de Biran... La philosophie implique une technique verbale: un philosophe doit savoir s'en servir, savoir aussi ne pas s'y asservir" [illegible] Julien Benda, Du Style d'Idées, p. 206 [illegible] ~~"un certain cas la nécessité du 'jargon' philosophique"~~ [illegible]

[illegible] Karl Vossler, The Spirit of Language in Civilization, tr. by Oscar Oeser, p. 39: "To some philosophy is merely an Umwortung der Worte instead of Umwertung der Werte" [illegible]

[illegible] Coleridge, Bio. Lit. ed. J. Shawcross, I, p. 107: "Pedantry consists in the use of words unsuitable to the time, place & company. The language of the market would be in the schools as pedantic ~~so~~ though it might not be reprobated by that name, as the language of the schools in the market"; p. 189: "Unusual & new-coined words are doubtless an evil; but vagueness, confusion, & imperfect conveyance of our thoughts are far greater" [illegible] Jean Paul, Vorschule der Ästhetik, p. 345 [illegible] H. J. C. Grierson, Rhetoric & English Composition, p. 33: "Technical terms are the very juice of many ~~passages of excellent prose & verse~~, exact & concrete in meaning, rich in association. Lindley Murray in his English Grammar deplores the use of them & recasts a passage from some book of travels. The meaning may be there, but what has become of the colour?" etc. [illegible] ~~Rudolf Metz, Die Philosophischen Strömungen in Gross~~britannien Bd. II, S. 34: "In Hodgson's Werk die Fachtermini werden oft seitenweise nur hin- und hergeschoben, die Untersuchung bleibt auf der Stelle stehen, oder dreht sich im Kreise" [illegible]

Macchiavelli, Il Principe, cap. XI "in dieci anni che, ragguagliato, vive uno papa" (ed. Ulrico Hoepli, p. 140)



Renan: "M. Cousin": "Bayle, Leibniz manient la langue d'une manière lourde et inhabile, et pourtant quel charme dans l'austère simplicité de leurs écrits! [illegible] on ne peut nier que [illegible] le savoir [illegible], style n'entraîne certains sacrifices de [illegible] la pensée."

[illegible] Fr. Rolfe, Hadrian the Seventh ("The Phoenix Library") [illegible] p.132 [illegible] Coutleigh [illegible] Courtfield, p.12, p.176 [illegible] Pall Mall Gazette. Split infinitive [illegible] A. J. A. Symons, The Quest for Corvo ("Penguin Books") p.139 [illegible] "infinitives split to the midriff" [illegible] "Rolfe sets his adverbs as far before both parts of the verb as he can" (Symons, p.16) ([illegible] Hadrian, p.2: "merely had said that"; 28: "furiously should have apostatized" etc.; 148: "it personally was addressed") [illegible] "Split infinitive" [illegible] p.23: "As for the Faith, I found it comfortable. As for the Faithful, I found them intolerable"; 26: "I was not in revolt against the Faith, but against the Faithful" [illegible] Symons, p.94: "I find the Faith comfortable & eximious; but its professors utterly intolerable"; [illegible] 189: "I find the Faith" etc. [illegible] Sidney Hook [illegible] Communism [illegible] Don Marquis: "An Idea isn't responsible for the people who believe in it" [illegible] p.165: "Extra-belief, superstition, is the poetry of life" [illegible] Goethe, Sprüche in Prosa, hrsg. G. von Löper, §184: "Der Aberglaube ist die Poesie des Lebens" [illegible] p.176, 199, 212 [illegible] "feline" [illegible] p.190: "Jerry Sant's style was geological" [illegible] "Geophilological" [illegible] p.252: "William II: 'My sainted mother used to quote an English proverb which says that onlookers see most of the game.' Hadrian VII: 'All English proverbs, which are positive, have their corresponding negative — Absence makes the heart grow fonder — Out of sight out of mind. Your Majesty's proverb is contradicted by Only the toad under the harrow has counted the spikes.'" [illegible] De Quincey, Notes from the Pocketbook of a Late Opium-Eater: "Most proverbs are hemispheres, as it were; & they imply another hemisphere with an opposite pole; & the two proverbs jointly compose a sphere — i.e. the entire truth. Thus, one proverb says — 'Fortune favours fools'; but this is met by its anti-proverb — 'Sapiens dominabitur astris.' Each is true, as long as the other co-exists; each becomes false if taken exclusively" (Collected Writings, ed. David Masson, X, p.436); Augustus de Morgan, A Budget of Paradoxes: "Metaphors, like puddings, flannels, rivers & garments, always have two sides to him. For instance, Truth, like a torch, the more it's shook it shines; But those who want to use it, hold it steady; They shake the flame who like a glare to gaze at, They keep it still who want a light to see by"; Letters of Eric Gill, ed. by Walter Shewring, p.299: "Apparent inconsistency is … proverbial. If I say [illegible]

Can be found proceed not from the easiness of their language, but the shallowness of their thoughts"

Bien écrire en français est une opération singulièrement complexe, un compromis perpétuel où l'originalité, le goût, l'exactitude scientifique et le purisme tirent l'esprit en sens inverse. [illegible] Symons, p.138 [illegible]

Hubert's Arthur [illegible] "a reconstruction of history as it ought to have been, & easily might have been, but in fact was not" [illegible] Renouvier, Uchronie (l'utopie dans l'histoire) [illegible] J. C. Squire (ed.), If, or History Rewritten [illegible] Morris R. Cohen, The Meaning of Human History, pp.91, 294 ff. [illegible] "The tragic view of history" [illegible] Sidney Hook, The Hero in History, pp.140 ff. "The Contingency" [illegible]

Feuerbach [illegible] "Der Satz ist auch ein Satz, der nur der Zeit der geheimen Justiz, und dem Geheimen Justizrath gehört [illegible] diese 'Poesie des Lebens' eine sehr traurige Rolle spielt" u.s.w. [illegible] Bolin & Jodl, X, S. 339)

II, p. 67, Publilius Syrus, 162: "Deliberando discitur sapientia"; 163: "Deliberando saepe perit occasio" ("Minor Latin Poets", ed. J. W. & A. M. Duff, "The Loeb Classical Library", p. 36) 即[illegible]

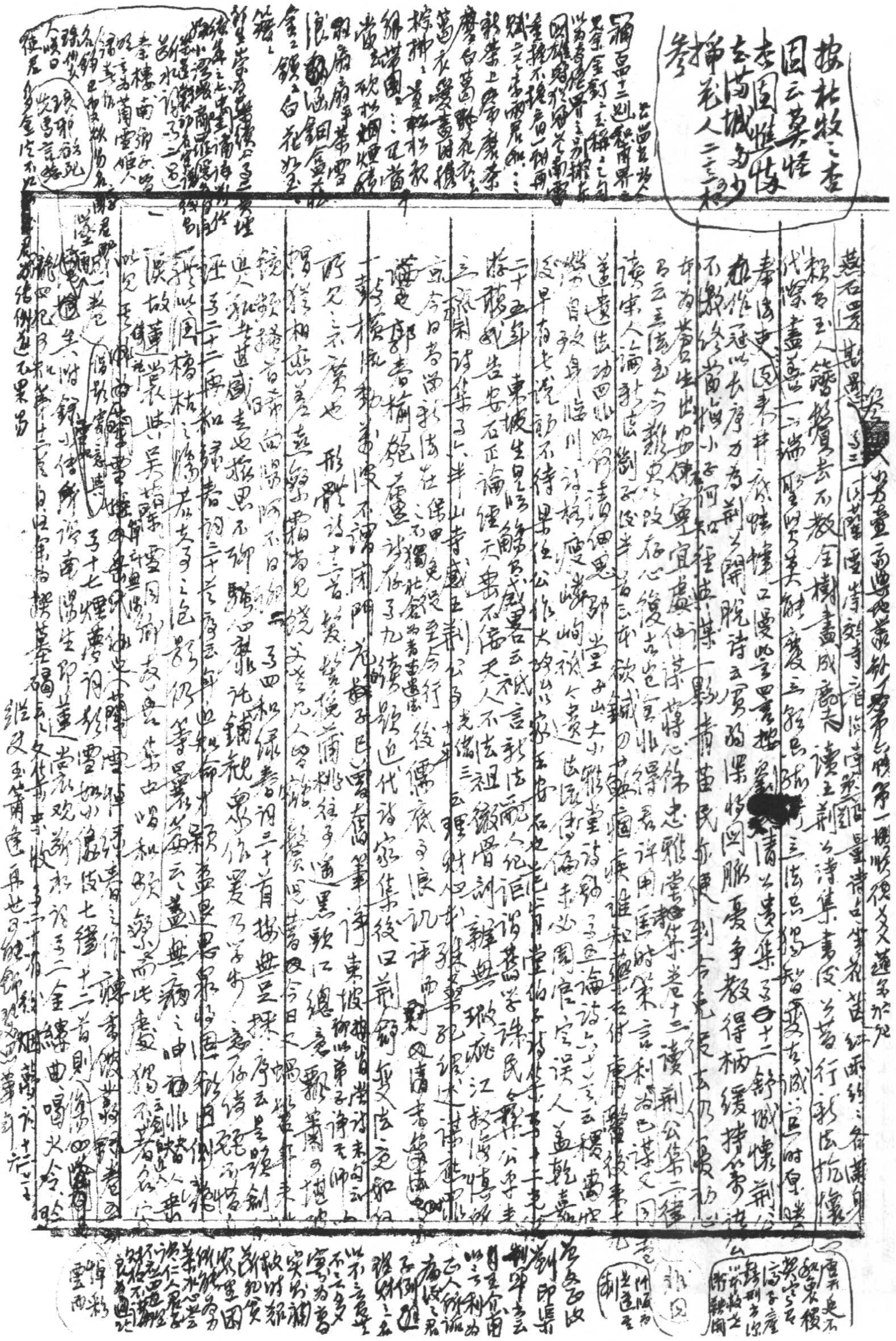
〔例〕 Mark Lemon, ed. The Jest Book, §953: "Never confide in a young man — Never tell your secret to the aged — old doors seldom shut close."

Contra oford the brook' & then hasten to add 'but many hands make light work', I may a[illegible]

More incognizant than I am'; Walter de la Mare, Love, p. cxv: 'The old proverbial conflict: 'Out of sight out of mind' v. 'Absence makes the heart grow fonder.'

百八十三．盧見曾雅雨堂詩集二卷出塞集一卷文集四卷　詩什九為七言律絕[illegible]所轉陶韓風華之勝[illegible]新聲時見儇俗語累其筆端[illegible]文點率行云振宗前輩詩集子由[illegible]到飛平任蒼友人三或[illegible]魚書六罕問曼勞潮賀兩紛紛二千量未遍前運使也合人呼為名君。子不[illegible]休為青[illegible]留[illegible]揚州[illegible]半山迎堂閑然標勝處處[illegible]里留十里亭豈通畫舫一年簫鼓到[illegible]每者[illegible]雪迎朱旆轉似青山意白頭為報先[illegible]田在人生未合死揚州　出塞集承恩出塞留別揚州詩故人解綱[illegible]仕且莫論[illegible]臣猶在識天恩三年便許朝金闕萬里何辭出玉門沙暗陰山秋獵壯雪明瀚海[illegible]溫多情[illegible]言揚州月直送征輪到塞垣（按此[illegible]）[illegible]生祭薜蘿村文[illegible]三詩[illegible]日一文筆致豐動使集中[illegible]務什更多十餘首便卓爾名家惜[illegible]兩枚[illegible]子如何泡栗也（劉[illegible]）其[illegible]集外[illegible]七十七[illegible]刻文[illegible]最喜說部書偶一[illegible]稅[illegible]所[illegible]往往于友人許[illegible]錄[illegible]評[illegible]庫[illegible]詞[illegible]譜一序[illegible]序中食山夫子云[illegible]誤[illegible]中[illegible]穆[illegible]食山[illegible]且左[illegible]指論之

百八十四．樂鈞蓮裳青芝山館詩集二十二卷駢體文二卷斷水詞三卷　蓮裳著作[illegible]耳食[illegible]最工詩文雖[illegible]繒密[illegible]木強[illegible]致[illegible]曾賓谷之[illegible]日[illegible]一[illegible]言[illegible]三十八首[illegible]春[illegible]太平[illegible]生飛花莫[illegible]秋日[illegible]三[illegible]耗[illegible]盈出[illegible]金[illegible]路[illegible]人缺[illegible]中郎[illegible]



按杜牧之杏园云莫怪杏园憔悴去满城多少插花人

陸郡生金肥山 金杜池子二三金 常作雪的讀 [illegible] 鄭[illegible]樓 鶴亭動子中其 [illegible] 戴蓮常徐傳 及烟學習劉山明维 [illegible]

少ろ二十い家ぬ五抓掐龍此老知蓮堂孔廣吳門 廣壹巷包晃外曾 [illegible] 於此 [illegible]

廣陽園亭之勝 [illegible] Joseph Spence, Anecdotes, Observations & Characters of Men & Books, ed. S. W. Singer, "Centaur Classics", 1964

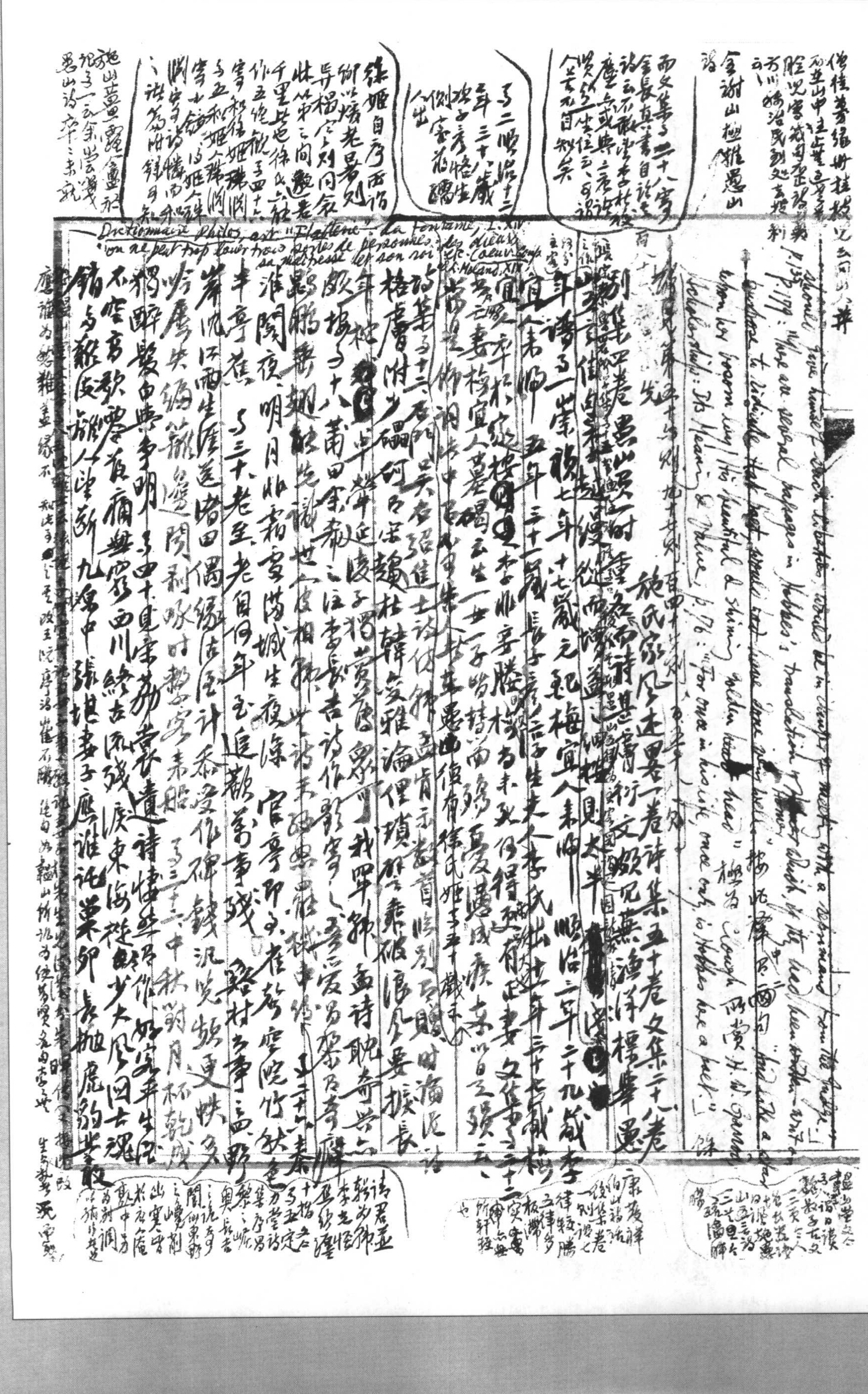
百八十五 Spence's "Anecdotes", a selection by John Underhill. p. 40 (p.169): "Lord Dorset & Lord Rochester should be considered as holiday-writers." [illegible] "Amateur" [illegible] "Sunday painter" [illegible]

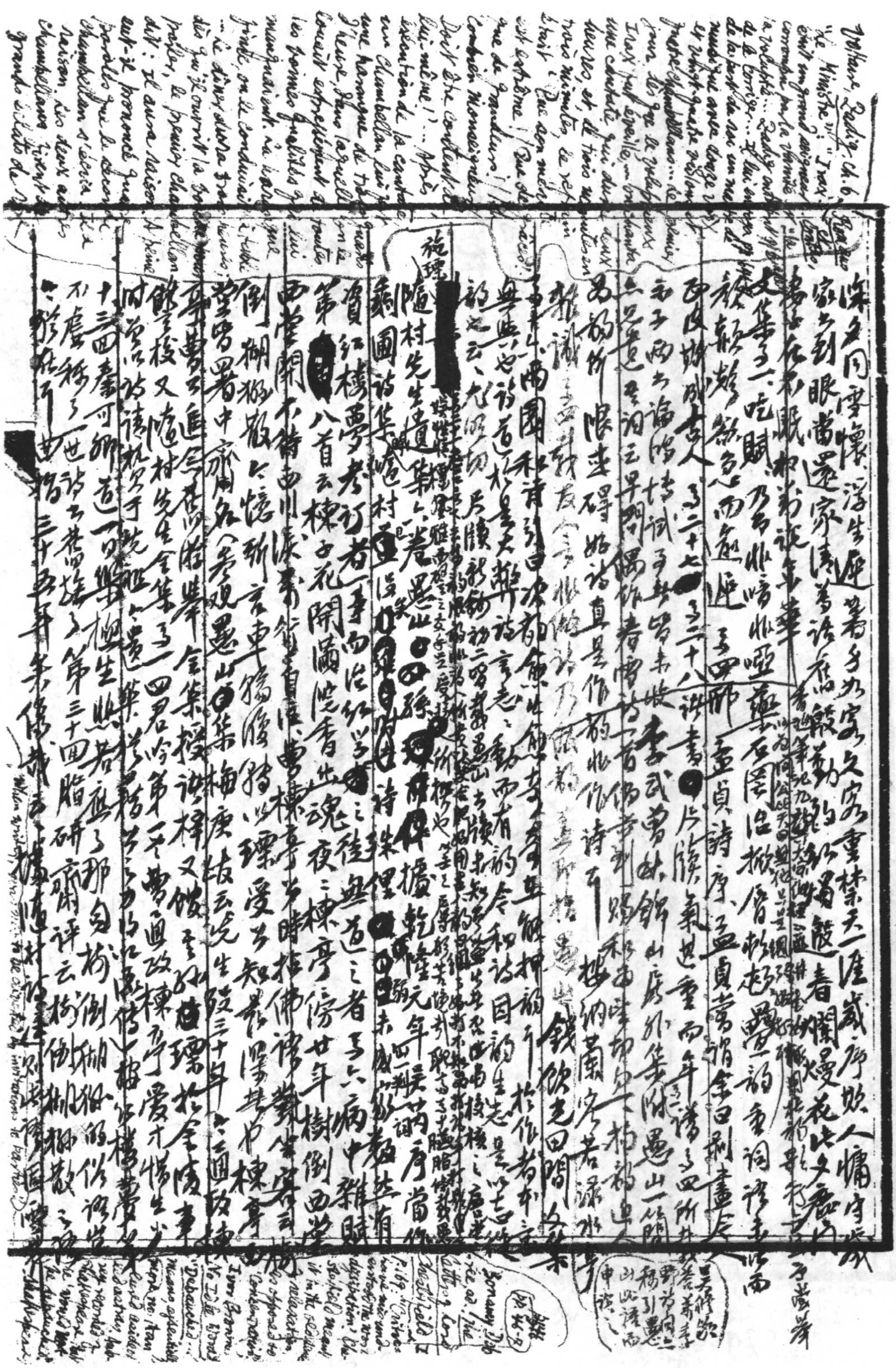
p. 73 (p. 55): "'Sacrez-vous vos Rois?' 'Si nous les sacrons, Monsieur! parbleu, nous les massacrons,' was the answer of Lord Peterborough to the Prince of Celamar" 按 F. L. Lucas, the Delights of Dictatorship, p. 7: "'Est-ce que vous aussi, Monsieur, vous sacrez vos Rois?' asked the monk at Rheims who showed the holy oil to Lord Peterborough. 'Non, Monsieur, nous les massacrons.'" [illegible] pp. 134-5 (p. 99): Lord Halifax [illegible]

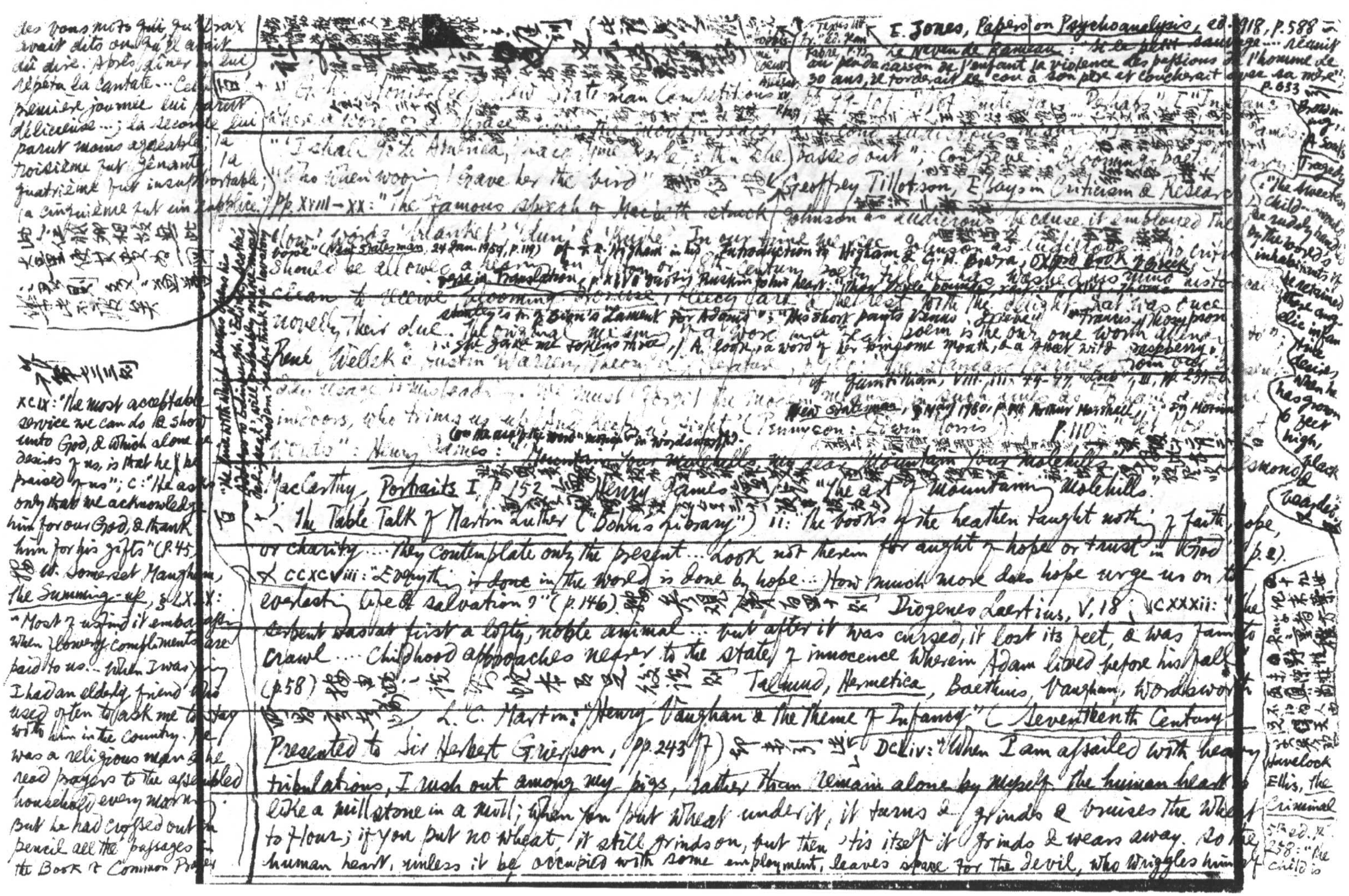
按 Isaac Disraeli, Curiosities of Literature, vol. I, p. 131 (Vol. IV, p. 116): "Noblemen turned Critics" [illegible] "Piero Soderini (Giorgio Vasari, Lives, "Everyman's Lib." IV, p. 116) having had a statue made by Michael Angelo, was inspecting it, came to inspect it; the statue being of such perfect beauty, he found himself at a loss to display his powers of keen criticism. He trembled to find a fault, but a fault must be found. At length he ventured to mutter something about the nose (thought the nose large). Angelo took up his chisel, & concealed some marble dust in his hand; feigning to re-touch the part, he adroitly let fall some of the dust he held concealed. The Cardinal, observing it as it fell, transported at the idea of his critical acumen, exclaimed: 'Ah, Angelo, you've now given an inimitable grace!'" ("Look now." "I like it better." "You have given it life.") & The Facetiae of Poggio, tr. by E. Storer (Charles Speroni, Wit & Wisdom of the Italian Renaissance, p. 27), § XXXVIII: Giovanni Visconti criticised his secretary's draft of letters, but would approve the identical letter when recopied & submitted to him. Antonio Lusco to his friend: 'You have taken me for Giovanni Visconti.'" [illegible]

傳怒黃之謂罗於揚謹綸 [illegible] 以此诀授之 [illegible] 陸計中黄姑之目負為月眼說書也 [illegible] p. 163 (p. 40): "The reasoning of the eye" 按 [illegible] Karl Vossler, The Spirit of Language in Civilization, tr. by Oscar Oeser, pp. 84 論十七八世紀 [illegible] rationalism 時代風靡 [illegible] "Entendre" 之 "Ouïr" p. 475 (pp. 129-30): "How very strange & inconclusive does the reasoning of Tully & Plato often appear to us! & particularly th[illegible] of the latter in his Phaedo" etc. (cf. p. 184 (p. 165): "Some of Plato's & Cicero's reasoning on the immortality of the soul are very foolish") 按 The Letters of David Hume, ed. by J. Y. T. Greig, vol. I, p. 40: "Cicero's reasonings in his Orations are often very loose & what we should think to be wandering from the point; insomuch that now a days a lawyer, who

[illegible]







E. Jones, Papers on Psychoanalysis, ed. 1918, p. 588 [illegible] Le Neveu de Rameau: "Si le petit sauvage … réunit au peu de raison de l'enfant la violence des passions de l'homme de 30 ans, il tordrait le cou à son père et coucherait avec sa mère". p. 633 [illegible]

[illegible] New Statesman Competitions [illegible] pp. 99–101 [illegible]

"'I shall go to America, [illegible]' [illegible] passed out"; [illegible] "Who when wooing gave her the bird" [illegible]

Geoffrey Tillotson, Essays in Criticism & Research

pp. XVIII–XX: "The famous speech of Macbeth struck Johnson as ludicrous because it employed the 'low' words 'blanket', 'dun' & 'knife'. In our time we [illegible] Johnson as ludicrous … no critic should be allowed a hearing on Milton or 18th-Century poetry till he has washed his mind clean of [illegible]

"[illegible] hope" (New Statesman, 24 Jan. 1959, p. 119) [illegible] Higham in his Introduction to Higham & C. M. Bowra, Oxford Book of Greek Verse in Translation, p. XIV [illegible] Ruskin to his heart: "[illegible]"

[illegible] Stanley's tr. of Bion's Lament for Adonis; "Two short pants [illegible]" [illegible] Francis Thompson [illegible] a look, a word of her winsome mouth, & a sweet wild raspberry

René Wellek & Austin Warren, Theory of Literature [illegible] of Quintilian, VIII. iii. 74–77 [illegible]

[illegible] indoors, who trims us up [illegible] (Pennycomequick: [illegible] Jones) [illegible] New Statesman, 9 May 1980, p. [illegible] Arthur Marshall [illegible] p. 110 [illegible]

(on the use of the word "[illegible]" in Wordsworth)

"[illegible]": Henry James: "[illegible] mountains [illegible] molehills"

MacCarthy, Portraits I, p. 152 [illegible] Henry James [illegible] "The art of mountaining molehills".

The Table Talk of Martin Luther ("Bohn's Library") ii: "The books of the heathen taught nothing of faith, hope, or charity … they contemplate only the present … look not therein for aught of hope or trust in God" (p. 2) & CCXCVIII: "Everything is done in the world is done by hope … How much more does hope urge us on to everlasting life & salvation?" (p. 146) [illegible] Diogenes Laertius, V, 18; CXXXII: "The serpent was at first a lofty, noble animal … but after it was cursed, it lost its feet, & was fain to crawl … Childhood approaches nearer to the state of innocence wherein Adam lived before his fall" (p. 58) [illegible] Talmud, Hermetica, Boethius, Vaughan, Wordsworth [illegible] L. C. Martin: "Henry Vaughan & the Theme of Infancy" (Seventeenth Century Studies Presented to Sir Herbert Grierson, pp. 243 ff.) [illegible] DCLIV: "When I am assailed with heavy tribulations, I rush out among my pigs, rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it, it turns & grinds & bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds & wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself

"The [illegible] with which Burns [illegible] his Address to Edinburgh, 'Edina! Scotia's darling seat!', will probably make most modern readers think of a lavatory"

[illegible] Browning, A Soul's Tragedy: "The sweetest child-[illegible] be rudely handled by the world's inhabitants [illegible] be retained these angelic infantine desires. When he has grown 6 feet high, black & bearded"

[illegible] Havelock Ellis, The Criminal, 5th ed. [illegible] 258: "The child is

des bons mots qu'il [illegible] avait dits ou qu'il aurait dû dire. Après dîner [illegible] lui répéta la cantate … Cette première journée lui parut délicieuse …; la seconde lui parut moins agréable, la troisième fut gênante, la quatrième fut insupportable; la cinquième fut un supplice.

[illegible]

XCIX: "The most acceptable service we can do & show unto God, & which alone he desires of us, is that he be praised of us"; C: "He asks only that we acknowledge him for our God, & thank him for his gifts" (p. 45) [illegible] W. Somerset Maugham, The Summing-up, § LXIX: "Most of us find it embarrassing when flowery compliments are paid to us … When I was young I had an elderly friend who used often to ask me to stay with him in the country. He was a religious man & he read prayers to the assembled household every morning. But he had crossed out in pencil all the passages in the Book of Common Prayer

[redacted]

第一冊論文謝詩三則，第六二六頁，又錄第二六頁又論詩…辨之

[redacted]

in, & brings with him a whole host of evil thoughts, temptations & tribulations, which grind out the [illegible]

（P.275）據朱子語類卷九十六云有主於中外邪不能入便是虛 [illegible] 實便是實 [illegible] 又 [illegible] 實則 [illegible] 不能入 [illegible]

[redacted]

百八十九、寐叟題跋二冊（商務印書館景印）東書書具眾體，有學 [illegible]

津泉銘而參以宋南宮張郎之書者；有學包倦翁者；有學金冬心者；有 [illegible]

翁覃谿者；有學錢 [illegible] 者；有學張濂亭者；至其以北碑八分作

章草，則子培所獨造也。合作固多，而波磔 [illegible] 鑄棟進作，稍不

意，便成惡札。如此冊 [illegible] 曾一跋宛陵甲寅帖，依園生跋明拓閣帖

七冊一跋，叉 [illegible] 素和康更生七律四首，不 [illegible] 編入第四首結句云「覺

阿吒飲隆師飽那，以雲堂有姓名自訓，但欲覺阿有飯吃隆師

自存吾養圓中 [illegible] 行受從 [illegible] 事 [illegible] 傳同名誤甲中正月二十日遇胡

云 [illegible] 詳勸覺 [illegible] 數 [illegible] 亭禪觀卷之

默軒家見成郎舊藏坪仙畫覺隱書，上有大同山翁凝始子敖

謂覺隱吃飯畢，坪仙亦吃飯，覺隱又能有覺隱題坪仙 [illegible]

肯畫乃漁洋作寓言，稱覺阿 [illegible] 是 [illegible] 成時人子培 [illegible]

百五 [illegible] 辛 [illegible] 國貢性之題詩不料寓言竟成

實亦 [illegible] 著籍 [illegible] 為偶懷 [illegible]

神來 [illegible] 家石，今 [illegible] 詩召師覺

宋傳都 [illegible]

百九十、 [illegible] 言 [illegible] 結 [illegible] 我 [illegible]

[illegible]

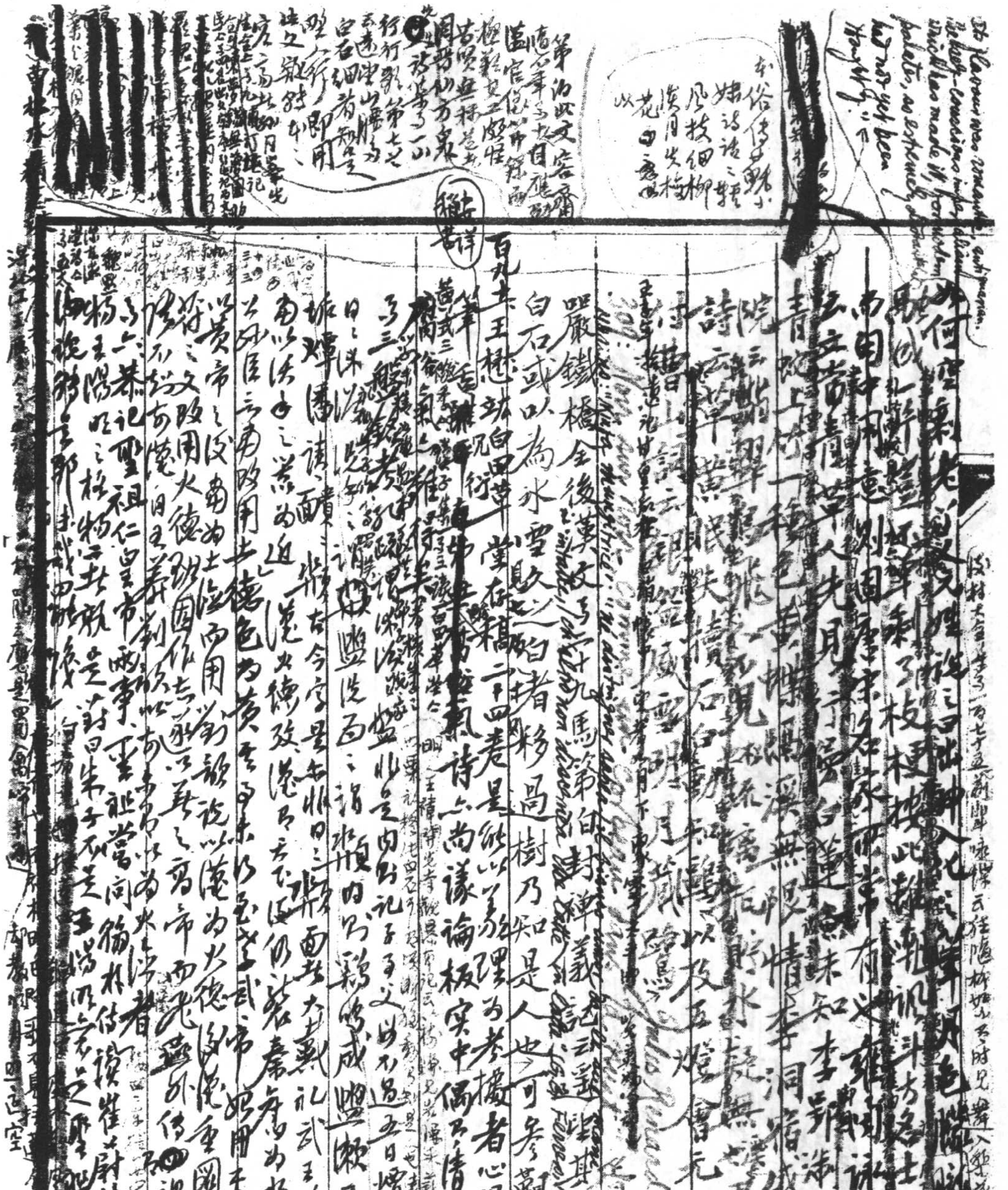
O just luck! O Whale! O [illegible] (Bartlett: [illegible])

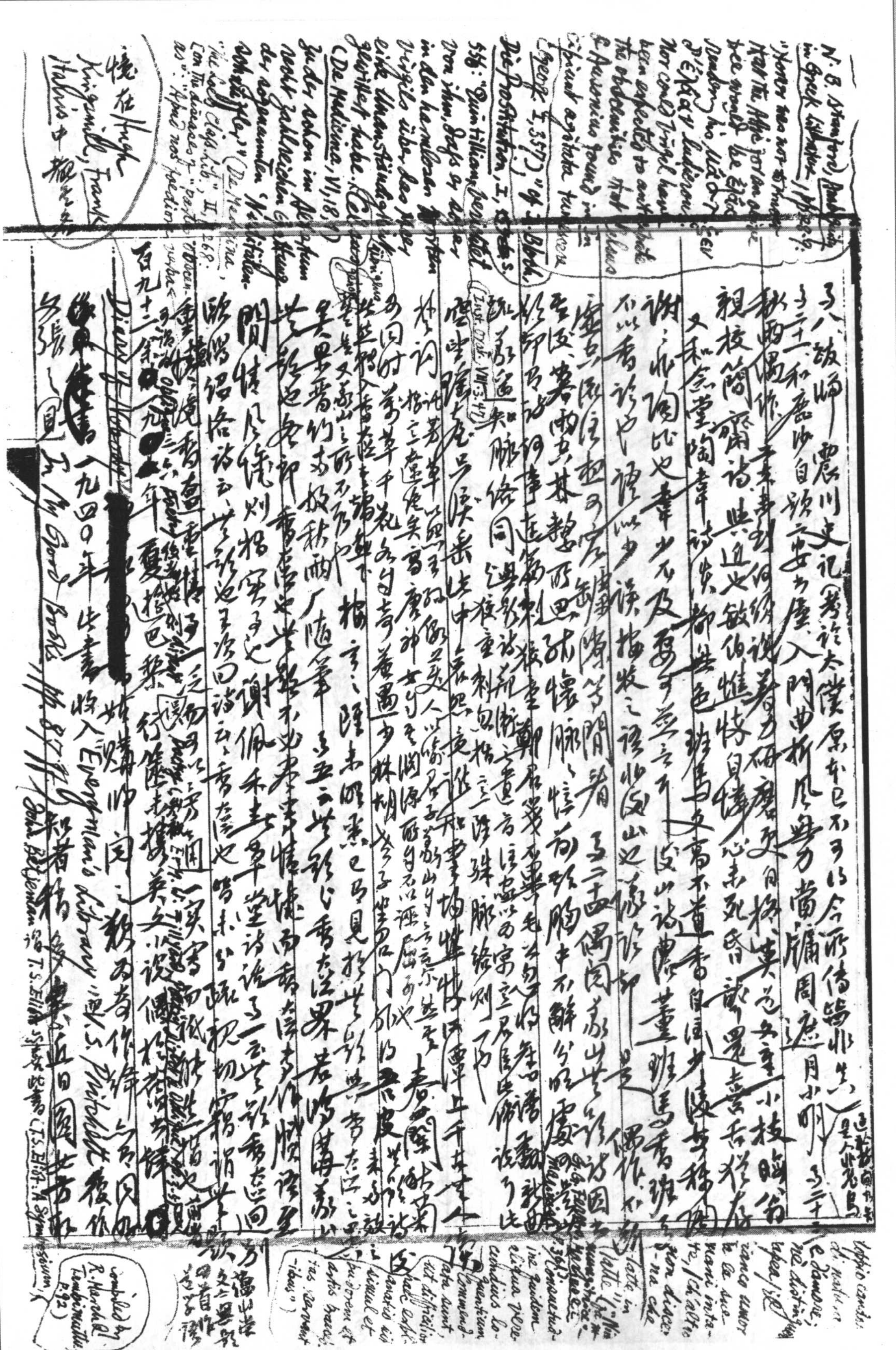
"Whiskam [illegible]" (Maillard:)

(P.307) [illegible] Women & Bart [illegible] by E. J. Ding [illegible] well, III [illegible]

DCCLIV [illegible]

(P.272)





又八、故歸震川文記（考於太僕原本已不可得今所傳皆非先生之［illegible］）

又二十、和鹿沙自頭之安乃屋入門曲折風無勞當牖周遮月小明

秋雨偶作：書來素好何須說、著力研磨更自擬、其色其高小枝晴

親校簡齋詩、與近人敏伯憐特自悼心未死昏黃更遣香粉

又和念堂陶韋詩：共都無色、珍惜亦高不著道香自國步陵女奴稱

謝之斥陶比也、韋少不及、要其並言、陵山詩典於董班馬香玩

不以香詩為標語、以少談指妝之語必及山之語論詩却是偶作

[illegible]

N. B. [illegible] in Greek [illegible]

Die Prostitution, I [illegible] I. Bloch

(De Medicina, VI, 18)

[illegible]

[redacted]

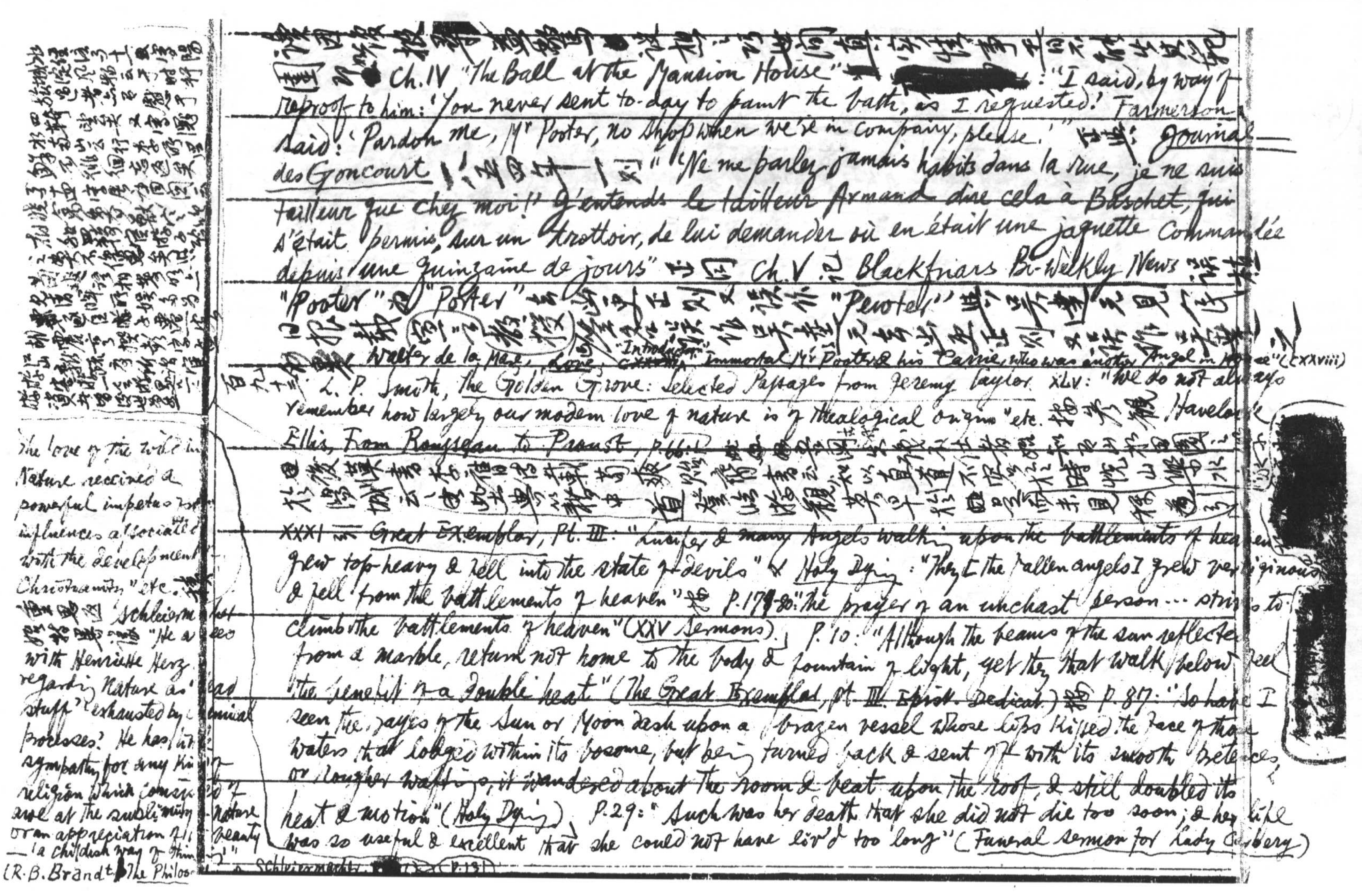
懷在 Hugh Kingsmill, Frank Harris 中

百九十二

一九四〇年出書 收入 Everyman's Library

[illegible] T. S. Eliot: A Symposium

compiled by R. March and Tambimuttu, p. 92



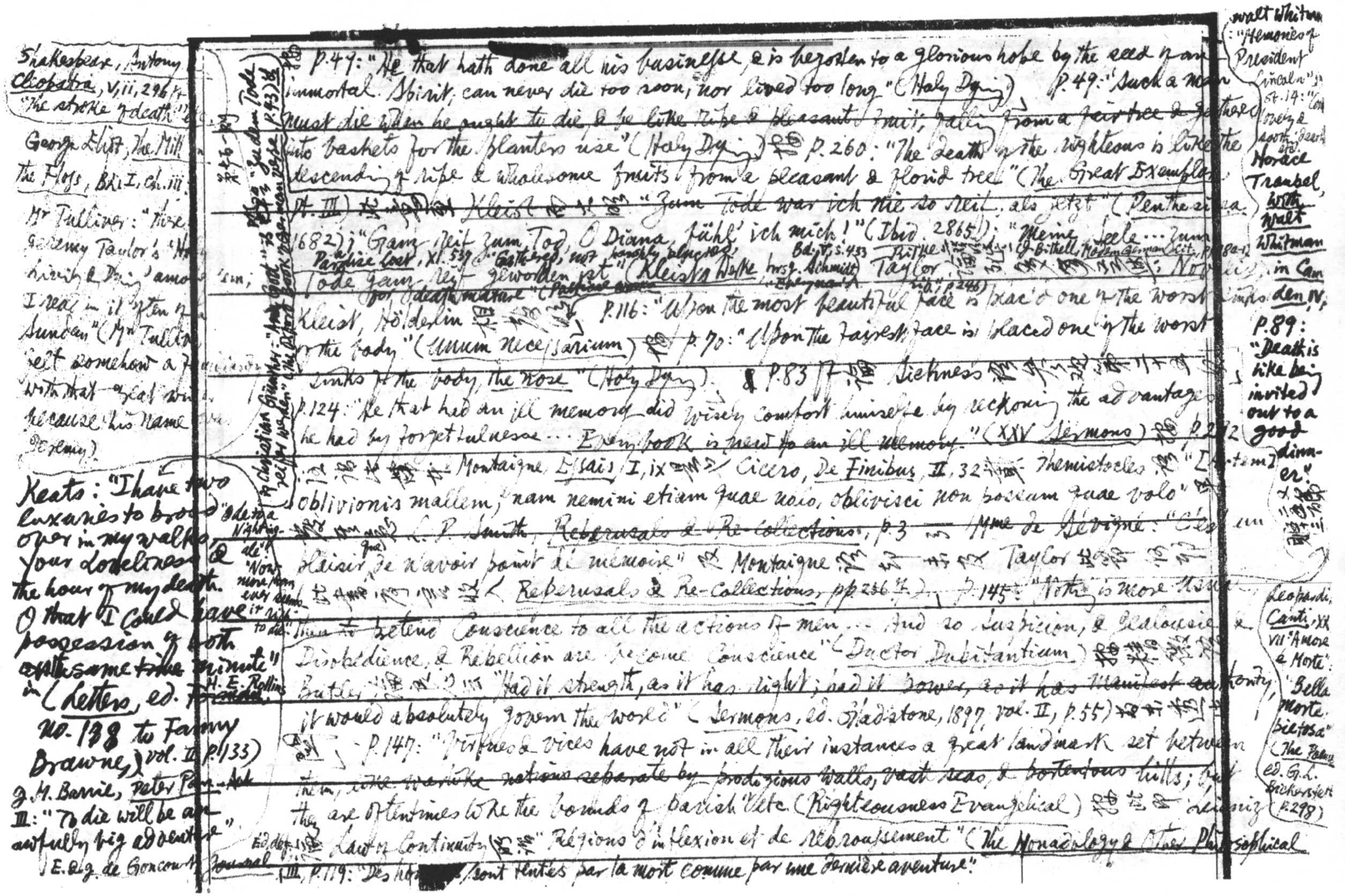
[illegible]

讀[illegible]世間真實情事，至今不能出其範圍。Ch. IV "The Ball at the Mansion House" [redacted]: "I said, by way of reproof to him: 'You never sent to-day to paint the bath, as I requested.' Farmerson said: 'Pardon me, Mr Pooter, no shop when we're in company, please.'" 參觀 Journal des Goncourt 一八五四年十一月一則 "Ne me parlez jamais habits dans la rue, je ne suis tailleur que chez moi!" J'entends le tailleur Armand dire cela à Baschet, qui s'était permis, sur un trottoir, de lui demander où en était une jaquette commandée depuis une quinzaine de jours" 正同。Ch. V 記 Blackfriars Bi-Weekly News 誤植 "Pooter" 為 "Potter"，更正則又誤作 "Pewter"，與吳達元見[illegible]日報載「容言教授」誤作「吳達元」，[illegible]更正則又誤作「吳達之」[illegible]。Walter de la Mare, Love, "Introductory": "Immortal Mr Pooter & his Carrie, who was another Angel in the House" (cxxviii).

百九十三 L. P. Smith, The Golden Grove: Selected Passages from Jeremy Taylor. XLV: "We do not always remember how largely our modern love of nature is of theological origin" etc. 參觀 Havelock Ellis, From Rousseau to Proust, p.66: [illegible] 因後漢書李膺傳載荀爽貽膺書云「知以直道不容於時，悅山樂水，家於陽城」[illegible]。XXXI 云 Great Exemplar, Pt. III: "Lucifer & many Angels walking upon the battlements of heaven grew top-heavy & fell into the state of devils" & Holy Dying: "They [the fallen angels] grew vertiginous & fell from the battlements of heaven" 參 p.179-80: "the prayer of an unchaste person ... strives to climb the battlements of heaven" (XXV Sermons). P.10: "Although the beams of the sun reflected from a marble, return not home to the body & fountain of light, yet they that walk below feel the benefit of a double heat" (The Great Exemplar, pt. III. Epist. Dedicat.) 參 p.87: "So have I seen the rayes of the Sun or Moon dash upon a brazen vessel whose lips kissed the face of those waters that lodged within its bosome, but being turned back & sent off with its smooth pretences or rougher waftings, it wandered about the room & beat upon the roof, & still doubled its heat & motion" (Holy Dying). P.29: "Such was her death that she did not die too soon; & her life was so useful & excellent that she could not have liv'd too long" (Funeral Sermon for Lady Carbery).

[redacted]

"The love of the wild in Nature received a powerful impetus from influences associated with the development of Christianity" etc. 參觀 Schleiermacher 語 "He agrees with Henriette Herz regarding Nature as 'dead stuff' exhausted by chemical processes. He has little sympathy for any kind of religion which consists of awe at the sublimity of nature or an appreciation of its beauty — 'a childish way of thinking'" (R. B. Brandt, The Philosophy of Schleiermacher, p.131)



第七十一則

p.47: "He that hath done all his businesse, & is begotten to a glorious hope by the seed of an immortal Spirit, can never die too soon, nor lived too long" (Holy Dying) p.49: "Such a man must die when he ought to die, & be like ripe & pleasant fruit, falling from a fair tree & gathered into baskets for the planters use" (Holy Dying) 參 p.260: "The death of the righteous is like the descending of ripe & wholesome fruits from a pleasant & florid tree" (The Great Exemplar, Pt. III) [illegible] Kleist [illegible] "Zum Tode war ich nie so reif, als jetzt" (Penthesilea, 1682); "Ganz reif zum Tod, O Diana, fühl' ich mich!" (Ibid. 2865); "Meine Seele ... zum Tode ganz reif geworden ist" (Kleists Werke hrsg. Schmidt Bd. V, S. 433 "Epigramme"); Paradise Lost, XI. 537 "Gathered, not harshly plucked, for death mature"; Rilke [illegible] (J. Bithell, Modern German Lit., p. 180-1) [illegible]; Novalis [illegible] Taylor [illegible] p.248) Kleist, Hölderlin [illegible] p.116: "Upon the most beautiful face is plac'd one of the worst sinks of the body" (Unum Necessarium) 參 p.70: "Upon the fairest face is placed one of the worst sinks of the body, the nose" (Holy Dying). & p.83 ff. 論 Sickness [illegible]

p.124: "He that had an ill memory did wisely comfort himselfe by reckoning the advantages he had by forgetfulnesse... Every book is new to an ill memory." (XXV Sermons) 參 p.212 [illegible] Montaigne, Essais, I, ix [illegible] Cicero, De Finibus, II, 32 [illegible] Themistocles [illegible] "[Artem] oblivionis mallem; nam memini etiam quae nolo, oblivisci non possum quae volo" [illegible] L. P. Smith, Reperusals & Re-collections, p.3 [illegible] Mme de Sévigné: "C'est un plaisir que de n'avoir point de mémoire" [illegible] Montaigne [illegible] Taylor [illegible] Reperusals & Re-Collections, pp. 256 ff.) p.145: "Nothing is more usual than to pretend Conscience to all the actions of men ... And so Suspicion, & Jealousie, & Disobedience, & Rebellion are become Conscience" (Ductor Dubitantium) [illegible] Butler [illegible] "Had it strength, as it has right; had it power, as it has manifest authority, it would absolutely govern the world" (Sermons, ed. Gladstone, 1897, vol. II, p.55) [illegible] p.147: "Virtues & Vices have not in all their instances a great landmark set between them, like warlike nations separate by prodigious walls, vast seas, & portentous hills; but they are oftentimes like the bounds of parish etc. (Righteousness Evangelical) [illegible] Leibniz Law of Continuity [illegible] "Régions d'inflexion et de rebroussement" (The Monadology & Other Philosophical

參 Christian Günther: "An Gott" [illegible] "Zu dem Tode reifer werden" (The Oxford Book of German Verse, p.43)

Shakespeare, Antony & Cleopatra, V, ii, 296 ff. "The stroke of death" etc.

George Eliot, The Mill on the Floss, Bk I, ch. iii: Mr Tulliver: "Those Jeremy Taylor's 'Holy Living & Dying' among 'em; I read in it often of a Sunday" (Mr Tulliver felt somehow a familiarity with that great writer because his name was Jeremy)

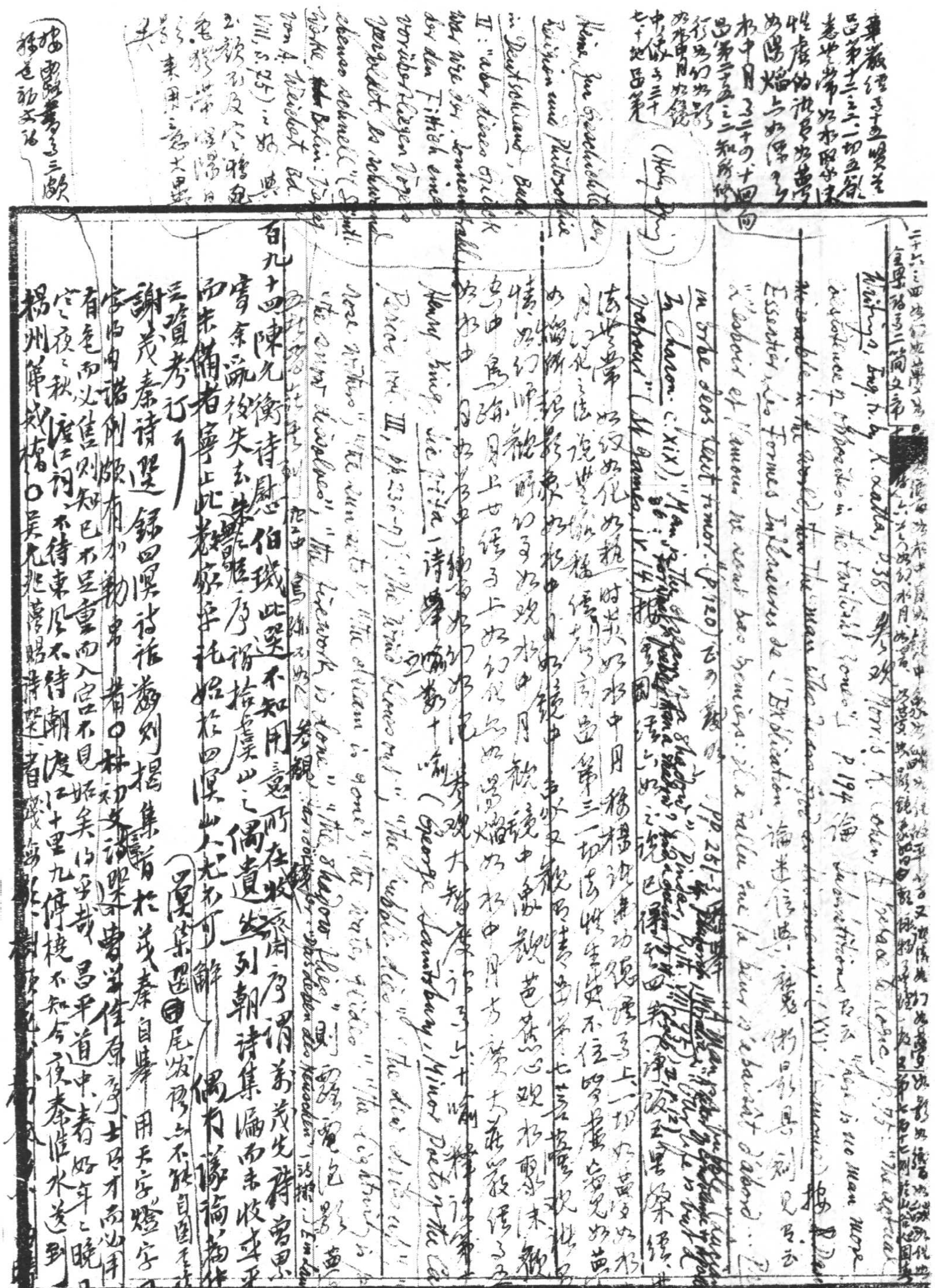
Keats: "I have two luxuries to brood over in my walks, your loveliness & the hour of my death. O that I could have possession of both in the same minute" (Letters, ed. H. E. Rollins, no. 138 to Fanny Brawne, vol. II, p.133) "Ode to a Nightingale": "Now more than ever seems it rich to die."

J. M. Barrie, Peter Pan, Act III: "To die will be an awfully big adventure".

E. & J. de Goncourt, Journal, III, p.119: "Des h[illegible] sont tentés par la mort comme par une dernière aventure".

Walt Whitman: "Memories of President Lincoln", st. 14: "Come lovely & soothing death" etc. Horace Traubel, With Walt Whitman in Camden, IV, p.89: "Death is like being invited out to a good dinner." 又 [illegible]

Leopardi, Canti, XXVII "Amore e Morte": "Bella morte pietosa" (The Poems, ed. G. L. Bickersteth, p.298)



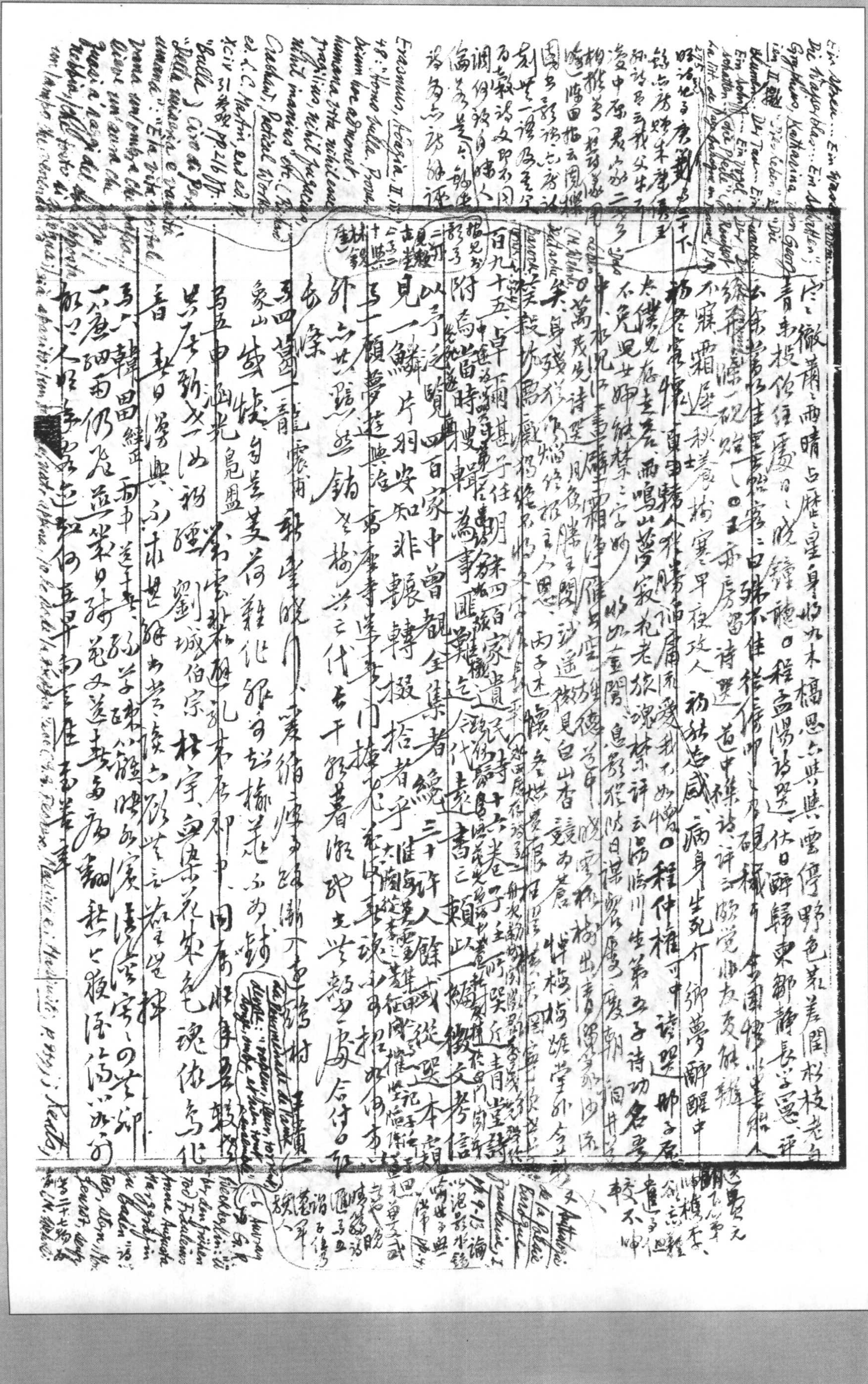
百九十四 陳允衡詩慰 伯璣此選不知用意所在 收錢[illegible]序 謂[illegible]寄余疏後失去朱[illegible]雅序 猶拾虞山之偶遺 列朝詩集漏而未收或采而未備者 寧止此數家乎 托始於四溟山人 尤不可解

謝茂秦詩選 錄四溟詩話數則 揭集首 於茂秦自矜用天字[illegible]

字仍由諸例[illegible]

有色而又佳 則知已不足重 而入宮不見妒矣

空之夜之秋 澄江詞 不待東風不待潮 渡江十里九停橈 不知今夜秦淮水 送到揚州第幾橋



參觀G. Carducci寫在Tirolo過雨林堂遊旅中[illegible]景："Qua e là notavo anche una montagnetta lontanamente cerulea, che pareva rizzarsi su la punta de' piedi, e con gran curiosità riguardava per di sopra alle spalle degli altri monti, probabilmente per veder me" (E. Grillo, Italian Prose Writers, p.540)

胡仲弓鄭外郎弟一首云白髮[illegible]撐行不得雲山[illegible]短路尤長

cp. Drummond of H.: "Madrigal" ([illegible]); Francis Quarles: "Hos ego versiculos" ("L'rose") [illegible] (The Oxford Book [illegible] pp. 253, 339-40)

"Sleep & Poetry" ("I [illegible]"); "Life is but a day" etc., Poems, Everyman's Lib., pp. 40-1); [illegible] Rossetti:

五十李鄴嗣杲堂　余又說詩五卷十六首楊柳枝詞生[illegible]湘[illegible]

皆從木新安高士鍾傳　徐芳仲光　書寢幼女三歲而慧夜[illegible]

信[illegible]楊柳程戶[illegible]不[illegible]楊[illegible]都日[illegible]戶為書[illegible]年二戶為程來[illegible]

又每日為書閒目為程字同色[illegible]而[illegible]先詩閉門聊柴程爾睡

[illegible]遂晨鐘彈指[illegible]坐將月時[illegible]中新[illegible]

[illegible]浪受子在芳樹園

五十一徐夜東癡　富春山中弔謝皋羽生為信國流離客死作[illegible]

[illegible]二首[illegible]鄰　劉繼莊廣陽詩集卷下嘗比詩

五十三韓洽君望　鐵[illegible]魚嘗中宵發凌虛錄詩不知風信到野史[illegible]

魂歸[illegible]

五十四陳恍遐心　閱羅隱詩餘杭山水沒精魂弟云才人眼界皆雄特

鐵因依為文可恃為文[illegible]溫詩中[illegible]

遊後書者

五十六釋圓信　天目山居　蕭[illegible]春風歸晚禪關情世事是[illegible]

山竹[illegible]秀蓬中吐芊羅衣　釋行悅　湘上作　秋[illegible]紅路[illegible]

[illegible]烟與蘿高岸[illegible]為不信鶴鳩何所見只言門不許尋

[illegible]東坡[illegible]詩云[illegible]好[illegible]莫題[illegible]

在會稽山中云以[illegible]使山中芳杜守從山陰水定[illegible]歸本

竹院東[illegible]釋[illegible]主人[illegible]

前山引更好不信鷓鴣啼　可參觀

百九十六　Daniel Essertier, Les Formes inférieures de l'Explication [illegible]書[illegible]

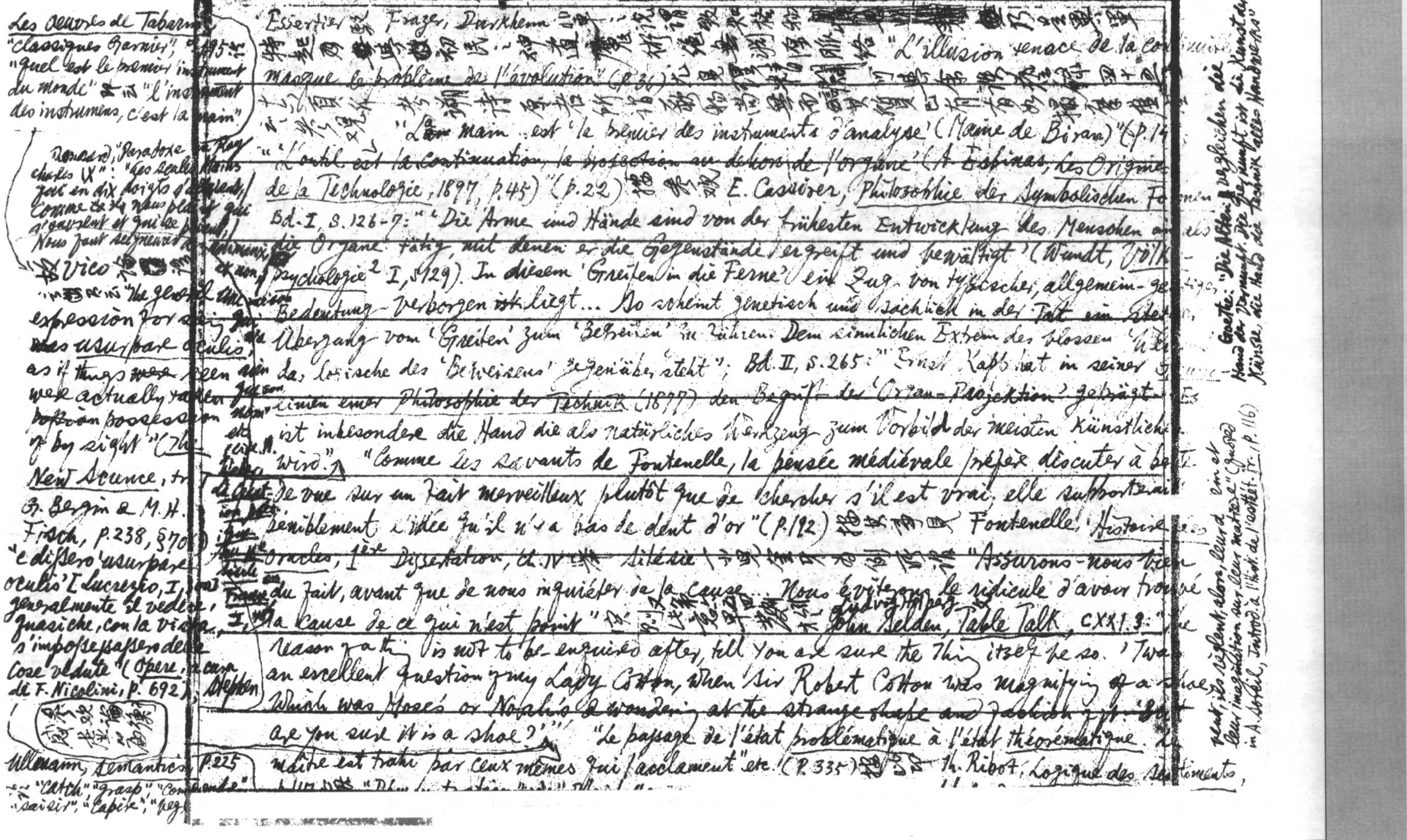
Le Progrès de la Conscience dans la Philosophie occidentale [illegible]一九二七年行世雖一[illegible]

深[illegible]徵文獻所從言之異路[illegible]何以"l'homo sapiens a été [illegible] [illegible] Confon[illegible]

seulement avec l'homo faber, mais encore avec l'homme [illegible]" (Brunschvicg, T.I, p. xxv) [illegible]概[illegible]

also Paul Fleming: "Bei einer Leichen" (MLR, April 1976, p.327)

(Sprüchweisheit, in Sämtl. Werke, Der Tempel Verlag, III, S.476)



Les Oeuvres de Tabarin, "Classiques Garnier", p.195 論 "quel est le premier instrument du monde" 答謂 "l'instrument des instrumens, c'est la main"

Ronsard, "Paradoxe au Roy Charles IX": "Les seules mains qui en dix doigts s'allient, Comme de la nous plaist qui s'ouvrent et qui se plient, Nous font seigneurs des animaux et non [illegible]"

參 Vico [illegible] "[illegible]"云 "The general expression for seeing was usurpare oculis, as if things ~~were~~ seen were actually taken ~~into~~ in possession ~~of~~ by sight" (The New Science, tr. T. G. Bergin & M. H. Fisch, p.238, §701) "e dissero 'usurpare oculis' [Lucrezio, I, 301] generalmente il vedere, quasi che, con la vista, s'impossessassero delle cose vedute" (Opere, a cura di F. Nicolini, p. 692),

參觀論衡感虛之篇

Ullmann, Semantics, p.225 論 "catch", "grasp", "comprehende" "saisir", "capire", "beg[illegible]"

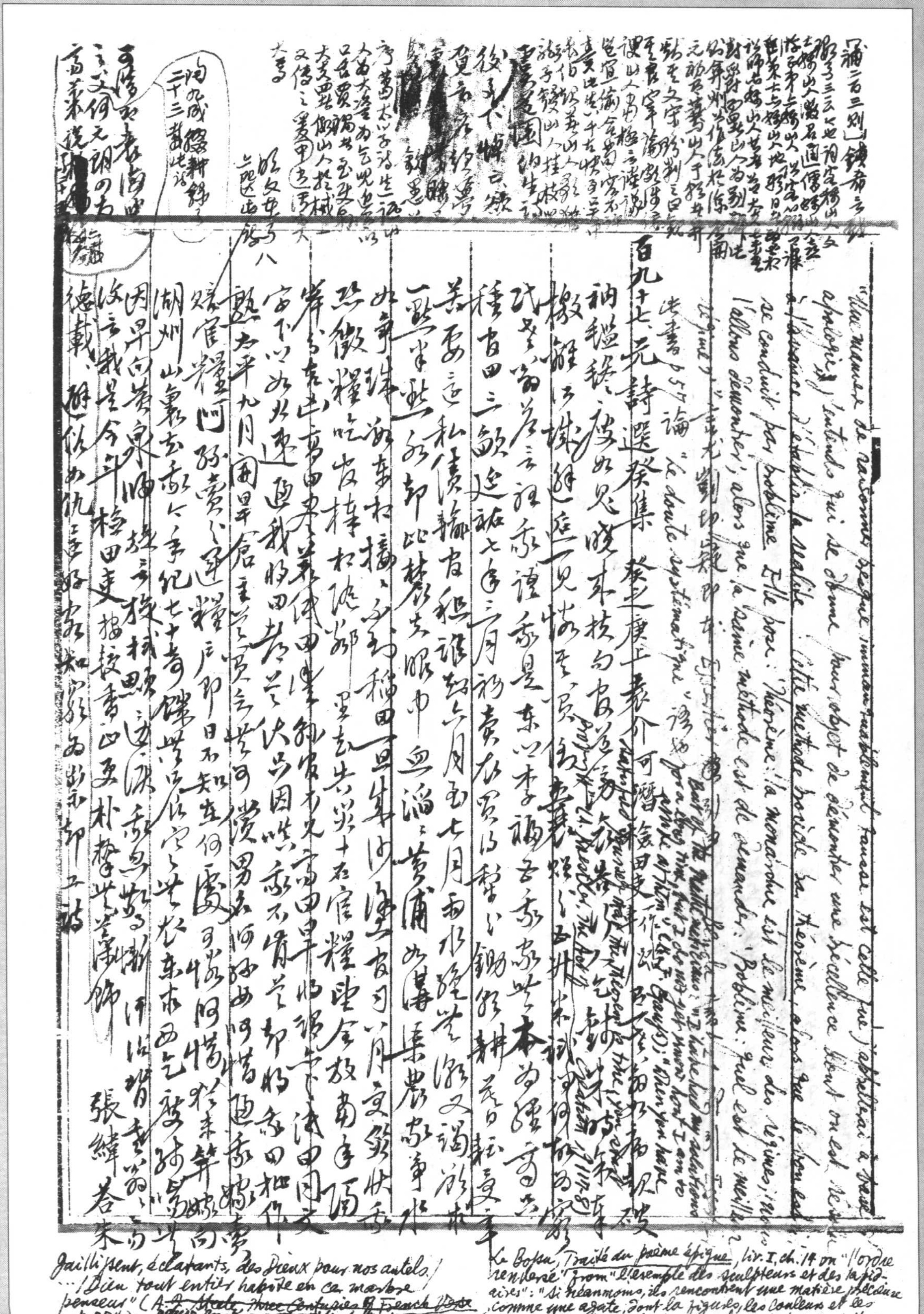
[illegible] Stephen

Essertier 駁 Frazer, Durkheim 以申之說，謂致知格物特起爲學，初民之神道魔術絕無淵源脈絡 [illegible] 乃無異 [illegible] "L'illusion tenace de la continuité masque le problème de l'évolution" (p.36) 亦見 [illegible] 四十五 [illegible] 有所 [illegible] 參 [illegible] 詩原者所謂 [illegible] 物尚無而詩 [illegible] 有如 [illegible] 云云 參觀又

"~~Le~~ La main est 'le premier des instruments d'analyse' (Maine de Biran)" (p.14) "'L'outil est la continuation, la projection au dehors de l'organe' (A. Espinas, Les Origines de la Technologie, 1897, p.45)" (p.22) 據參觀 E. Cassirer, Philosophie der Symbolischen Formen Bd. I, S.126-7: "'Die Arme und Hände sind von der frühesten Entwicklung des Menschen an als die Organe tätig, mit denen er die Gegenstände ergreift und bewältigt' (Wundt, Völkerpsychologie² I, S.129). In diesem 'Greifen in die Ferne' ein Zug von typischer, allgemein-geistiger Bedeutung verborgen ~~ist~~ liegt... So scheint genetisch und sachlich in der Tat ein stetiger Übergang vom 'Greifen' zum 'Begreifen' zu führen. Dem sinnlichen Extrem des blossen 'Ü[illegible]' da, logische des 'Beweisens' gegenüber steht"; Bd. II, S.265: "Ernst Kapp hat in seinen Grundlinien einer Philosophie der Technik (1877) den Begriff der 'Organ-Projektion' geprägt... Es ist insbesondere die Hand die als natürliches Werkzeug zum Vorbild der meisten künstlichen wird." "Comme les savants de Fontenelle, la pensée médiévale préfère discuter à perte de vue sur un fait merveilleux plutôt que de chercher s'il est vrai; elle supporterait péniblement l'idée qu'il n'y a pas de dent d'or" (p.192) [illegible] Fontenelle, Histoire des Oracles, 1ère Dissertation, ch. IV 述 Silésie [illegible] "Assurons-nous bien du fait, avant que de nous inquiéter de la cause... Nous éviterons le ridicule d'avoir trouvé la cause de ce qui n'est point" [illegible] John Selden, Table Talk, CXXI.3: "The reason of a thing is not to be enquired after, till you are sure the thing itself be so. 'Twas an excellent question of my Lady Cotton, when Sir Robert Cotton was magnifying of a shoe, which was Moses's or Noah's, & wondering at the strange shape and fashion of it: 'But are you sure it is a shoe?'" "Le passage de l'état problématique à l'état théorématique. Le maître est trahi par ceux mêmes qui l'acclament" etc. (p.335) 據引 Th. Ribot, Logique des sentiments,

Goethe: "Die Alten vergleichen die Hand der Vernunft. Die Vernunft ist die Kunst der Künste, die Hand die Technik alles Handwerks"

[illegible] peut, ils règlent, alors, leur d[illegible] ein et leur imagination sur leur matière" (Quoted in A. Soreil, Introd. à l'Hist. de l'esthét. fr., p. 116)



補二百三則」錢希言云[illegible]

陶九成輟耕錄二十三載此詩

百九十七、元詩選癸集　癸之庚上[illegible]可[illegible]田叟[illegible]

納鑑錢，使如兒戲，本[illegible]

[illegible]延一見[illegible]

[illegible]

種官田三[illegible]七年三月[illegible]

[illegible]私債[illegible]官租[illegible]六月至七月[illegible]

一熟半熟[illegible]

[illegible]

[illegible]官糧[illegible]

[illegible]

熟太平九月[illegible]

[illegible]官糧[illegible]

湖州山[illegible]七十[illegible]

[illegible]

汝言我是今年檢田吏[illegible]

德載[illegible]

張緯[illegible]

"Une manière de raisonner [illegible] est celle que j'appellerai à [illegible] apologie[illegible]; j'entends qui se donne pour objet de démontrer une excellence dont on est [illegible] à l'avance d'établir la réalité. Cette méthode procède par théorème, alors que la bonne se conduit par problème. Elle pose: 'Théorème: la monarchie est le meilleur des régimes'; [illegible] l'allons démontrer; alors que la bonne méthode est de demander: 'Problème: quel est le meilleur [illegible]?'"

沈書p.57論"La doute systématique"[illegible]

Gaillissent, éclatants, des Dieux pour nos autels. / ... / Dieu tout entier habite en ce marbre / penseur" (~~A. F. Steele, Three Centuries of French Verse p. 274~~) Œuvr. Comp. ("La Pléiade", p. 139)

Le Bossu, Traité du poème épique, Liv. I, ch. 14 on "l'ordre renversé" from "l'exemple des sculpteurs et des lapidaires": "Si néanmoins, ils rencontrent une matière précieuse comme une agate, dont la figure, les couleurs et les veines ne peuvent s'accommoder à tout ce que l'on

楊妹之語[illegible]以上
家[illegible]之海文右[illegible]
檀生[illegible]之[illegible]

癸之辛上方道睿叡（以愚）和汪百可，但已[illegible]杯依杜[illegible]河須動葉萬管樞安

癸之壬上聶碧窗哀被虜婦，刮底[illegible]田色謾了寸猴登胭脂

懷溪初春、暖汀初回寄芳根芽、漸可藉芳樣未須華之催

花柳易乾坤補綻痕，無名僧年節，試手[illegible]樣送給

老向富家門下宿[illegible]不見芳鞍痕

癸之癸上：周老山懷故友，茲點[illegible]瑚[illegible]封犢一拳拄水路鷺窺魚

滄國詩話[illegible]

小倉山房詩集[illegible]卷三十八[illegible]

[illegible]偶憶小說中[illegible]謹者 Balzac, Contes Drolatiques: "Les Joyeusetez du Roy Loys le Unziesme" 記第十六寫朝臣饌中置瀉藥，公卿皆內急欲便旋 "Ainsy firent processionellement les convives sans pouvoir se libérer du plus de leurs soulcis, et se retreuvèrent bientôst tous en présence de Loys Unze, aussy empeschez qu'auparavant et se resguardèrent avecques intelligence, en se comprenant du [cul] mieulx qu'ils ne se comprirent iamais de bouche; car iamais il n'y ha d'équivocque dans les transactions des parties naturelles, et tout est rationnel, de facile entendement" (~~Bouq. Conse~~ Contes Drolatiques, éd. Louis Conard, ~~1912~~, T. XXII P. ~~133~~ 136) 按 The Memoirs of Casanova, tr. by Arthur Machen: "The Hungarian captain knew not a word of French & had to converse with his beautiful French travelling-companion in pantomime. 'But,' said the captain to me, 'in the material part of our discourse we understand each other quite well'" (Vol. II, p. 244); "Mme Querini: 'It seems strange that you & your captain should live together without ever speaking to one another.' The Frenchwoman: 'Why madam? We understand one another perfectly, for speech is of very little consequence in the kind of business we do together.'" (Ibid., p. 248); "'The prettiest wenches only speak English,' said Lord Pembroke. 'Never mind, we shall understand each other well for the purpose I dare say.'" (Vol. IX, p. 180) 即所謂 "Behavioral Communication" (W. M. Urban, Language & Reality, p. 230)

百九十九 Italo Svevo, As a Man Grows Older; Confessions of Zeno 皆 Beryl de Zoete 譯 [illegible]有[illegible]

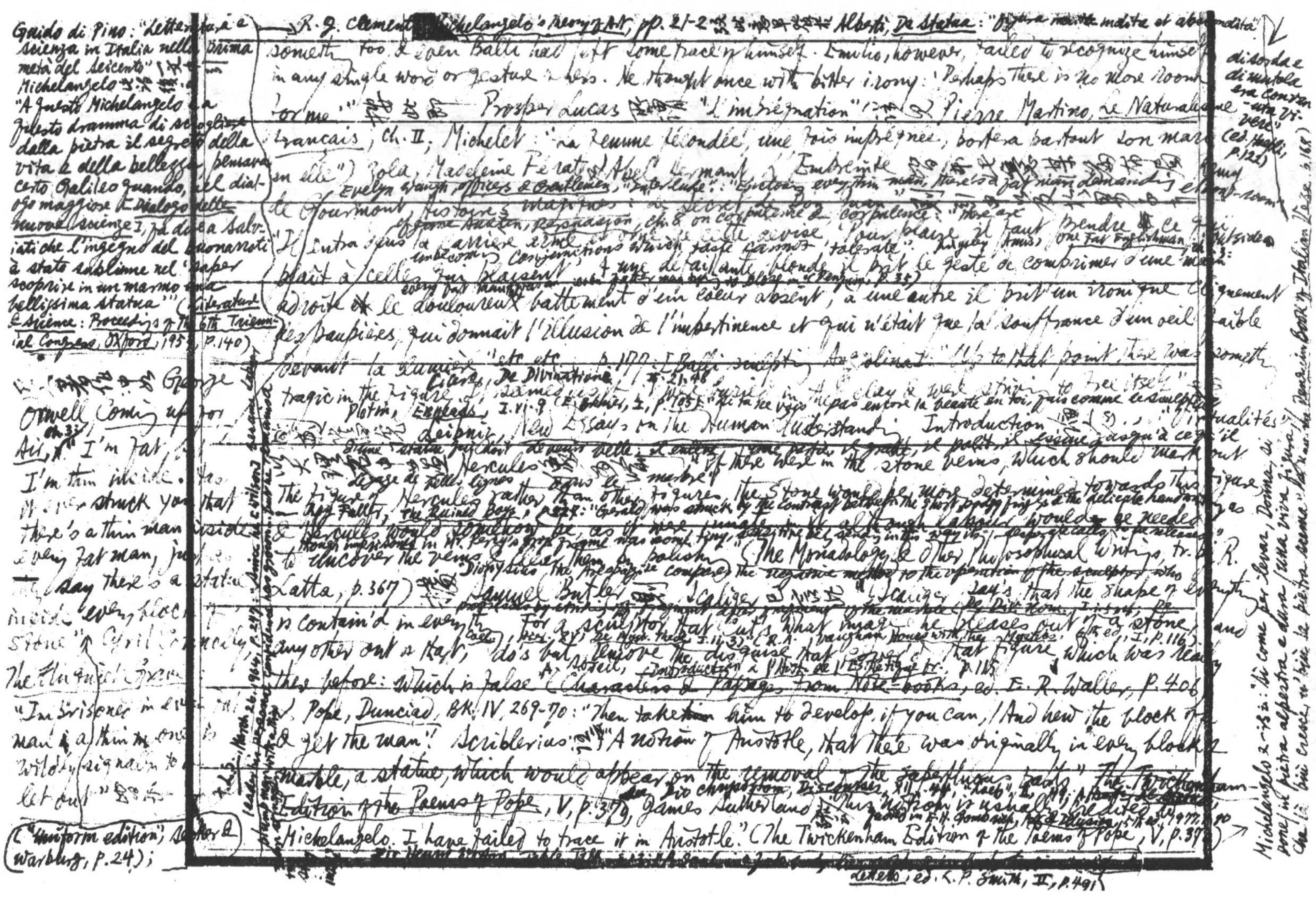
微處[illegible]恨~~[illegible]~~[illegible]生氣[illegible]

百九十 As a Man Grows Old, p. 161: "Emilio thought he could discover in Angiolina's voice certain intonations copied from the grave & slightly haughty tones of Leardi. Sorniani had probably taught her quasi

石[illegible]陳只；總觀 [redacted] [illegible]校本[illegible] Decamerone, II. ix Alatiel [illegible] "a guisa

André Chénier, *L'Invention*: « Aux antres de Paros le bloc étincelant / N'est aux vulgaires yeux qu'une pierre insensible ; / Mais le docte ciseau, dans son sein invisible, / Voit, suit, trouve la vie, et l'âme et tous ses tr

Aux volontés du fer leur enveloppe énorme / Cède, s'amollit, tombe ; et de ce bloc informe



Guido di Pino: "Letteratura e scienza in Italia nella prima metà del Seicento" [illegible] Michelangelo [illegible]: "A questo Michelangelo e a questo dramma di sciogliere dalla pietra il segreto della vita e della bellezza, pensava certo Galileo quando, nel dialogo maggiore [Dialogo delle nuove scienze I], fa dire a Salviati che l'ingegno del Buonarroti è stato sublime nel 'saper scoprire in un marmo una bellissima statua'" (Literature & Science: Proceedings of the 6th Triennial Congress, Oxford, 1955, p. 140)

[illegible] George Orwell, Coming up for Air, Pt. I, ch. 3: "I'm fat, but I'm thin inside. Has it ever struck you that there's a thin man inside every fat man, just as they say there's a statue inside every block of stone" ↑ Cyril Connolly, The Unquiet Grave: "Imprisoned in every fat man a thin one is wildly signalling to be let out" [illegible] ("uniform edition", Secker & Warburg, p. 24);

T. L. S., March 26, 1964, p. 247: "Since Mr. Wilson became leader his personal confidence has grown ... but he remains a plump man with a thin [illegible]"

→ R. J. Clements, Michelangelo's Theory of Art, pp. 21-2 [illegible] Alberti, De Statua: "figura ~~[illegible]~~ indita et abscondita"

something too & even Balli had left some trace of himself. Emilio, however, failed to recognize himself in any single word or gesture or less. He thought once with bitter irony: 'Perhaps there is no more room for me.'" [illegible] Prosper Lucas [illegible] "L'imprégnation" [illegible] Pierre Martino, Le Naturalisme français, ch. II; Michelet: "La femme fécondée, une fois imprégnée, portera partout son mari en elle") Zola, Madeleine Férat & Abel Hermant, L'Empreinte [illegible]

Evelyn Waugh, Officers & Gentlemen, "Interlude": "Enclosing every thin man, there's a fat man demanding elbow-room"

de Gourmont, Histoires magiques: "Le Secret de Don Juan"

cf. Jane Austen, Persuasion, ch. 8 on corpulence & corpulence: "there are unbecoming conjunctions which taste cannot tolerate". Kingsley Amis, One Fat Englishman, ch. 3: "outside every fat man there was an even fatter man trying to close in" (Penguin, p. 35)

"Il entra dans la carrière avec cette devise: 'Pour plaire il faut prendre de ce qui plaît à celles qui plaisent' ... à une défaillante blonde il prit le geste de comprimer d'une main adroite le douloureux battement d'un cœur absent; à une autre il prit un froncement de sourcils, qui donnait l'illusion de l'impertinence et qui n'était que la souffrance d'un oeil faible devant la lumière" etc etc. p. 177; E Balli sculpting Angelina: "Up to that point there was something tragic in the figure of ... in the clay & was striving to free itself"

Cicero, De Divinatione, I. 13. 21. 48

Plotin, Enneads, I. vi. 9 (E. Bréhier, I, p. 105): "Si tu ne vois pas encore la beauté en toi, fais comme le sculpteur ..."

Leibniz, New Essays on the Human Understanding, Introduction [illegible] (p. 51): "... virtualités" ... "une statue qui doit devenir belle ... il polit, il lime, il essuie jusqu'à ce qu'il ..." [illegible] Hercules [illegible] "If there were in the stone veins which should mark out the figure of Hercules rather than other figures, the stone would be more determined towards this figure & Hercules would somehow be, as it were, innate in it, although labour would be needed to uncover the veins & clear them by polish" (The Monadology & Other Philosophical Writings, tr. R. Latta, p. 367) [illegible] Samuel Butler [illegible] Scaliger [illegible] "Scaliger says that the shape of everything is contain'd in every thing, and any other out of that, For a sculptor that cuts what image he pleases out of a stone, do's but remove the disguise that cover'd that figure, which was ready there before: which is false" (Characters & Passages from Note-books, ed. A. R. Waller, p. 406)

Roy Fuller, The Ruined Boys, p. 2[illegible]: "Gerald was struck by the contrast between the short podgy fingers & the delicate hand ..., as though imprisoned in Mr. Percy's gross frame was some tiny sensitive being ..."

Dionysius the Areopagite compares the negative method to the operation of the sculptor who ... (De Myst. Theol. I. ii. 3) (R. A. Vaughan, Hours with the Mystics, 6th ed., I, p. 116)

A. [illegible], Introduction à l'Hist. de l'Esthétique fr., p. 115

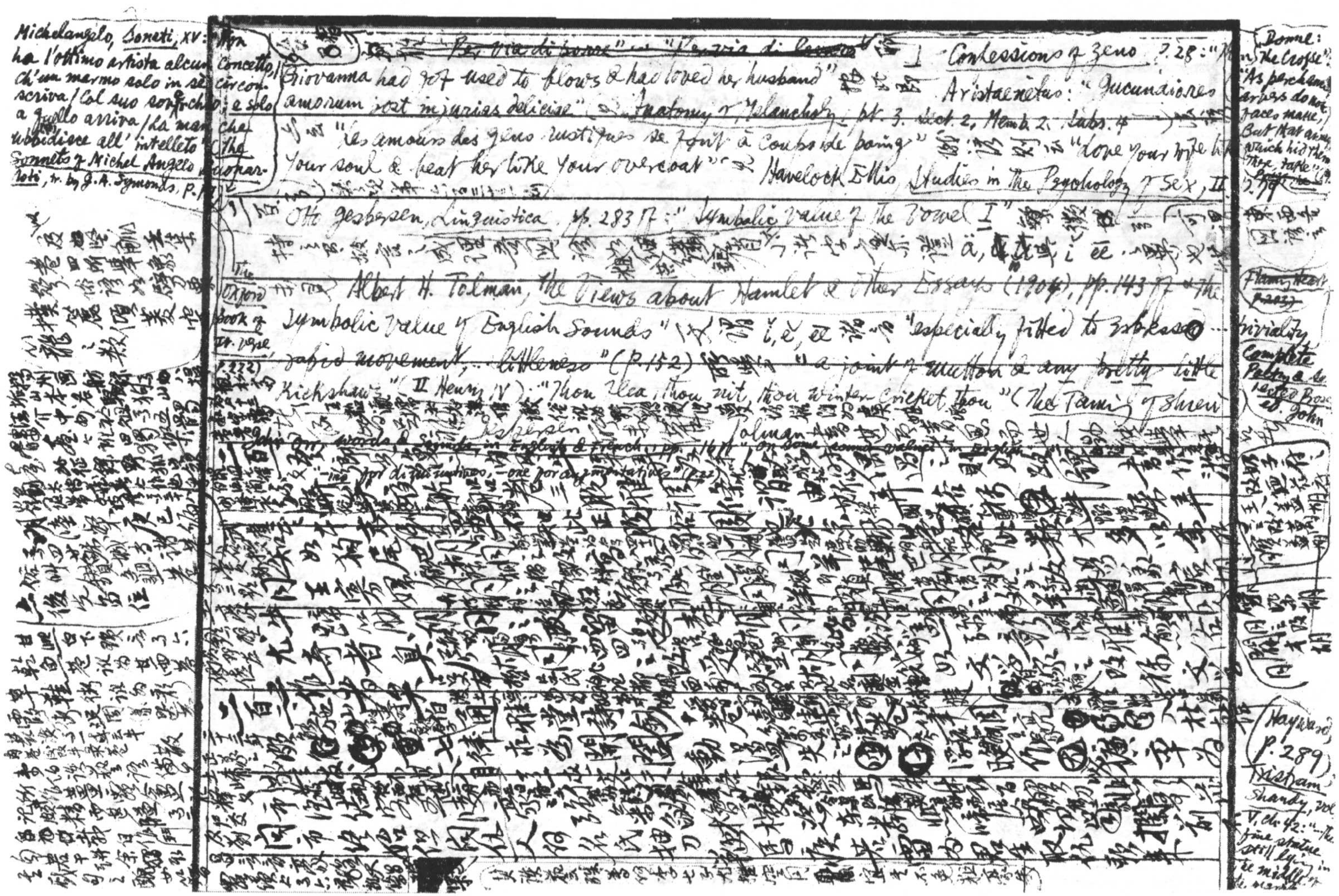
Pope, Dunciad, Bk. IV, 269-70: "Then take him to develop, if you can, / And hew the block off, & get the man." Scriblerus: [illegible] "A notion of Aristotle, that there was originally in every block of marble, a statue, which would appear on the removal of the superfluous parts." The Twickenham Edition of the Poems of Pope, V, p. 379; James Sutherland [illegible]: "This notion is usually credited to Michelangelo. I have failed to trace it in Aristotle." (The Twickenham Edition of the Poems of Pope, V, p. 379)

Dio Chrysostom, Discourses, XII. 44, "Loeb", II, [illegible]; quoted in E. H. Gombrich, Art & Illusion, 5th ed., 1977, p. 90

Sir Henry Wotton, Table Talk [illegible] Letters, ed. L. P. Smith, II, p. 491

di sodo e di nobile era contenta "una viva" (ed. Hughes, p. 122)

Michelangelo 2-152: "Si come per levar, Donna, si pone / in pietra alpestra e dura / una viva figura, / Che là più cresce u' più la pietra scema" [illegible] (Penguin Book of Italian Verse, p. 168)



Michelangelo, *Soneti*, XV: "Non ha l'ottimo artista alcun concetto, / Ch'un marmo solo in sè circonscriva / Col suo soverchio; e solo a quello arriva / La man che ubbidisce all' intelleto" (The Sonnets of Michel Angelo Buonarroti, tr. by J. A. Symonds, p.

~~"Per via di porre" … "Per via di levare"~~ [illegible] Confessions of Zeno p. 28: "…Giovanna had got used to blows & had loved her husband" [illegible] Aristaenetus: "Jucundiores amorum post injurias deliciae" [illegible] Anatomy of Melancholy, Pt. 3. Sect. 2, Memb. 2. Subs. 4 [illegible]

[illegible] "Les amours des gens rustiques se font à coups de poing" [illegible] "Love your wife like your soul & beat her like your overcoat" [illegible] Havelock Ellis, *Studies in the Psychology of Sex*, II. [illegible]

[illegible] Otto Jespersen, *Linguistica*, pp. 283 ff.: "Symbolic Value of the Vowel I" [illegible] ä, [illegible] i ee [illegible]

[illegible] Albert H. Tolman, *The Views about Hamlet & Other Essays* (1904), pp. 143 ff.: "The Symbolic Value of English Sounds" [illegible] i, ĕ, ee [illegible] "especially fitted to express … rapid movement, … littleness" (p. 152) [illegible] "a joint of mutton & any pretty little kickshaws" (II Henry IV); "Thou flea, thou nit, thou winter cricket thou" (*The Taming of Shrew*) [illegible]

[illegible]

The Oxford Book of 17th Verse (p. 222)

Donne: "The Crosse": "As perchance carvers do not faces make, But that away which hid them there, take" [illegible]

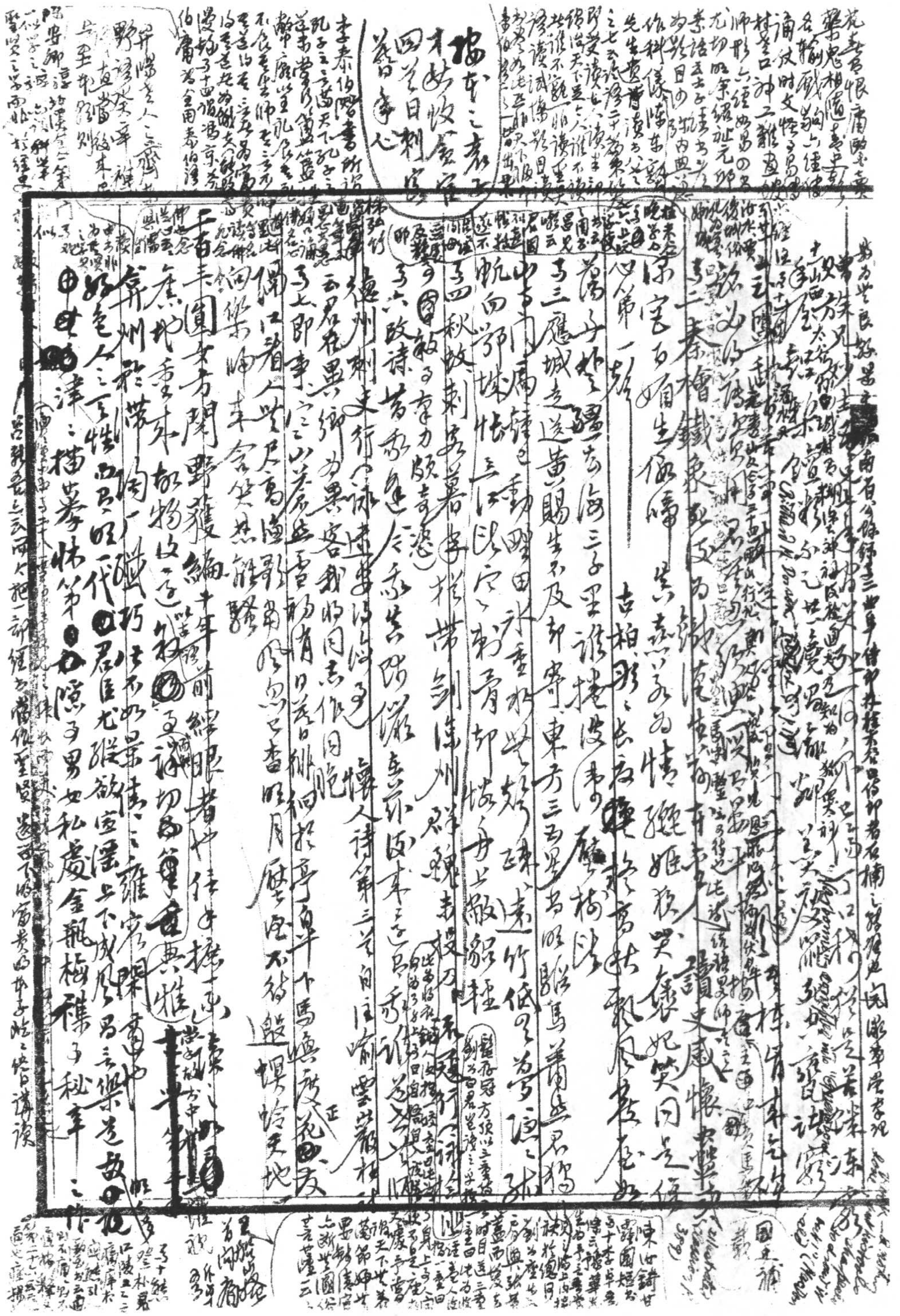
Flaming Heart

triviality

Complete Poetry & Selected Prose, ed. John

(Hayward, p. 289)

Tristram Shandy, Vol. V, ch. 42: "… the fine statue still lying in the middle of the marble"



[illegible]

非儒此等 [illegible] 京本通俗小說第二十一卷金虜海陵王荒淫 [illegible]

真如積水層冰 [illegible] 大略矣 董康書舶庸談 [illegible] 猥褻小說 [illegible]

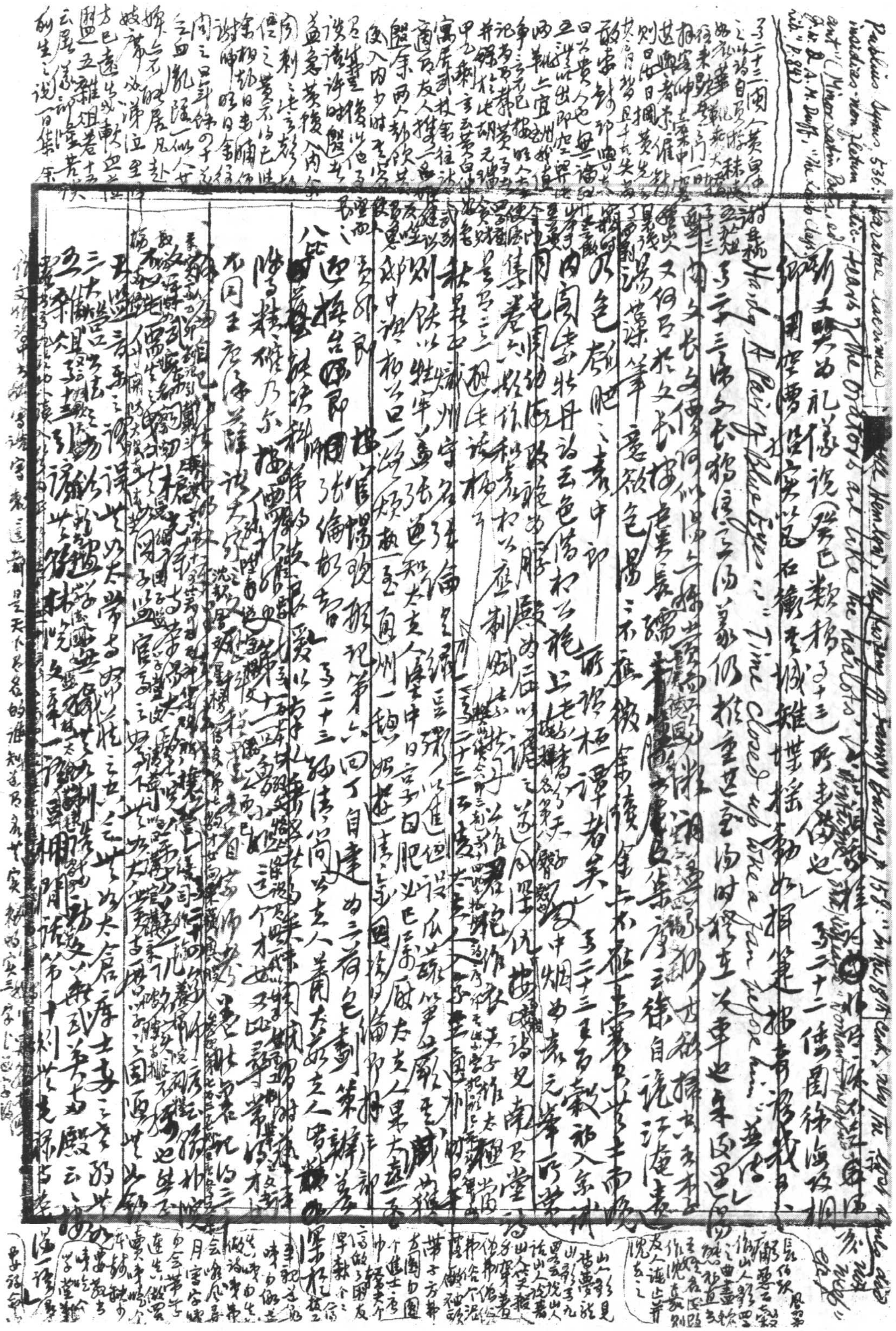
[illegible]

袁中郎 [illegible] 日詩云 閨情觀秘戲 [illegible] 坐枯禪 正堪 [illegible] 謎作 [illegible] 中郎 [illegible]

[illegible]

子二十三回 [illegible] 先生 [illegible]

[illegible]



史山署中詩黃白[illegible]
仲爭論往復遊至[illegible]
夜分然二君俱真有[illegible]
見解若不過[illegible]
重每言歌人遊室[illegible]
自欺矣二君定謝[illegible]
當時相甚重一切[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]宗西寧[illegible]
偶過內[illegible]
化[illegible]
[illegible]

（又西坡[illegible]所云[illegible]）

一節太史[illegible]
[illegible]
[illegible]三節[illegible]仲揮[illegible]
中[illegible]
[illegible]
明洪武時大源[illegible]
撰華[illegible]
又上[illegible]
牡牛為不[illegible]花
[illegible]

婦人詩[illegible]因而[illegible]然無一國[illegible]不一爾坊[illegible]大[illegible]帝如李[illegible]郎君[illegible]見中官以[illegible]

說主上說[illegible]以用[illegible]致以表[illegible]自[illegible]宗從[illegible]主二[illegible]仙[illegible]

則李固胡將節而日暑[illegible]白[illegible]見妖矣且見十大像中用本[illegible]

[illegible]宮遠錄卷上記思宗不喜[illegible]見婦[illegible]稍重笑曰渾似廟中[illegible]

鬼臉宮嬪遊[illegible]後[illegible]淨則崇禎亦必不[illegible]自蹈之也 又二十四小喝傳[illegible]

[illegible]收[illegible]白[illegible]城以[illegible]新人[illegible]

又八回又西北戍[illegible]以[illegible]之[illegible]回 又二十[illegible]

丙戶條[illegible]節[illegible]三風十經記第一[illegible]節[illegible] 又二十五[illegible]

開元[illegible]遊[illegible]文[illegible]因[illegible]

法說似[illegible]西[illegible]偶[illegible]下[illegible]

唐牛[illegible]沈[illegible]曲[illegible]元人[illegible]不[illegible]

[illegible]

又二十五[illegible]枝[illegible]山坡羊[illegible]

段[illegible]大[illegible]

[illegible]

民間只重元之選[illegible]中[illegible]

婦[illegible]唱[illegible]

[illegible]

[illegible]錢南枝則詩[illegible]

[illegible]

季[illegible]謝曰[illegible]

中[illegible]

[illegible]

唱歎十遍更不及代詞而嚴[illegible]詞云、[illegible]

[illegible]

[illegible]

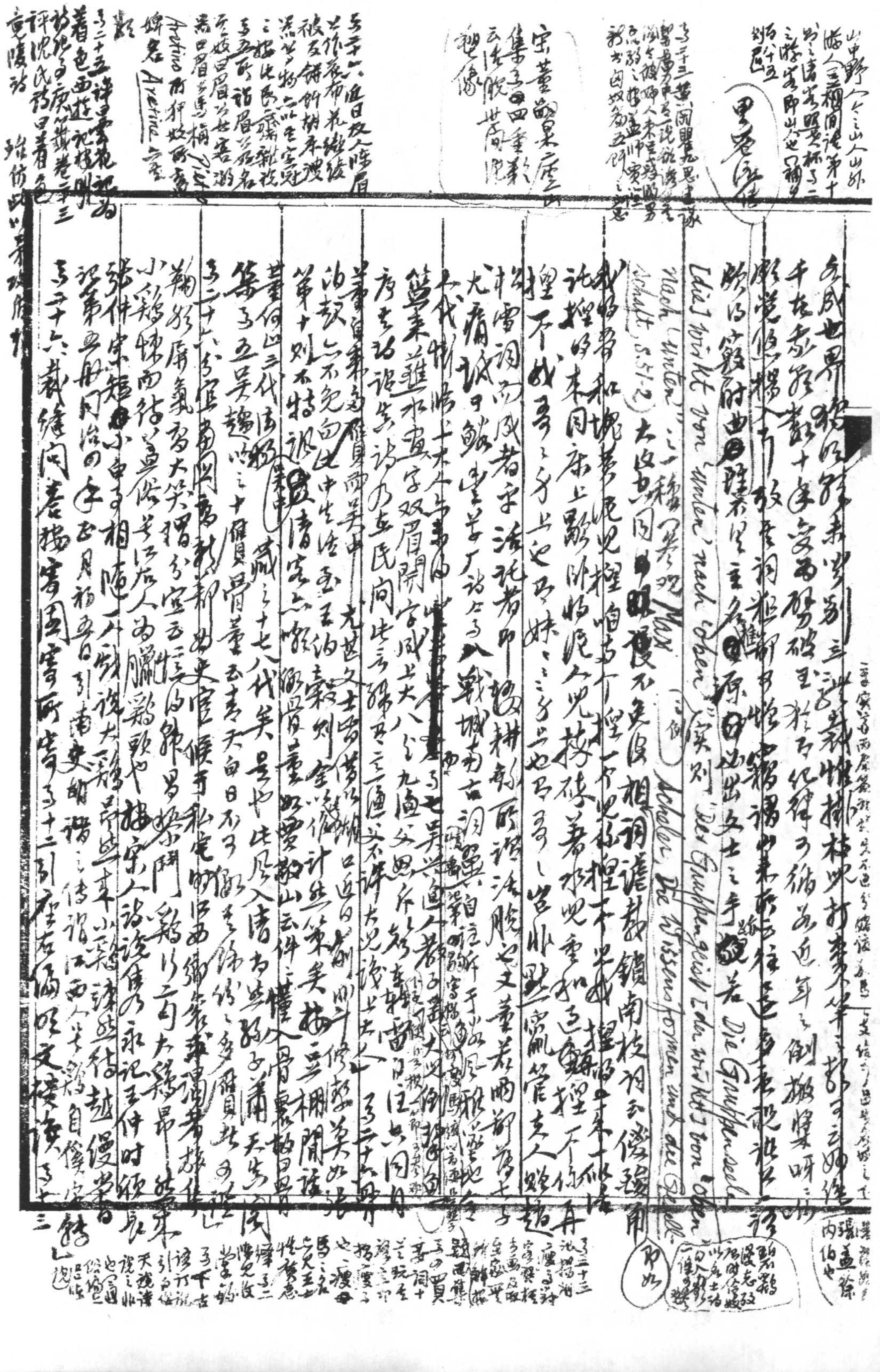
[illegible]

玉倒[illegible]便[illegible]又十[illegible]後[illegible]宋明元[illegible]

[illegible]

又二十[illegible]

[illegible]



劉[illegible]識於園記於[illegible]卷一記高新鄭先第子甚野[illegible]倫所不詳自言[illegible]家新鄭一支之高村[illegible]甥姻[illegible]知之如[illegible]云此又清[illegible]記所[illegible]可補[illegible]人[illegible]作春

又按[illegible]已[illegible]傳[illegible]元[illegible]選三集自言[illegible]書畫卷中[illegible]于[illegible]及梅花百詠[illegible]而[illegible]未收[illegible]

[illegible]高[illegible]已爲一[illegible]三[illegible]百四[illegible]

周容[illegible]衣其[illegible]師田[illegible]記[illegible]七[illegible]伊[illegible]十八[illegible]友人[illegible]

[illegible]記[illegible]方[illegible]

宋[illegible]周[illegible]

[illegible]不[illegible]狀[illegible]史[illegible]

[illegible]數[illegible]人[illegible]之周作[illegible]

[illegible]中[illegible]

[illegible]之人[illegible]云[illegible]

[illegible]地[illegible]國[illegible]

[illegible]

也

… für die mythische Ansicht ist es tatsächlich die Schwalbe, die den Sommer macht.

Goethe 論詩[illegible]“Ein Gedicht [illegible] aus Worten besteht, [illegible] lebt ein Wort der Andacht auf” — Eckermann, Gespräche mit Goethe, 10. Nov. 1823 [illegible] von H. T. Kroeber, I, 54 [illegible]

Ernst Cassirer, Language and Myth, tr. by Susanne K. Langer [illegible] Philosophie der symbolischen Formen Bd. II 範圍[illegible] Mythische Denkform [illegible]

“Repräsentieren” [illegible] besteht für den Mythos … vielmehr [illegible] die “Sache” nicht [illegible] — so ist die Sache”; S. 52: “In allem mythischen [illegible] Tun gibt es einen Moment, in dem sich eine wahrhafte Transsubstantiation [illegible] darstellt [illegible]”; S. 60: “neben dem Prinzip des ‘pars pro toto’ [illegible]” [illegible] Denken [illegible] bezeichnend”; S. 66: “Dieses Prinzip des ‘pars pro toto’ hat man geradezu als ein Grundprinzip der ‘primitiven Logik’ bezeichnet”; S. 83: “Kennt das mythische Denken nur das Prinzip der Einerleiheit [illegible]”; S. 87: “[illegible] Identität des Wesens ist” Language & Myth p. 92: “Every part [illegible] whole [illegible] whole itself”; p. 94: “For mythic thinking [illegible] there is more in metaphor than a [illegible] pars pro toto [illegible] substantial identity”

[illegible]以[illegible]相[illegible]

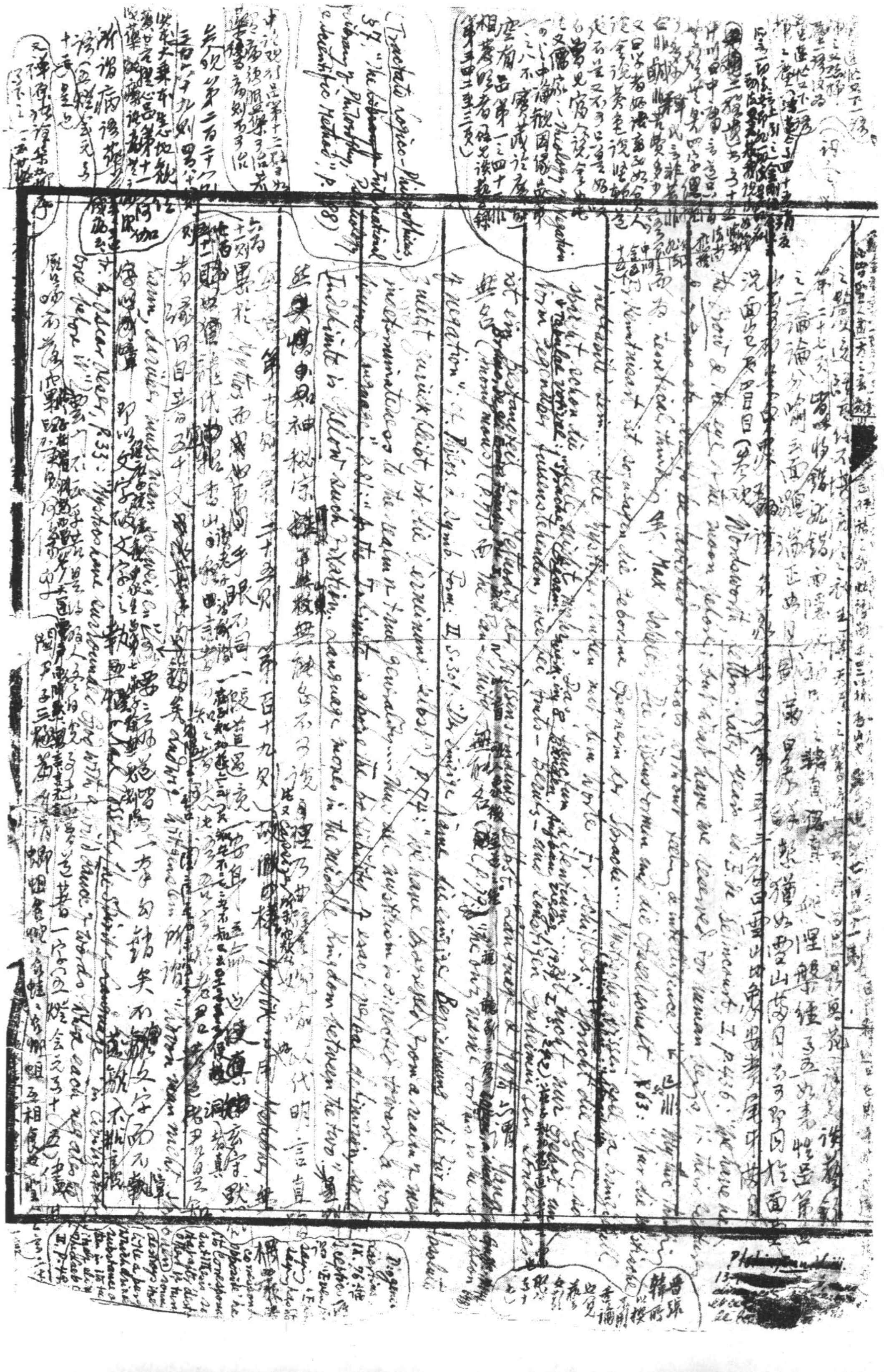
[illegible]以畫平添眉目如天上謫[illegible]

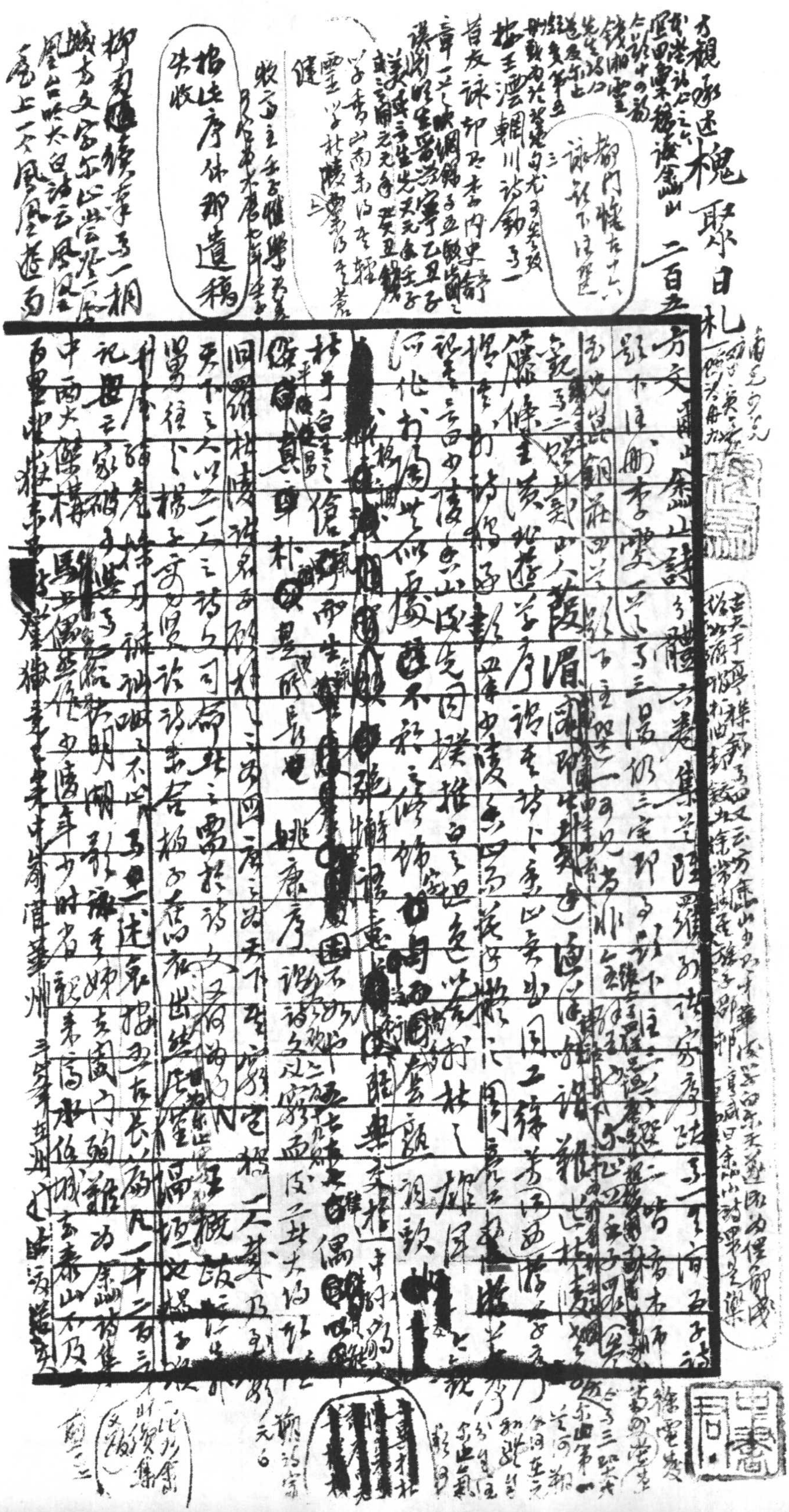
[illegible]灰飛畫古今平[illegible]

[illegible]山[illegible]

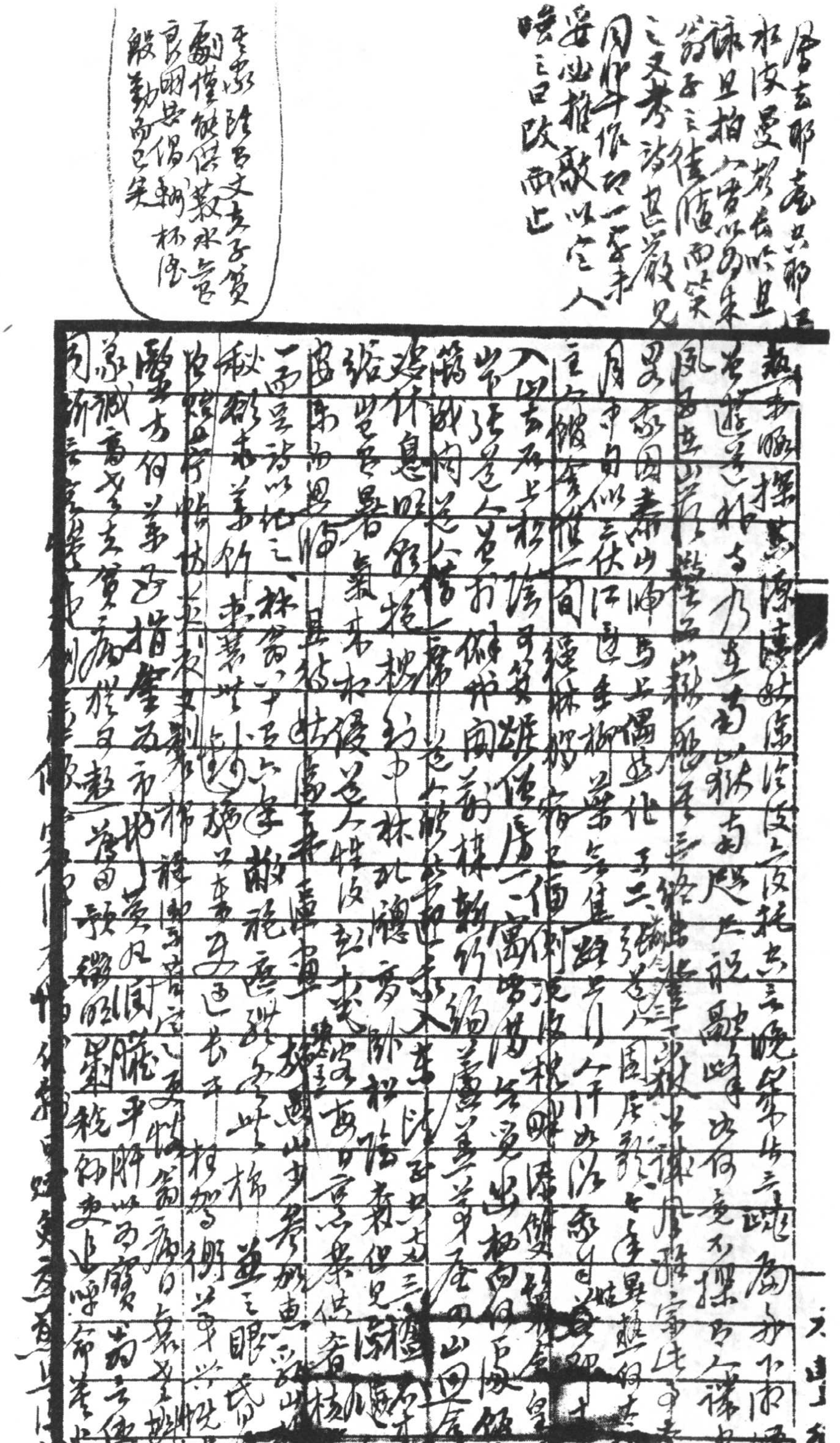
此正[illegible]觀[illegible]

[illegible]





槐聚日札　二百五



按周暉《金陵瑣事》[illegible]

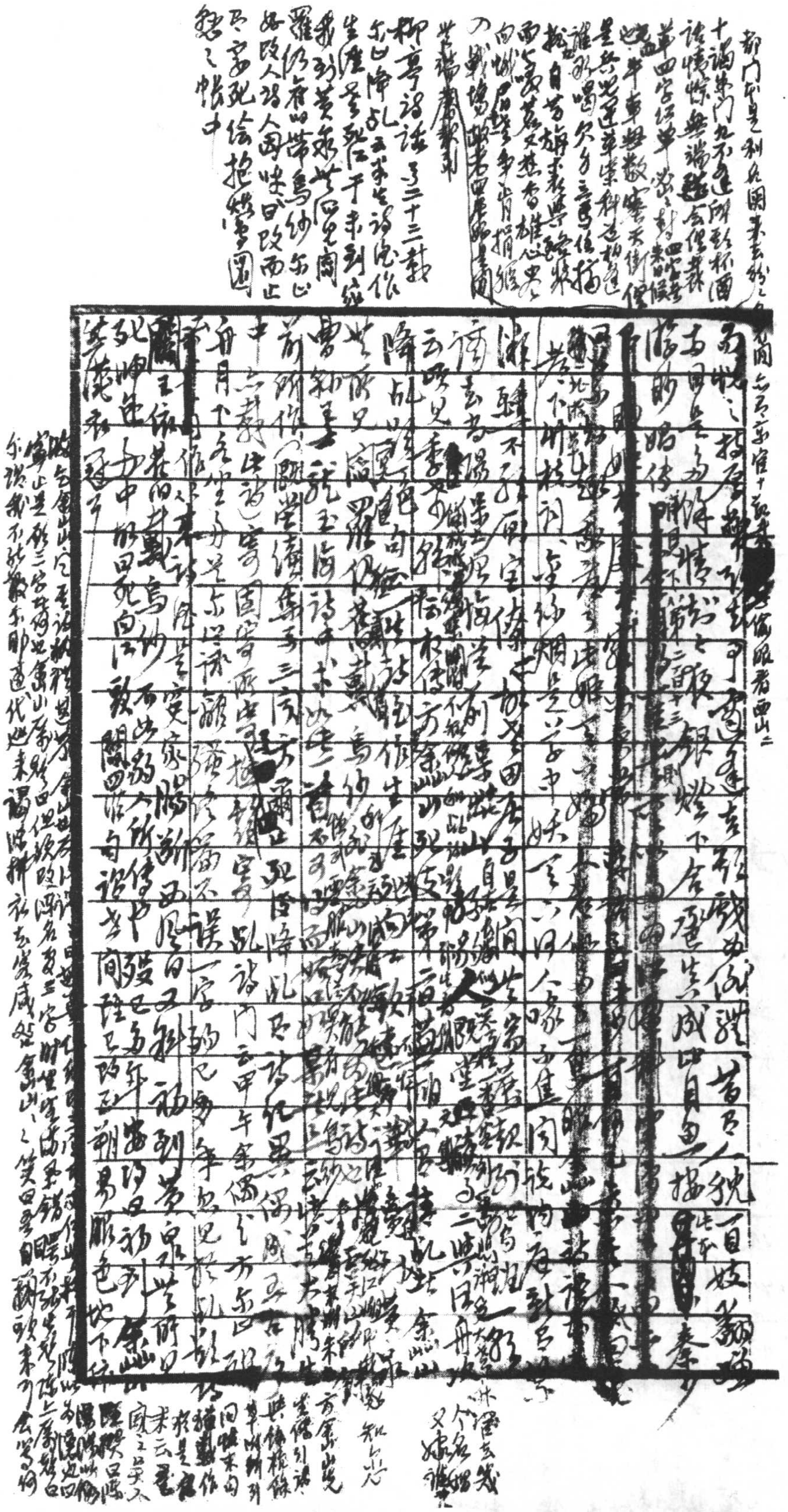
[illegible]

按心史中興[illegible]

按杜[illegible]皇度[illegible]雅堂詩[illegible]

[illegible]

按方中[illegible]



二百六

[illegible]

倪[illegible]吳[illegible]

者味淺韻矣亦淡[illegible]鍊之述淺直[illegible]揀一首以為詩[illegible]

齋詔求峭健如七律多作拘謹百面不押韻[illegible]議助詞亦

直不必誦通韻全集祇一律絕可采文所作禪語即

未見錢鍾[illegible]之[illegible]

路入七古如[illegible]之[illegible]十二月七日[illegible]

書女吳[illegible]之壽先生古寄曹德昭鄭邑[illegible]居思

山[illegible]村[illegible]仲[illegible]隱[illegible]徐元度送[illegible]生[illegible]明

陳氏[illegible]壁[illegible]官家樓照六十二月初旨[illegible]性德[illegible]

遇林下[illegible]

誤[illegible]

即[illegible]七律[illegible]

子四三[illegible]日自[illegible]

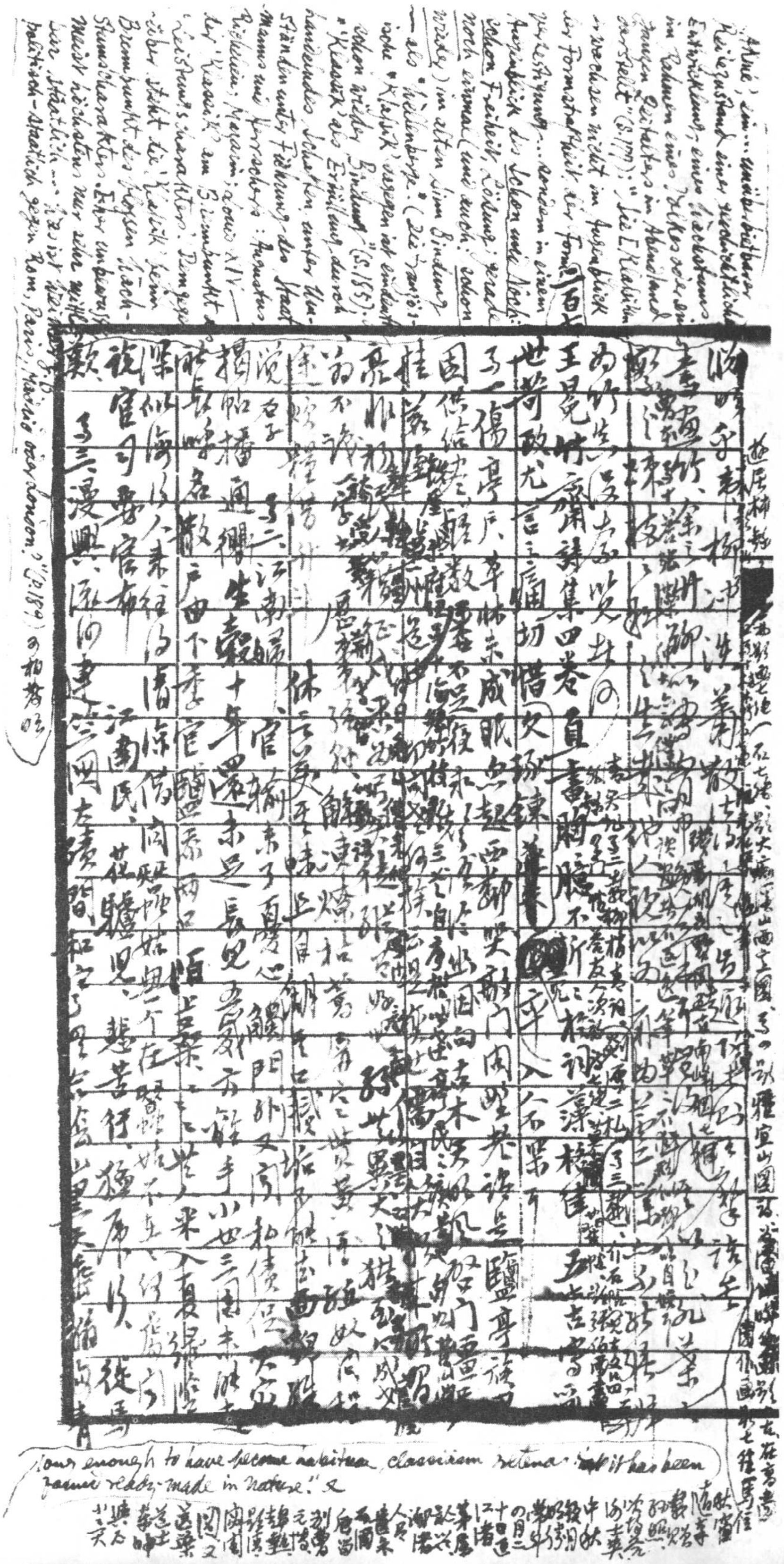
廢春[illegible]花[illegible]謝[illegible]

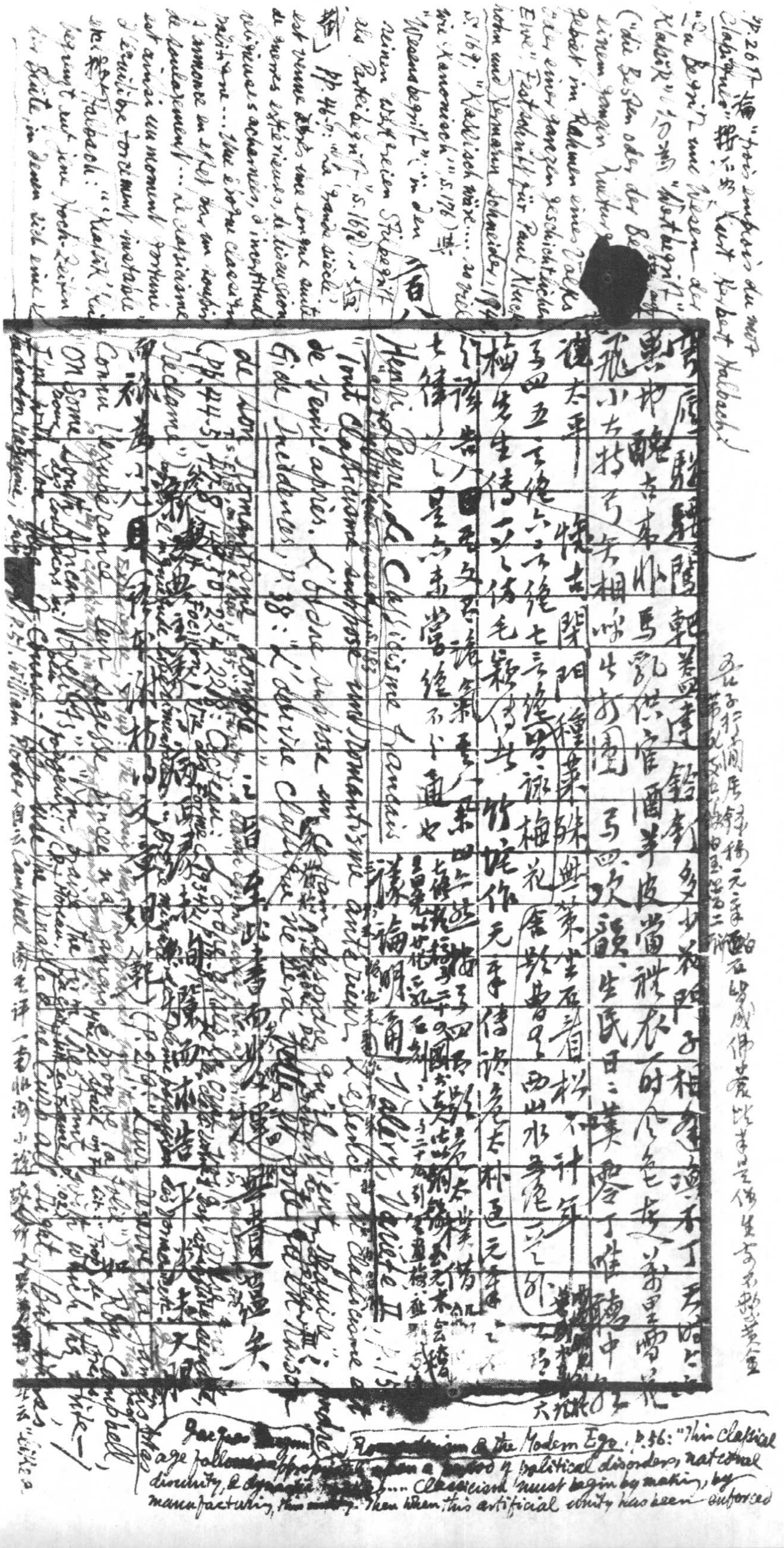
支長天[illegible]

撫謝字兩[illegible]

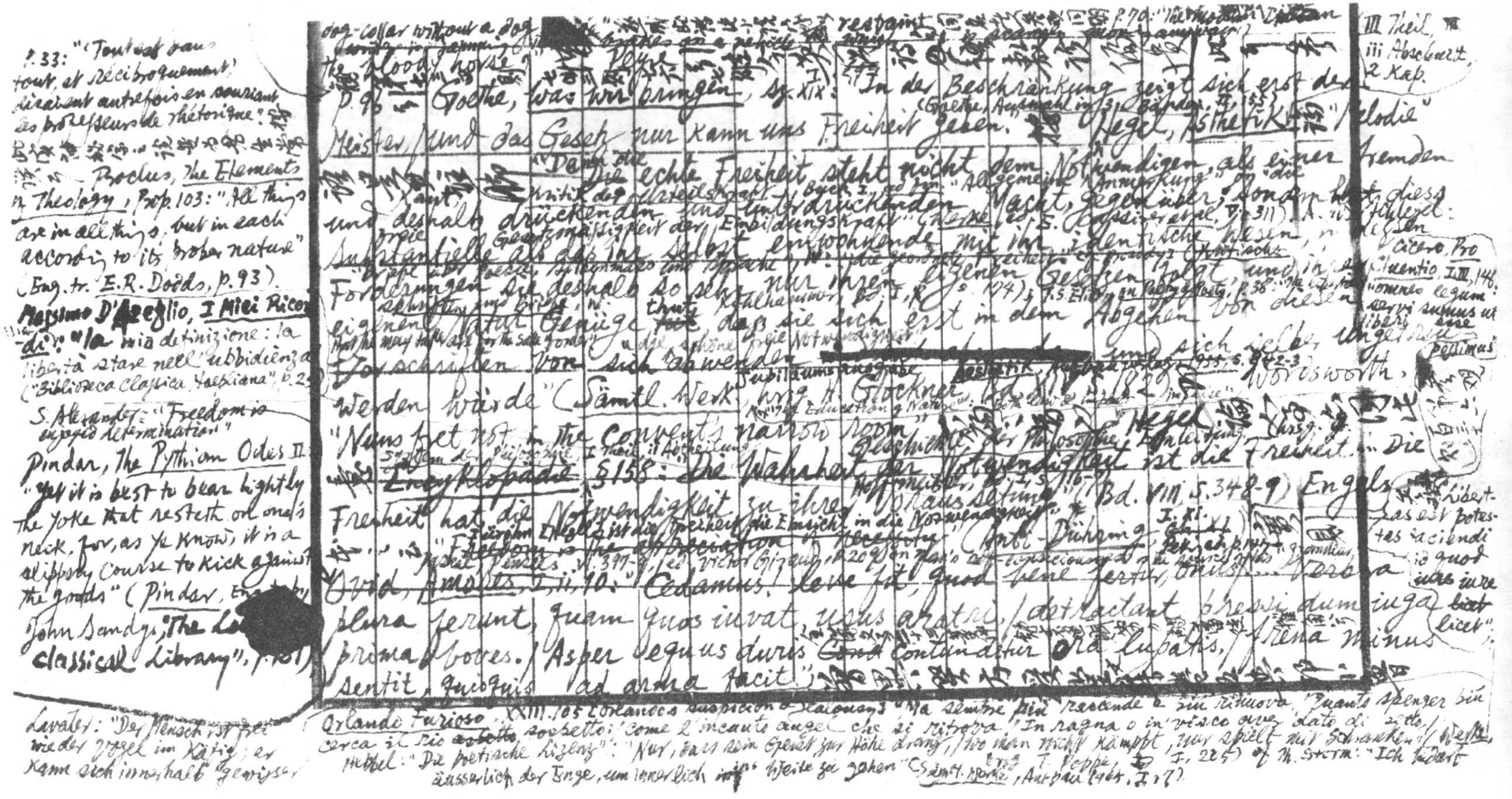
[illegible]

附錄謝仲[illegible]詩序詩已[illegible]





Jacques Barzun, Romanticism & the Modern Ego, p. 56: "This classical age follows [illegible] upon a period of political disorders, national disunity, & dynastic [illegible] .... Classicism must begin by making, by manufacturing, this unity. Then when this artificial unity has been enforced



p. 33: "'Tout est dans tout, et réciproquement,' disaient autrefois en souriant les professeurs de rhétorique." [illegible] — Proclus, *The Elements of Theology*, Prop. 103: "All things are in all things, but in each according to its proper nature" (Eng. tr. E. R. Dodds, p. 93).

Massimo D'Azeglio, *I Miei Ricordi*: "la mia definizione: la libertà stare nell'ubbidienza" ("Biblioteca Classica Hoepliana", p. 2[illegible])

S. Alexander: "Freedom is enjoyed determination"

Pindar, *The Pythian Odes* II: "yet it is best to bear lightly the yoke that resteth on one's neck, for, as ye know, it is a slippery course to kick against the goads" (*Pindar*, Eng. tr. by John Sandys, "The L[illegible] Classical Library", p. 1[illegible])

dog-collar without a dog [illegible] restraint [illegible] p. 70: "The modern [illegible]"

the Bloody horse [illegible]

p. 9[illegible] Goethe, *Was wir bringen*, Sz. XIX: "In der Beschränkung zeigt sich erst der Meister, / Und das Gesetz nur kann uns Freiheit geben." (Goethe, Auswahl in 3 Bänden, II, 155) Hegel, *Ästhetik*: "Melodie [illegible] "Denn die echte Freiheit steht nicht dem Notwendigen als einer fremden und deshalb drückenden und unterdrückenden Macht gegenüber, sondern hat dies Substantielle als das ihr selbst innewohnende mit ihr identische Wesen, [illegible] Forderungen, die deshalb so sehr nur ihren eigenen Gesetzen folgt und ihrer eigenen Natur Genüge tut, dass sie sich erst in dem Abgehen von diesen Vorschriften von sich abwenden und sich selbst ungetreu werden würde" (Sämtl. Werk, hrsg. H. Glockner, Jubiläumsausgabe, *Ästhetik*, Bd. XIV, S. 182) [illegible] Kant, *Kritik der Urteilskraft* [illegible] "Allgemeine Anmerkung" [illegible] "die freie Gesetzmässigkeit der Einbildungskraft" [illegible] Schiller [illegible] p. 311 [illegible] T. S. Eliot, *On Poetry & Poets*, p. 38 [illegible] "die schöne freie Notwendigkeit" [illegible] 1955, S. 242-3

Wordsworth, "Nuns fret not at their convent's narrow room" [illegible] Hegel, *Geschichte der Philosophie*, Einleitung [illegible] *Encyklopädie* §158: "Die Wahrheit der Notwendigkeit ist die Freiheit" [illegible] "Die Freiheit hat die Notwendigkeit zu ihrer Voraussetzung" (Bd. VIII, S. 348-9) Engels, *Anti-Dühring*, I. XI. [illegible] "Freedom is the appreciation of necessity" [illegible]

Ovid, *Amores*, I. ii. 10: "Cedamus! leve fit, quod bene fertur, onus. / Verbera plura ferunt, quam quos iuvat usus aratri, / detractant pressi dum iuga prima boves. / Asper equus duris contunditur ora lupatis, / frena minus sentit, quisquis ad arma facit";

III Theil, iii Abschnitt, 2 Kap.

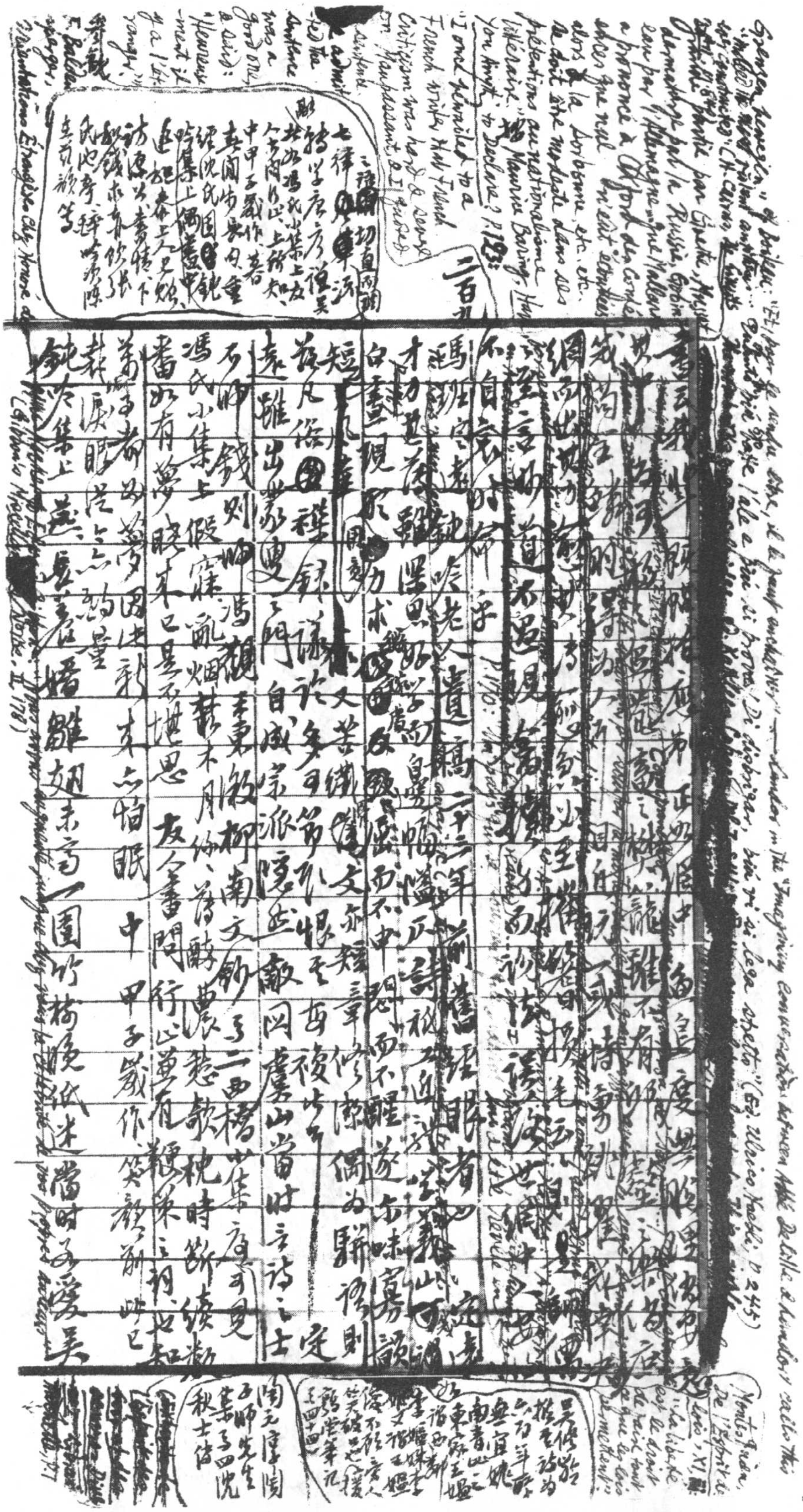
Cicero, *Pro Cluentio*, LIII, 146: "legum [illegible] servi sumus ut liberi esse possimus"

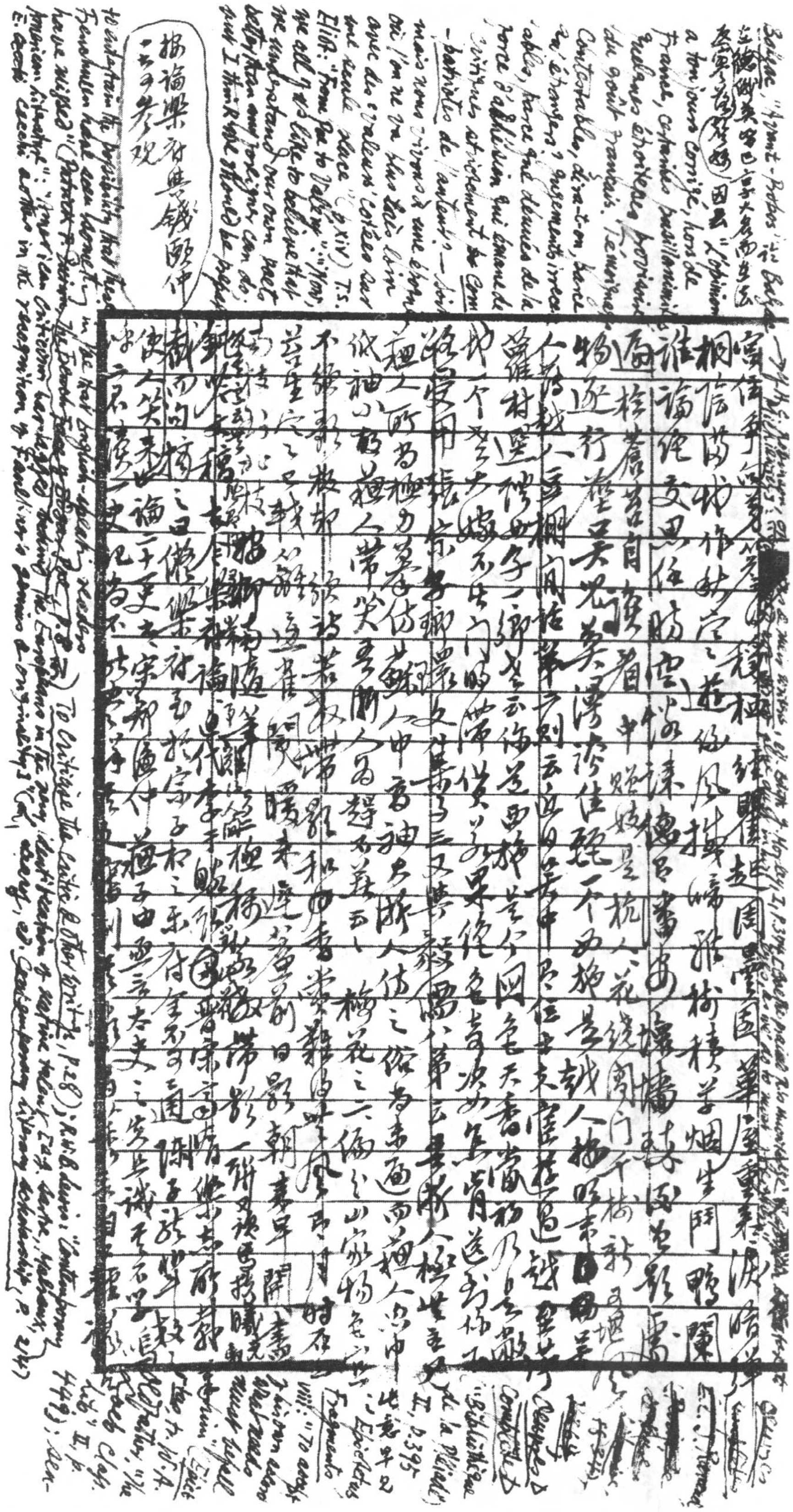
"Libertas est potestas faciendi id quod iure licet";

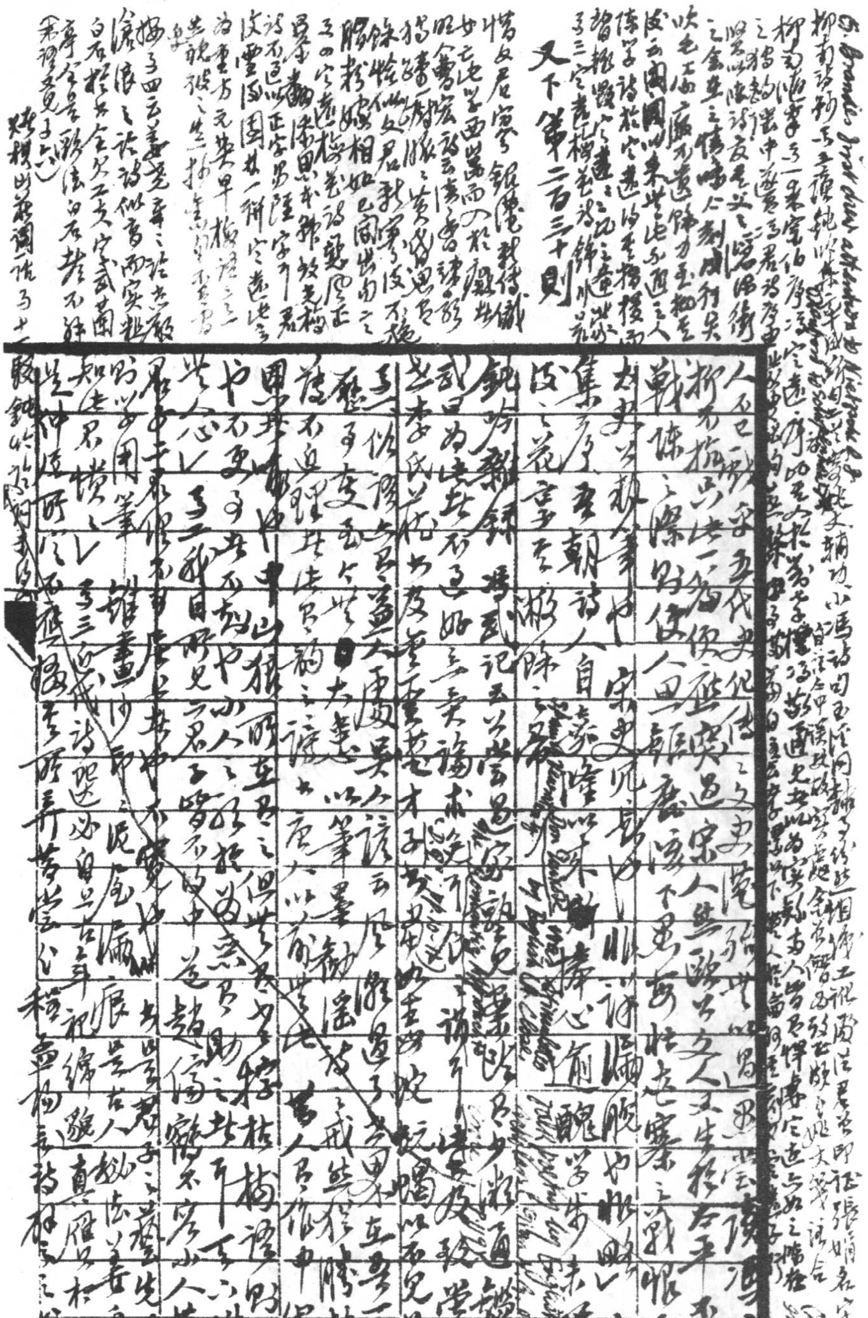
Lavater: "Der Mensch ist frei wie der Vogel im Käfig; er kann sich innerhalb gewisser [illegible]"

Orlando Furioso, XXIII. 105 (Orlando's suspicion & jealousy): "Ma sempre più raccende e più rinuova, / quanto spenger più cerca, il rio sospetto: / come l'incauto augel che si ritrova / in ragna o in visco aver dato di petto"

Hebbel: "Die poetische Lizenz": "Nur, dass sein Geist zur Höhe drang, / Wo man nicht kämpft, nur spielt mit Schranken" (Werke, hrsg. T. Poppe, I, 225) cf. Th. Storm: "Ich [illegible] äusserlich der Enge, um innerlich ins Weite zu gehen" (Sämtl. Werke, Aufbau 1964, I, 7)







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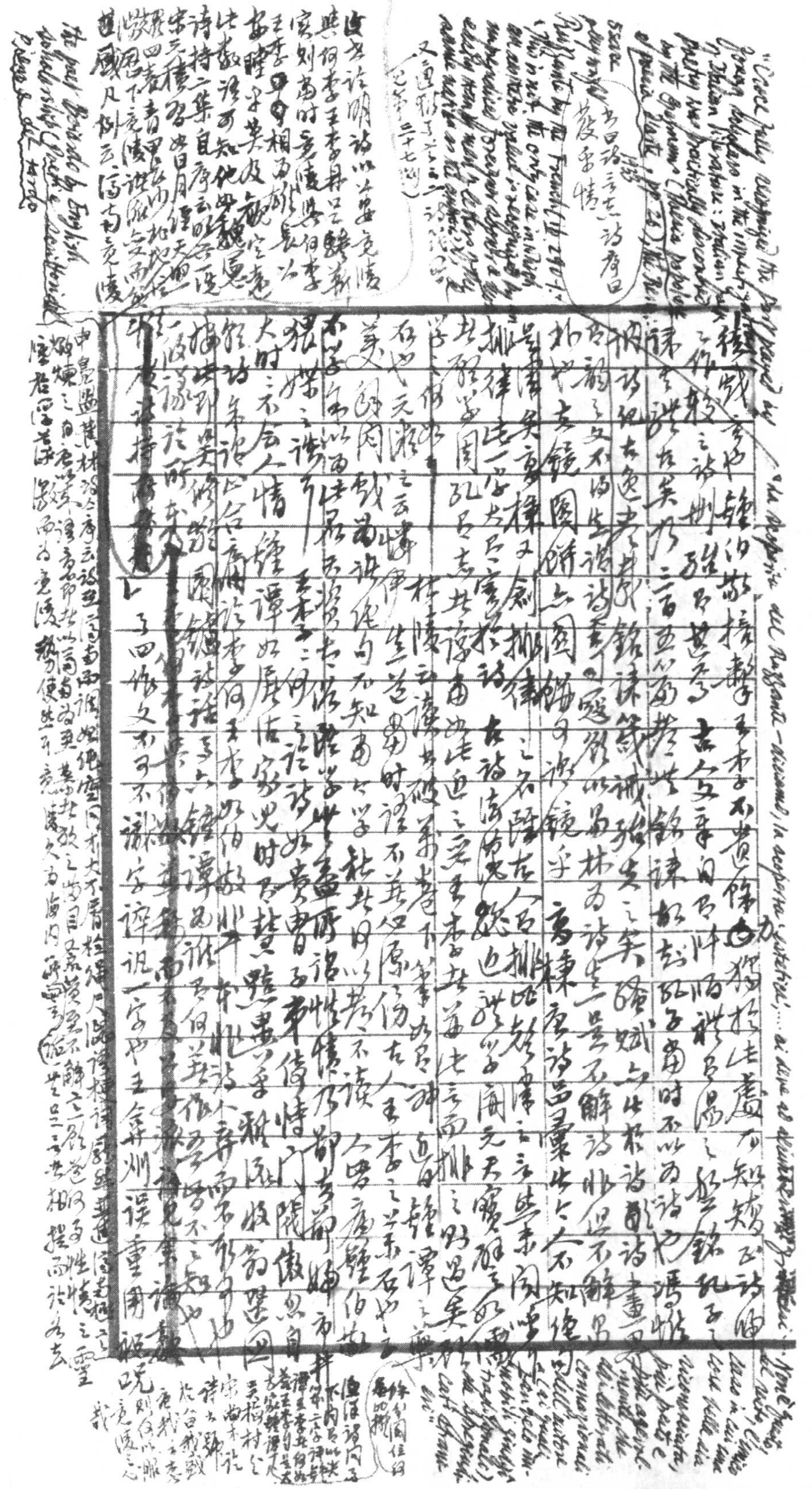
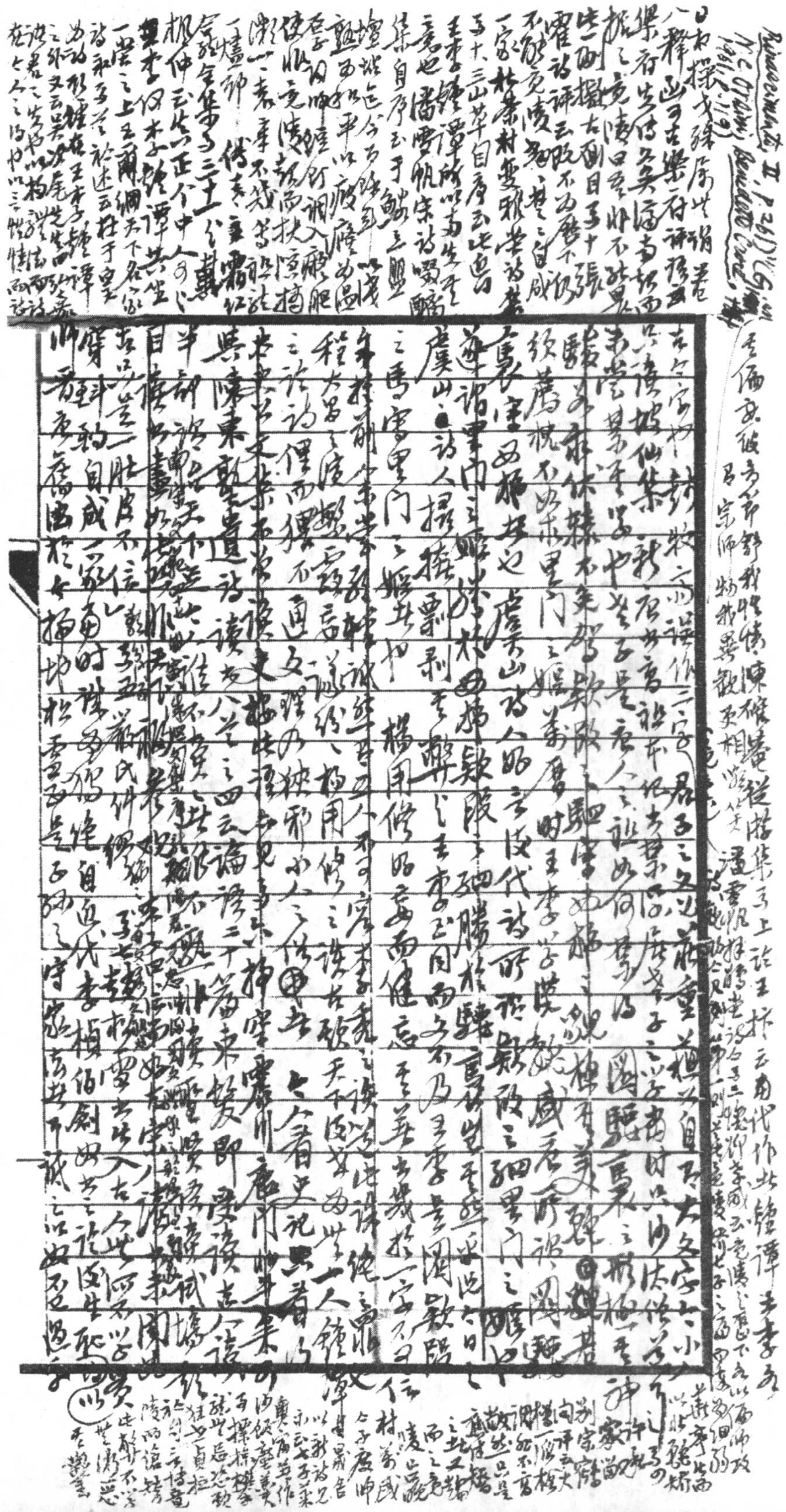
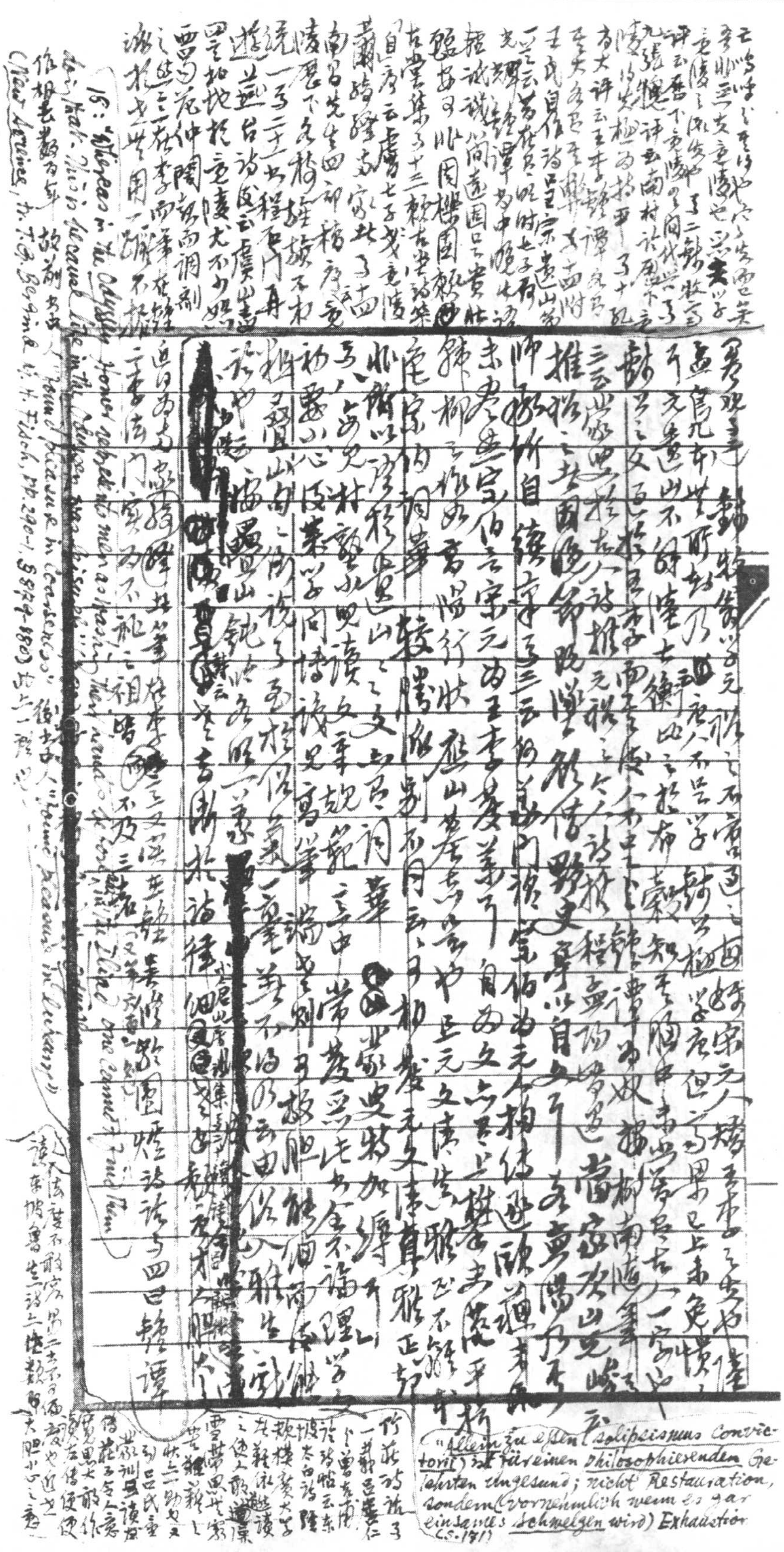
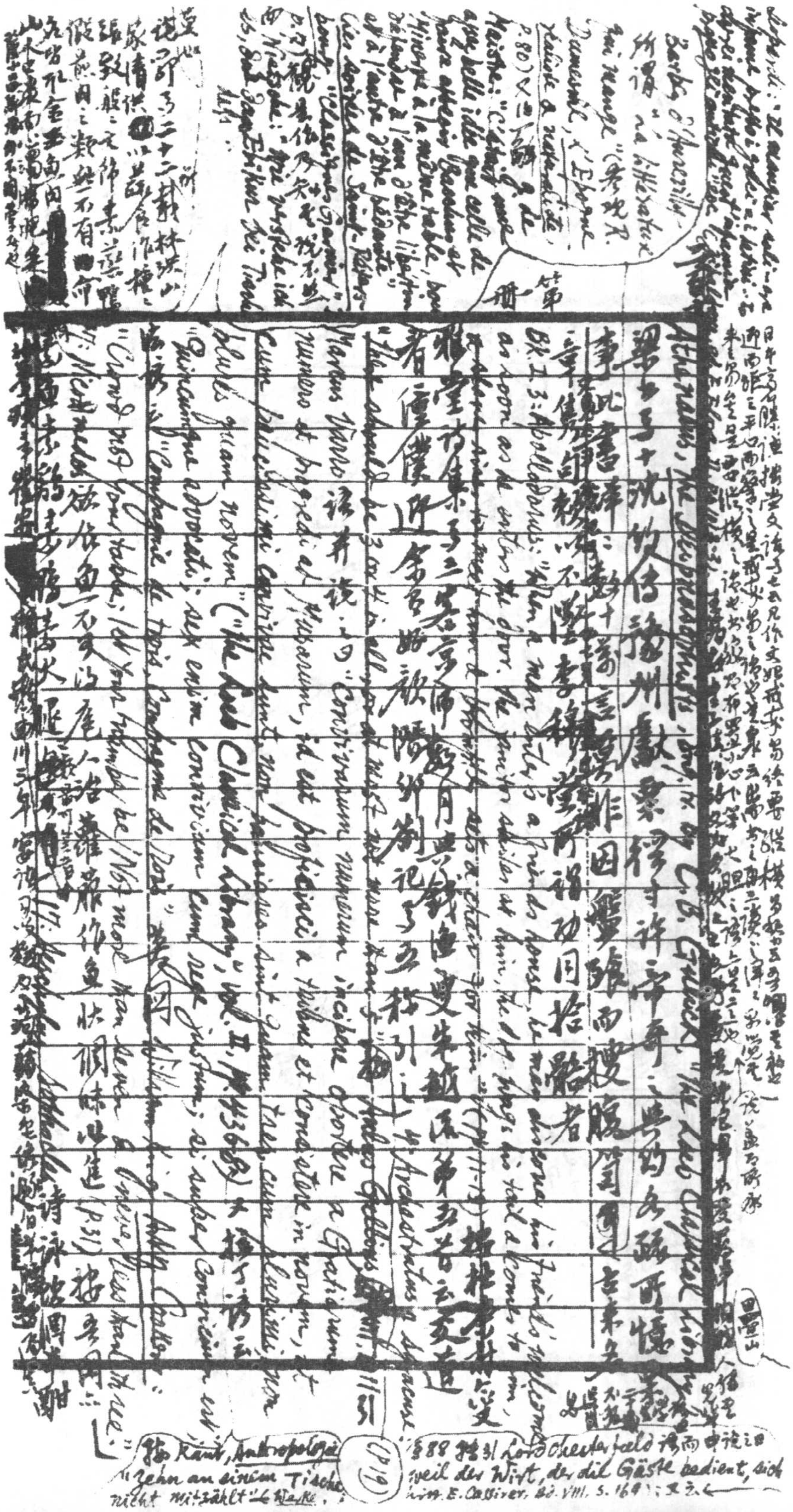






„Allein zu essen (solipsismus convictorii) ist für einen philosophierenden Gelehrten ungesund; nicht Restauration, sondern (vornehmlich wenn es gar einsames Schwelgen wird) Exhaustion (S. 171)



Athenaeus, The Deipnosophists, tr. by C.B. Gulick, The Loeb Classical Library

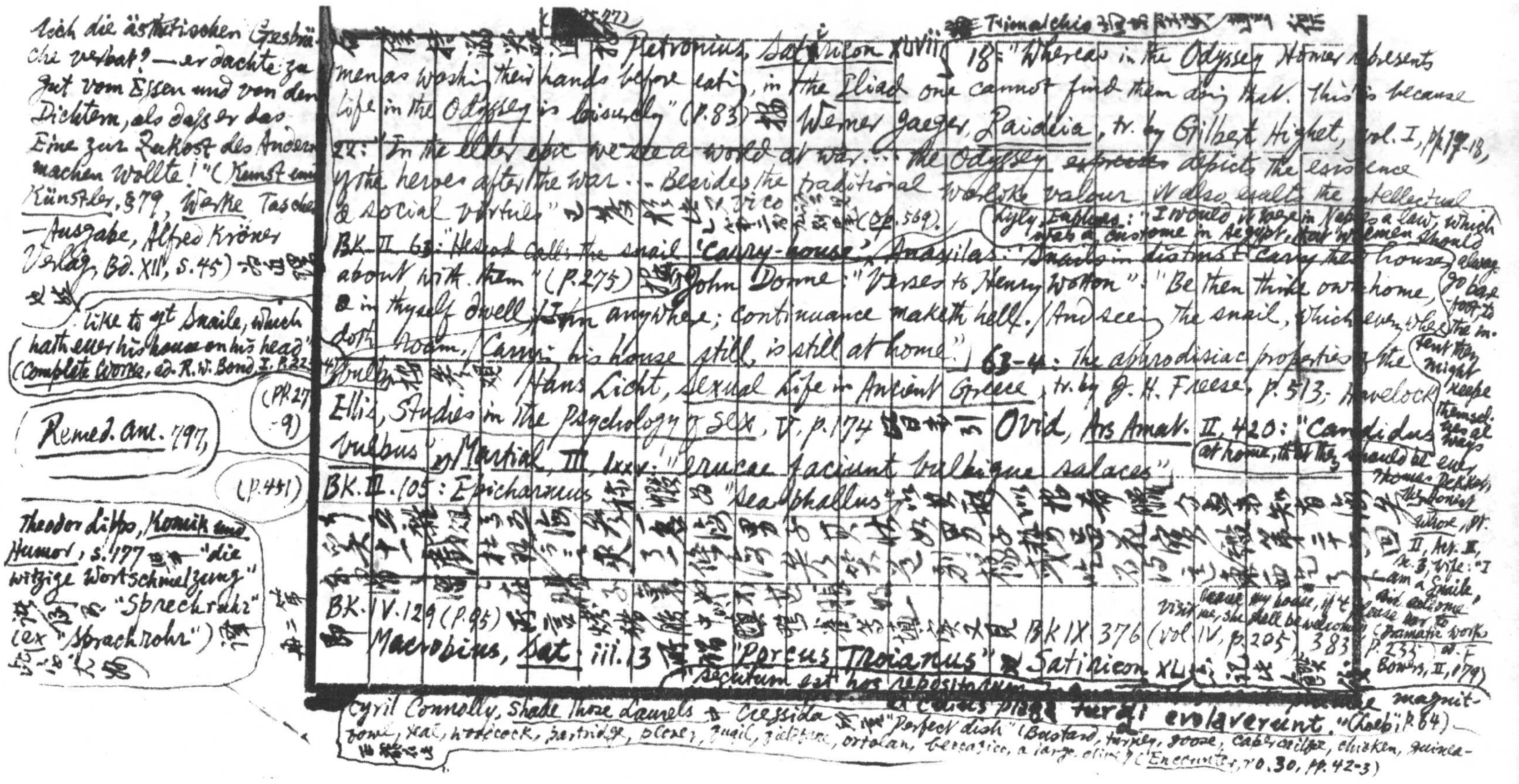
Bk. I. 3: Apollodorus:

"The Loeb Classical Library," vol. II, p. 436

據Kant, Anthropologie "Zehn an einem Tische" nicht mitzählt 之說，

(P.19)

§88 注引Lord Chesterfield 語，而申說之曰 "weil der Wirt, der die Gäste bedient, sich nicht mitzählt" (見 E. Cassirer, Bd. VIII, S. 164)，又云



sich die ästhetischen Gesbräuche verbat? — er dachte zu gut vom Essen und von den Dichtern, als dass er das Eine zur Zukost des Andern machen wollte!" (Kunst und Künstler, §79, Werke Taschen-Ausgabe, Alfred Kröner Verlag, Bd. XII, S. 45) [illegible]

[illegible] "like to yt Snaile, which hath ever his house on his head" (Complete Works, ed. R. W. Bond, I, P. 224)

(PP. 27-9)

Remed. Am. 797,

(P. 441)

Theodor Lipps, Komik und Humor, S. 177 [illegible] "die witzige Wortschmelzung" [illegible] "Sprechrahr" (ex "Sprachrohr") [illegible]

[illegible] Petronius, Satyricon XLVII [illegible] Trimalchio [illegible]

18: "Whereas in the Odyssey Homer represents men as washing their hands before eating, in the Iliad one cannot find them doing that. This is because life in the Odyssey is leisurely" (P. 83) [illegible] Werner Jaeger, Paideia, tr. by Gilbert Highet, Vol. I, pp. 17-18, 22: "In the elder epic we see a world at war... the Odyssey ~~expresses~~ depicts the existence of the heroes after the war... Besides the traditional warlike valour it also exalts the intellectual & social virtues" [illegible] (Op. 569).

Lyly, Euphues: "I would in Naples a law, which was a custome in Aegypt, that women should always go bare-foot, to the intent they might keepe themselves always at home, that they should be ever like to yt Snaile..."

BK. II 63: "Hesiod calls the snail 'carry-house'"; Anaxilas: "Snails in distrust carry their house about with them" (P. 275) [illegible] John Donne: "Verses to Henry Wotton": "Be then thine own home, & in thyself dwell; Inn anywhere; continuance maketh hell. And seeing the snail, which everywhere doth roam, Carrying his house still, is still at home" 63-4: The aphrodisiac properties of the bulbs [illegible] Hans Licht, Sexual Life in Ancient Greece, tr. by J. H. Freese, p. 513; Havelock Ellis, Studies in the Psychology of Sex, V, p. 174 [illegible] Ovid, Ars Amat. II, 420: "Candidus ... bulbus"; Martial, III, lxxv: "erucae faciunt bulbique salaces".

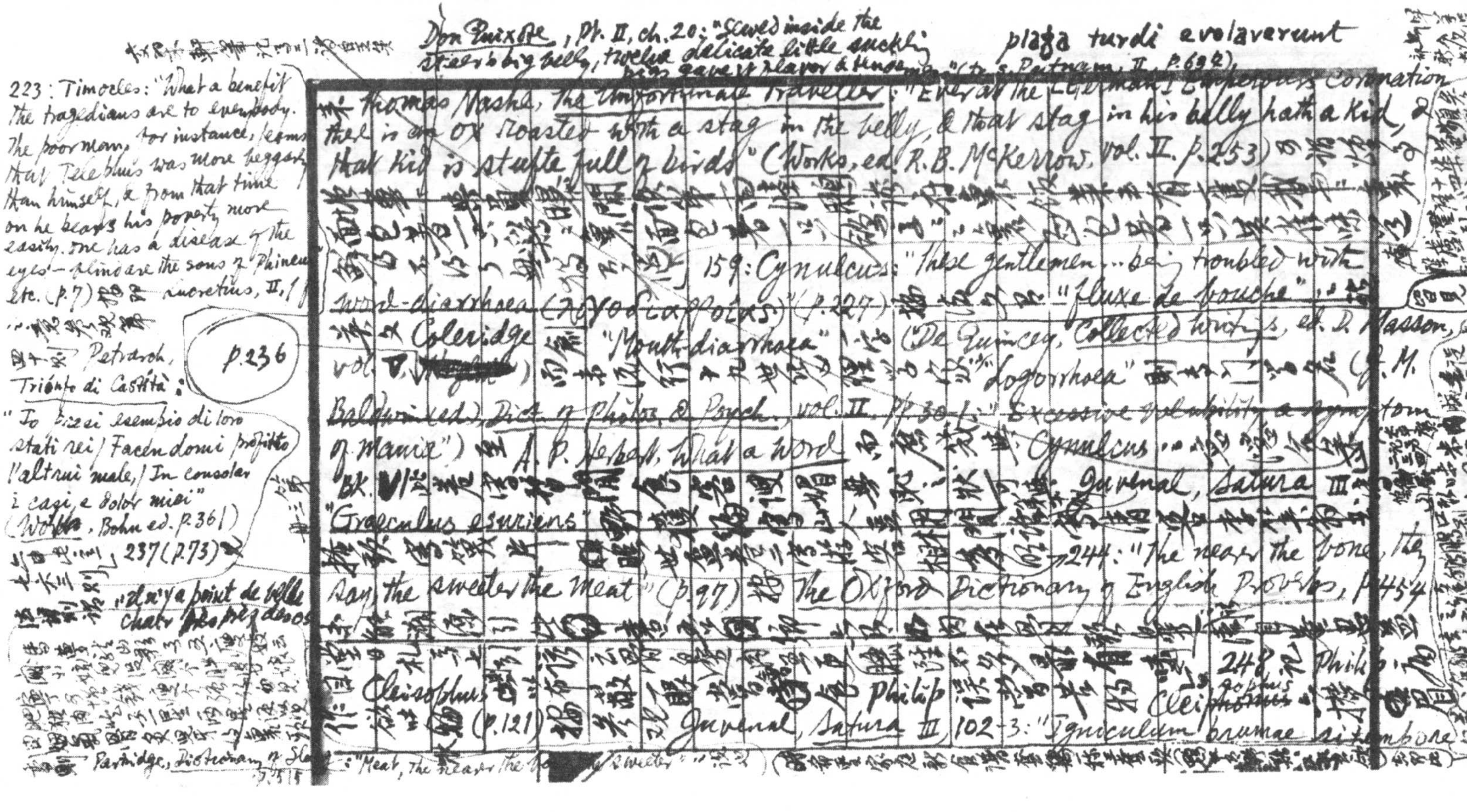
BK. II. 105: Epicharmus [illegible] "sea-phallus" [illegible]

Thomas Dekker, The Honest Whore, Pt. II, Act. III, Sc. 3, Wife: "I am a Snaile, sir, seldome leave my house, if't please her to visit me, she shall be welcome" (Dramatic Works, P. 235 ed. F. Bowers, II, 179)

[illegible] BK IX. 376 (Vol. IV, p. 205) 383 [illegible]

BK. IV. 129 (P. 95) [illegible] Macrobius, Sat. iii. 13 [illegible] "Porcus Troianus" [illegible] Satiricon XL [illegible] "secutum est hos repositorium ... ex cuius plaga turdi evolaverunt." (Loeb, P. 64) [illegible]

Cyril Connolly, Shade Those Laurels [illegible] Cressida [illegible] "Perfect dish" (Bustard, turkey, goose, capercailzie, chicken, guinea-fowl, teal, woodcock, partridge, plover, quail, fieldfare, ortolan, beccafico, a large olive) (Encounter, no. 30, pp. 42-3) [illegible]



[illegible]

Don Quixote, Pt. II, ch. 20: "Stewed inside the steer's big belly, twelve delicate little suckling pigs gave it flavor & tenderness" (tr. S. Putnam, II, p. 692)

plaga turdi evolaverunt

223: Timocles: "What a benefit the tragedians are to everybody. The poor man, for instance, learns that Telephus was more beggarly than himself, & from that time on he bears his poverty more easily. One has a disease of the eyes—blind are the sons of Phineus etc. (p. 7) [illegible] Lucretius, II, 1 ff.

[illegible] Petrarch, Trionfo di Castità: "Io dirai esempio di loro stati rei / Facendomi profitto l'altrui male, / In consolar i casi e dolor miei" (Works, Bohn ed. p. 361)

p. 236

[illegible] 237 (p. 73) [illegible]

[illegible] "Il n'y a point de belle chair ~~[illegible]~~ près des os"

[illegible]

Partridge, Dictionary of Slang p. 515 : "Meat, the nearer the bone the sweeter" [illegible]

[illegible] Thomas Nashe, The Unfortunate Traveller: "Even at the [illegible] Emperours Coronation there is an ox roasted with a stag in the belly, & that stag in his belly hath a kid, & that kid is stufte full of birds" (Works, ed. R. B. McKerrow, vol. II, p. 253) [illegible]

[illegible] 159: Cynulcus: "These gentlemen ... being troubled with word-diarrhoea (λογοδιαρροίας)" (p. 227) [illegible] "fluxe de bouche" [illegible] Coleridge [illegible] "Mouth-diarrhoea" [illegible] (De Quincey, Collected Writings, ed. D. Masson, vol. V, ~~[illegible]~~) [illegible] "Logorrhoea" [illegible] (J. M. Baldwin (ed.), Dict. of Philos. & Psych., vol. II, p. 30 f.: "Excessive volubility, a symptom of Mania") [illegible] A. P. Herbert, What a Word [illegible] Cynulcus [illegible] Bk. VI [illegible] Juvenal, Satura III [illegible] "Graeculus esuriens" [illegible] 244: "The nearer the bone, they say, the sweeter the meat" (p. 97) [illegible] The Oxford Dictionary of English Proverbs, p. 454 [illegible] 248 [illegible] Philip [illegible] Cleisophus [illegible] (p. 121) [illegible] Philip [illegible] Cleiphontis [illegible] Juvenal, Satura III 102-3: "Igniculum brumae si tempore [illegible]

[illegible]

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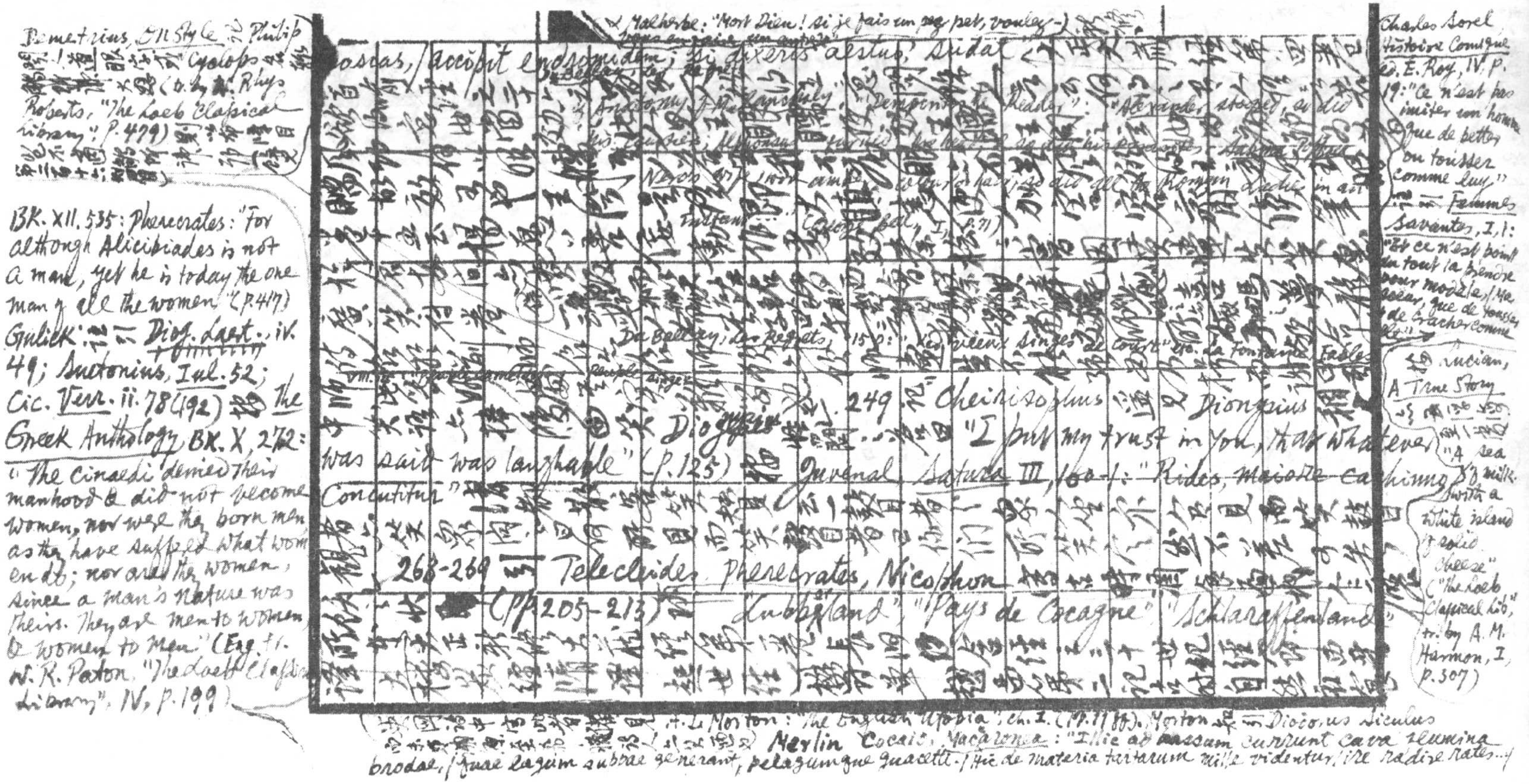


Demetrius, On Style 记 Philip

Cyclops

(tr. by W. Rhys Roberts, "The Loeb Classical Library", p. 479)

BK. XII. 535: Pherecrates: "For although Alcibiades is not a man, yet he is today the one man of all the women." (p. 417) Gulick 注引 Diog. Laert., iv. 49; Suetonius, Iul. 52; Cic. Verr. ii. 78 (192) 按 The Greek Anthology, BK. X, 272: "The Cinaedi denied their manhood & did not become women, nor were they born men as they have suffered what women do; nor are they women, since a man's nature was theirs. They are men to women & women to men." (Eng. tr. W. R. Paton, "The Loeb Classical Library", IV, p. 199)

…oscas, accepit endromidem; si dixeris aestuo, sudat…

Malherbe: "Mon Dieu! si je fais un pet, voulez-…"

Anatomy of Melancholy

Alexander stooped

Du Bellay, Les Regrets, 150: "Les vieux singes de cour"

La Fontaine, Fables

249 记 Cheirisophus 谓 Dionysius "I put my trust in you, that whatever was said was laughable" (p. 125)

Juvenal, Satura III, 100-1: "Rides, maiore cachinno concutitur"

268-269 引 Telecleides, Pherecrates, Nicophon

(pp. 205-213)

"Lubberland" "Pays de Cocagne" "Schlaraffenland"

Charles Sorel, Histoire Comique, éd. E. Roy, IV, p. 19: "Ce n'est pas imiter un homme que de petter ou tousser comme luy" 按 Femmes Savantes, I, 1: "Et ce n'est point du tout la prendre pour modèle, ma sœur, que de tousser et de cracher comme elle"

按 Lucian, A True Story

"A sea of milk, with a white island of solid cheese" ("The Loeb Classical Lib.", tr. by A. M. Harmon, I, p. 307)

A. L. Morton: The English Utopia, ch. I (pp. 11 ff.). Morton 未引 Diodorus Siculus

Merlin Cocaie, Macaronea: "Illic ad bassum currunt cava flumina brodae, / quae lagum suppae generant, pelagumque guacetti. / Hic de materia tartarum mille videntur / ire ratis…"

Sunt ibi costerae freschi tenerique potini" (Luigi Russo, Gli Scrittori d'Italia, I, p.391)

[illegible]

Diog. Laert.: "When he was a young boy he lured husbands away from their wives, but when he was a young man he lured wives away from their husbands" [illegible] Lucian, A True Story [illegible] "They marry men & do not even know the woman at all! Up to the age of 25 each is a wife, & thereafter a husband" ("The Loeb Classical Library", tr. A.M. Harmon, I, p. 275) [illegible]

[illegible] 270: Achaeus [illegible]

BK. VIII. 349 (P.83) [illegible]

BK. IX. 370: 'So help me Cabbage!'" (P.177) [illegible] "Cavolo!" ("The Loeb Class. Lib.", II, p.211)

Aristophanes, The Birds, 807-8: "These shafts of ridicule are winged by plumes / But our own plumes, as Aeschylus would say" (Aristophanes

[illegible] Julian Sharman, A Cursory History of Swearing, ch. [illegible]

BK. XI. 494: Aeschylus: "Not by others, but by thine own feathers art thou caught" (P.199) [illegible]

Gulick [illegible] "The eagle in Helm, Aesop, Fab. 4, Chambry i. 44, La Fontaine, Fables II. 6

[illegible] "A bootmaker: I went to collect a long-standing account for a pair of boots & the fellow actually kicked me out with them"; "A dentist: 'She not only wouldn't settle the bill but even bit me with the teeth I made for her'". C. A. Alington, Things Ancient & Modern: "Going on drinking chocolate & eating a chocolate-cake: this is the nearest approach to seething a kid in its mother's milk that I have ever encountered"

BK. XIII. 554 [illegible] Syracuse [illegible] Aphrodite Kallipygos [illegible]

(pp. 519-521) [illegible] the Greek Anthology, BK. V. 35: Rufinus: "I judged the hinder charms of three... Et prima quidem signata sulculis rotundis candido florebat et molli decore; alterius vero divaricatae nivea caro rubescebat purpurea ~~Ros~~ Rosa

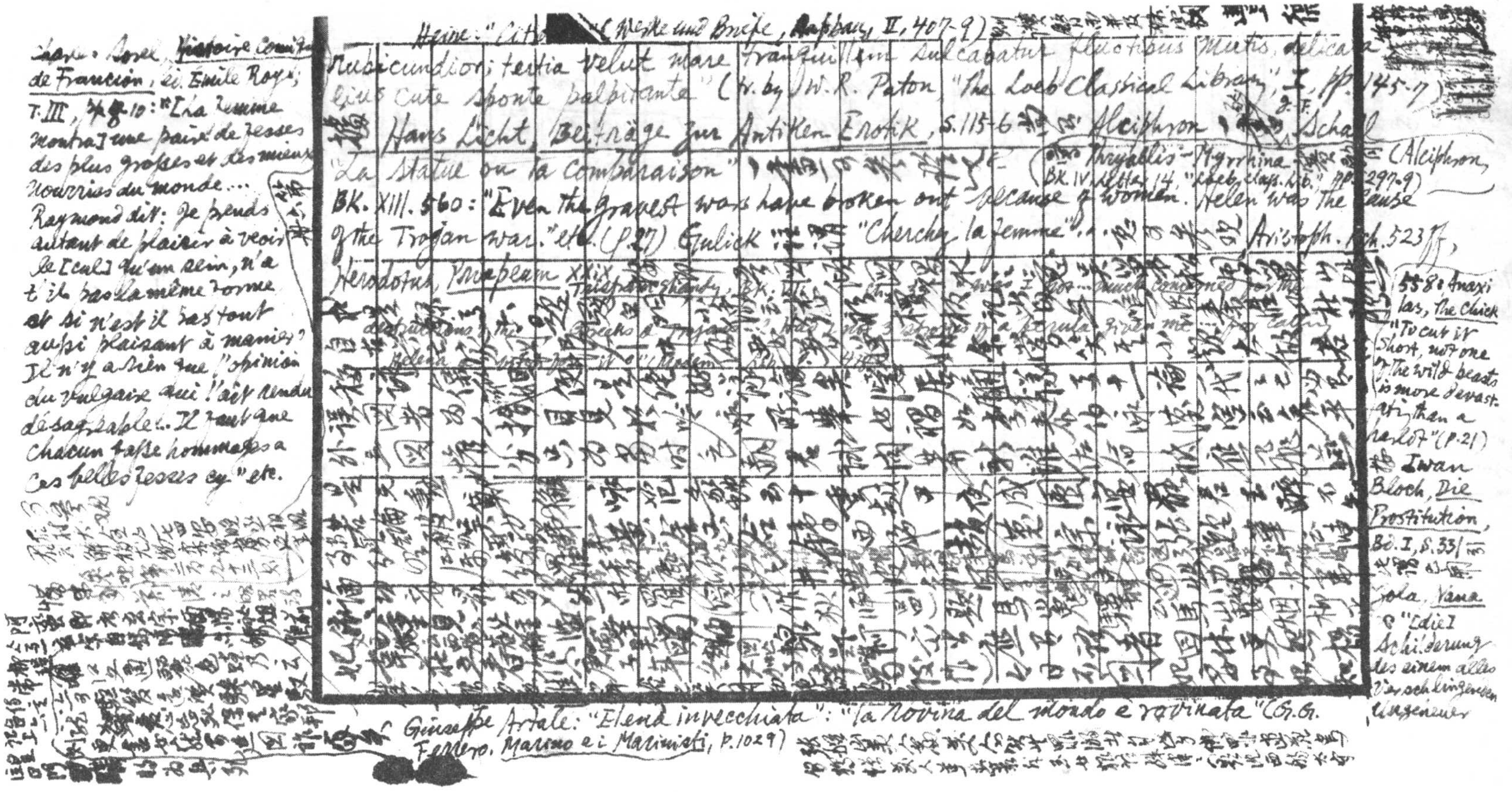
[illegible] I am a panther, to be slain by her own children [illegible] (Hesiod [illegible] Evelyn-White, "The Loeb Class. Lib.", p.255)

The Notebooks of Leonardo da Vinci, tr. by E. MacCurdy, II, p.512: "the forests will bring forth young who will become the cause of their death: — the handle of the hatchet."

Hesiod, The Marriage of Ceyx, V: "They brought from the [illegible] the mother & a mother [illegible]"

"No wonder I should have felt hurt!"

[illegible]



Heine: "Citt[illegible] (Werke und Briefe, [illegible], II, 407-9) [illegible]

[illegible] Rubicundior; tertia velut mare tranquillum sulcabatur fluctibus mutis, delicatius cute sponte palpitante" (tr. by W. R. Paton, "The Loeb Classical Library", I, pp. 145-7) [illegible]

[illegible] Hans Licht, Beiträge zur Antiken Erotik, S. 115-6 [illegible] Alciphron [illegible] Schal[illegible] (Thryallis–Myrrhina [illegible] Bk. IV, letter 14, "Loeb Class. Lib.", pp. 297-9) [illegible] (Alciphron,

"La Statue ou la Comparaison" [illegible]

Bk. XIII. 560: "Even the gravest wars have broken out because of women. Helen was the cause of the Trojan war." etc. (P. 27) Gulick [illegible] "Cherchez la femme" [illegible] Aristoph. Ach. 523 ff,

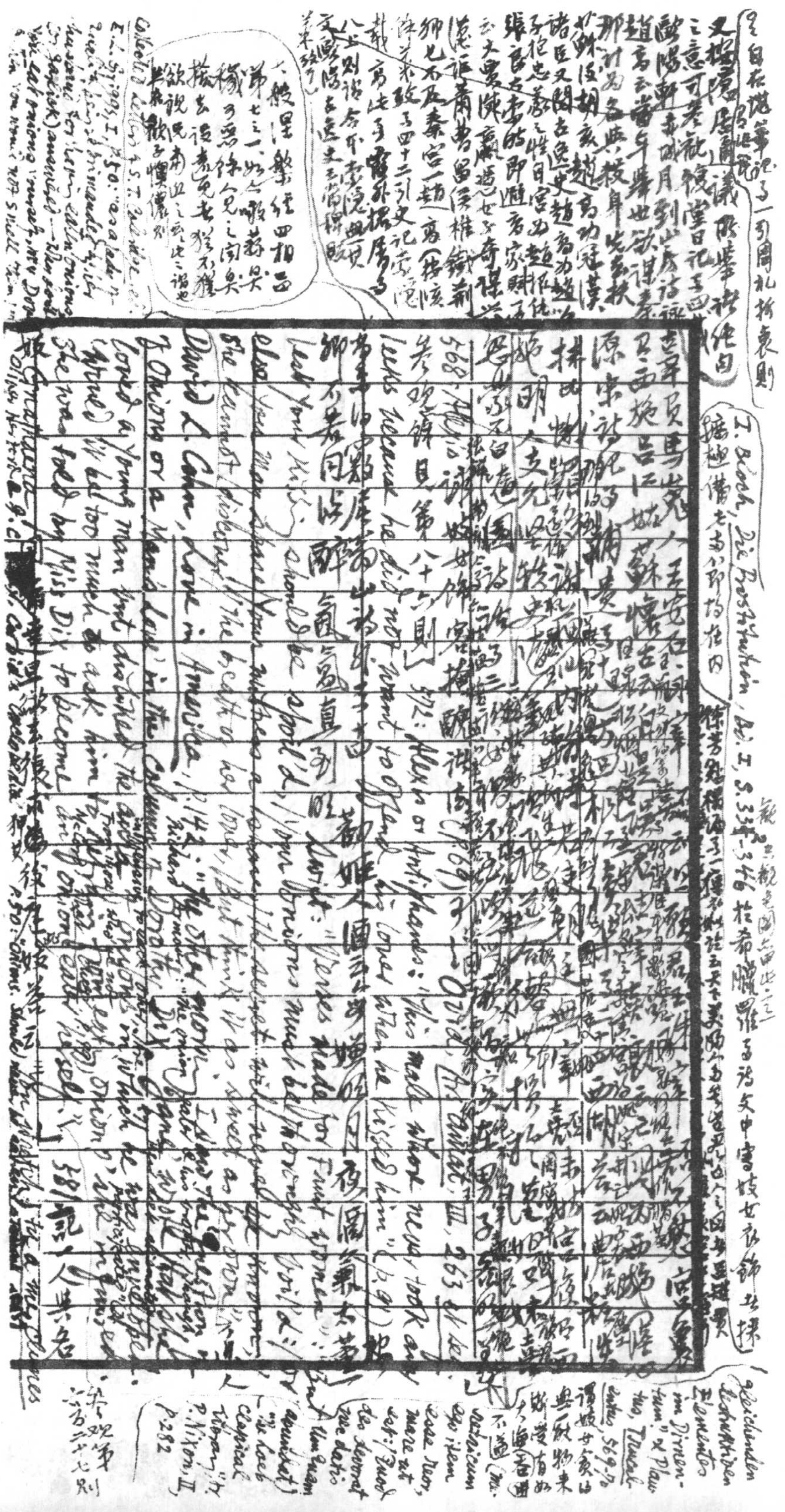
Herodotus, [illegible] XXIX [illegible] Tristram Shandy, Bk. [illegible] [illegible]

Charles Sorel, Histoire comique de Francion, éd. Émile Roy, T. III, [illegible] 10: "[La femme montra] une paire de fesses des plus grosses et des mieux nourries du monde.... Raymond dit: Je prends autant de plaisir à voir le [cul] qu'un sein, n'a-t-il pas la même forme et si n'est il pas tout aussi plaisant à manier? Il n'y a rien que l'opinion du vulgaire qui l'ait rendu désagréable... Il faut que chacun fasse hommage à ces belles fesses cy" etc.

[illegible]

558: Anaxilas, The Chick "To cut it short, not one of the wild beasts is more devastating than a harlot" (P. 21) [illegible] Iwan Bloch, Die Prostitution, Bd. I, S. 33 [illegible] Zola, Nana [illegible] "[die] Schilderung des einem alles verschlingenden Ungeheuer

Giuseppe Artale: "Elena invecchiata": "la rovina del mondo e rovinata" (G. G. Ferrero, Marino e i Marinisti, p. 1029) [illegible]



I. Bloch, *Die Prostitution*, Bd. I, S. 338–346

568 Alexis: [illegible] (P. 69) → Ovid, *Ars amat.*, III, 263 et seq.

572: Alexis or Antiphanes: "This male whore never took any leeks because he did not want to offend his lover when he kissed him" (p. 91)

Swift: "Verses made for Fruit women": "But lest your kissing should be spoil'd, / Your onions must be thoroughly boil'd: / Or else you may spare / Your mistress a share, / The secret will never be known; / She cannot discover / The breath of her lover, / But think it as sweet as her own".

David L. Cohn, *Love in America*, p. 142: "The other morning I saw the 'Question of Onions or a Man's Love' in the column of Dorothy Dix. 'Jane' wrote that she loved a young man but disliked the aroma of onions in which he was enveloped. 'Would it be too much to ask him to refrain from eating onion?' she inquired. She was told by Miss Dix to become an onion eater herself."

Richard Armour: "The onion eater & his brother, though inoffensive to each other, are [illegible]"

Collected Letters of S. T. Coleridge, ed. E. L. Griggs, I, p. 50: "as a lady of quality being reprimanded by her husband for having eaten onions (or garlick) answered — Why don't you eat onions yourself, my Dear? & then you would not smell them!"

581 [illegible] Gnathaena

Oliver Herford [illegible] Cupid's Cyclopedia

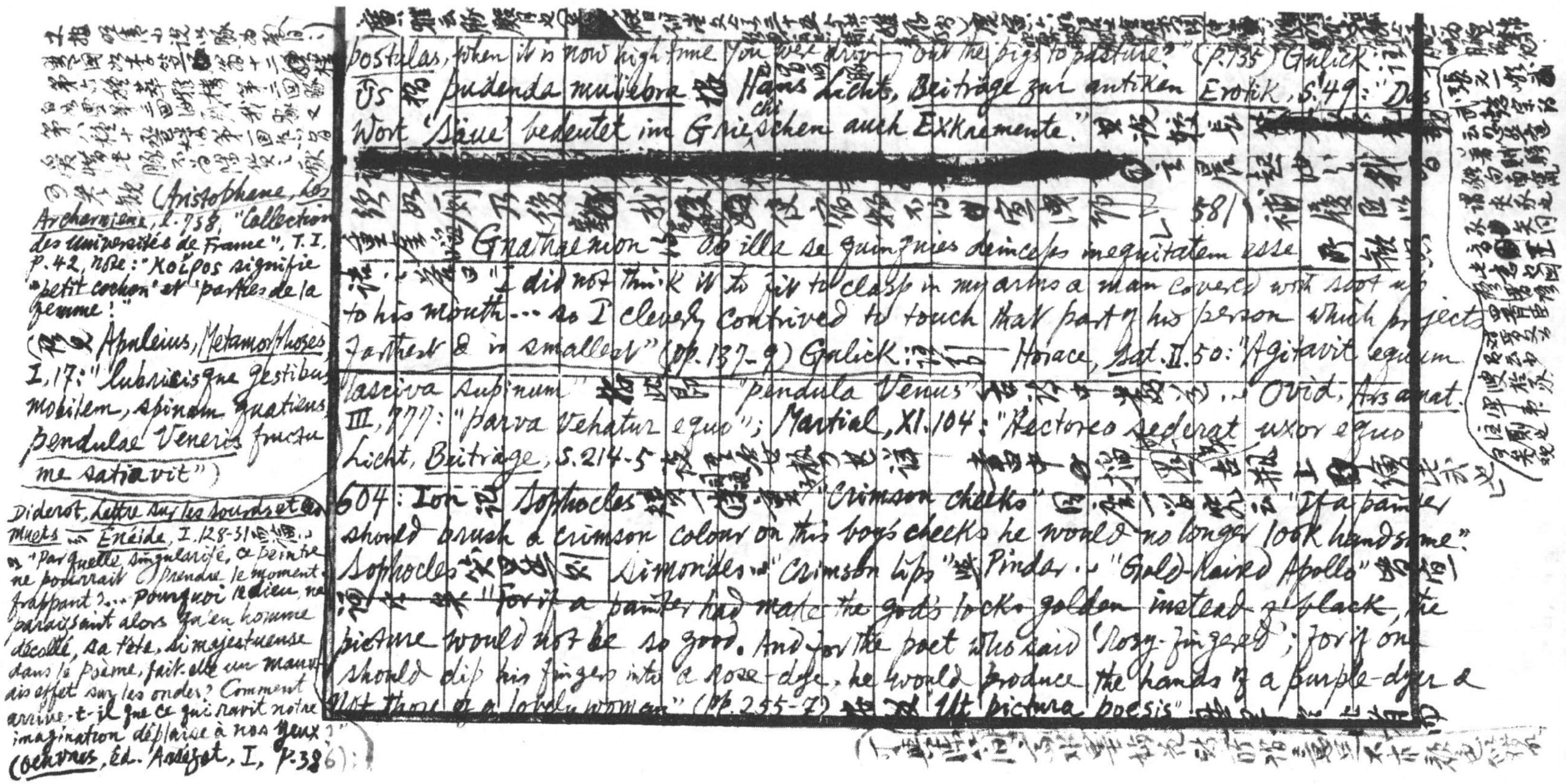
p. 50: "Onions. Should never be eaten [illegible]"

gleichenden destruktiven Elemente im Dirnentum." cf. Plautus, *Truculentus*, 569–70

"meretricum ego item esse reor, mare ut est: quod des devorat, nec datis umquam abundat." "The Loeb Classical Library", tr. P. Nixon, II, p. 282

又按隱居通議 [illegible]

卿也不及秦宮一趙高 [illegible]



[illegible] (Aristophane, Les Archarniens, l. 758, "Collection des Universités de France", T. I, p. 42, note: "Χοῖρος signifie 'petit cochon' et 'parties de la femme'."

([illegible] Apuleius, Metamorphoses I, 17: "lubricisque gestibus mobilem, spinam quatiens, pendulae Veneris fructu me satiavit")

Diderot, Lettre sur les sourds et muets [illegible] Énéide, I. 128-31 [illegible]: "Par quelle singularité, ce peintre ne pourrait-il prendre le moment frappant ?... Pourquoi le dieu, ne paraissant alors qu'en homme décollé, sa tête, si majestueuse dans le poème, fait-elle un mauvais effet sur les ondes? Comment arrive-t-il que ce qui ravit notre imagination déplaise à nos yeux?" (Oeuvres, Éd. Assézat, I, p. 386):

[illegible]

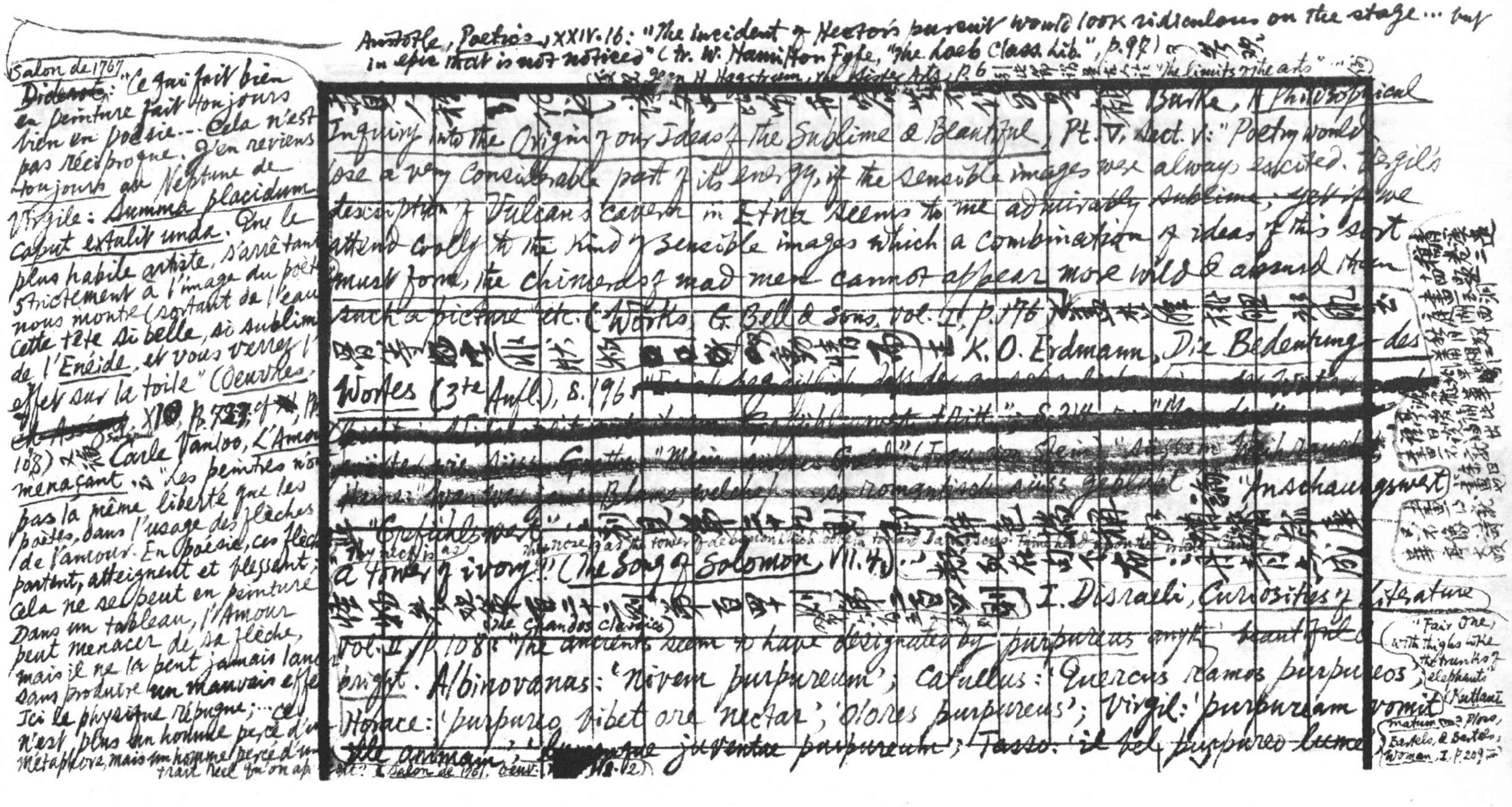
postulas, when it is now high time you were driving out the pigs to pasture." (p. 135) Gulick: [illegible] pudenda muliebra [illegible] Hans Licht, Beiträge zur antiken Erotik, S. 49: "Das Wort 'Säue' bedeutet im Griechischen auch Exkremente." [illegible]

[redacted]

[illegible] 581 [illegible]

[illegible] Gnathaenion [illegible] ab illa se quinquies deinceps inequitatem esse [illegible] "I did not think it fit to clasp in my arms a man covered with soot up to his mouth... so I cleverly contrived to touch that part of his person which projects farthest & is smallest" (pp. 137-9) Gulick: [illegible] Horace, Sat. II. 50: "Agitavit equum lasciva supinum" [illegible] "pendula Venus" [illegible] Ovid, Ars amat. III, 777: "parva vehatur equo"; Martial, XI. 104: "Hectoreo sederat uxor equo" Licht, Beiträge, S. 214-5 [illegible]

604: Ion [illegible] Sophocles [illegible] "crimson cheeks" [illegible] "If a painter should brush a crimson colour on this boy's cheeks he would no longer look handsome". Sophocles [illegible] Simonides [illegible] "Crimson lips" [illegible] Pindar [illegible] "Gold-haired Apollo" [illegible] "For if a painter had made the god's locks golden instead of black, the picture would not be so good. And for the poet who said 'Rosy-fingered'; for if one should dip his fingers into a rose-dye, he would produce the hands of a purple-dyer & not those of a lovely woman" (pp. 255-7) [illegible] "Ut pictura poesis" [illegible]



Aristotle, *Poetics*, XXIV. 16: "The incident of Hector's pursuit would look ridiculous on the stage … but in epic that is not noticed" (tr. W. Hamilton Fyfe, "The Loeb Class. Lib.", p. 97) [illegible] (Jean H. Hagstrum, *The Sister Arts*, p. 6 [illegible] "the limits of the arts" …)

[illegible] Burke, *A Philosophical Inquiry into the Origin of our Ideas of the Sublime & Beautiful*, Pt. V. Sect. V: "Poetry would lose a very considerable part of its energy, if the sensible images were always excited. Virgil's description of Vulcan's cavern in Etna seems to me admirably sublime; yet if we attend coolly to the kind of sensible images which a combination of ideas of this sort must form, the chimeras of mad men cannot appear more wild & absurd than such a picture" etc. (*Works*, G. Bell & Sons, vol. I, p. 176) [illegible]

[illegible] K. O. Erdmann, *Die Bedeutung des Wortes* (3te Aufl.), S. 196: ~~[illegible]~~ ~~S. 214 [illegible] Goethe: "Mein süsses Gold" (Frau von Stein) [illegible] romantisch süss geprägt~~ [illegible] "Anschauungswert" "Gefühlswert" [illegible]

"Thy neck is as a tower of ivory"; "thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel" (*The Song of Solomon*, VII. 4) [illegible]

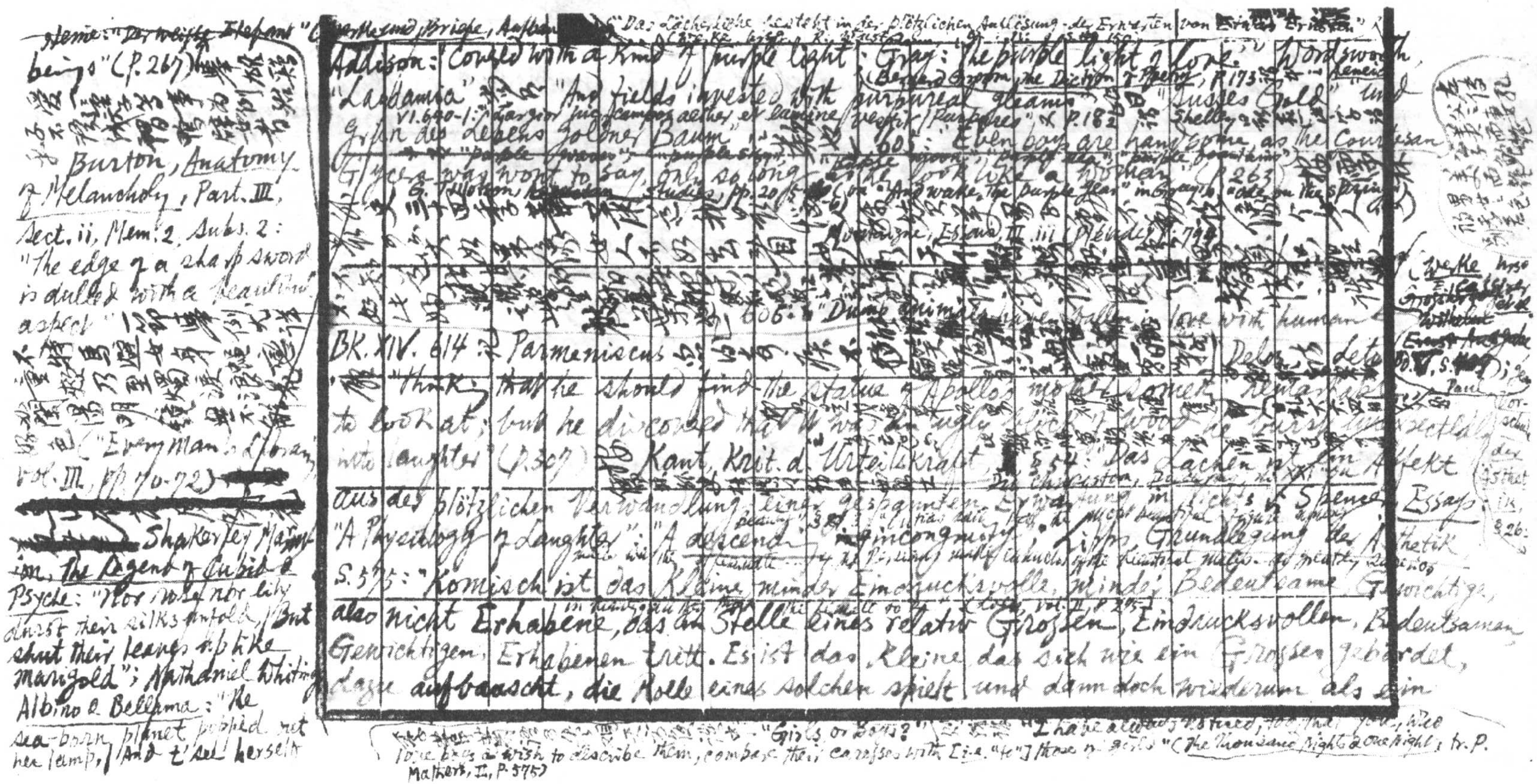
[illegible] I. Disraeli, *Curiosities of Literature* (The Chandos Classics), vol. II, p. 108: "The ancients seem to have designated by *purpureus* anything beautiful & bright. Albinovanus: 'niveum purpureum'; Catullus: 'Quercus ramos purpureos'; Horace: 'purpureo bibet ore nectar'; 'olores purpureos'; Virgil: 'purpuream vomit ille animam'; '[illegible] juventae purpureum'; Tasso: 'il bel purpureo lume'"

"Fair One, with thighs like the trunks of elephants" (*Kuttanimatam*, cf. Ploss, Bartels & Bartels, *Woman*, I. p. 209) [illegible]

Salon de 1767

~~Diderot~~: "Ce qui fait bien en peinture fait toujours bien en poésie … Cela n'est pas réciproque. J'en reviens toujours au Neptune de Virgile: *Summa placidum caput extulit unda*. Que le plus habile artiste, s'arrêtant strictement à l'image du poète, nous montre (sortant de l'eau) cette tête si belle, si sublime de l'*Enéide*, et vous verrez l'effet sur la toile" (*Oeuvres*, ~~[illegible]~~ XI, p. 787; cf. [illegible], p. 108) [illegible] Carle Vanloo, *L'Amour menaçant*: "Les peintres n'ont pas la même liberté que les poètes, dans l'usage des flèches de l'amour. En poésie, ces flèches partent, atteignent et blessent; cela ne se peut en peinture. Dans un tableau, l'Amour peut menacer de sa flèche, mais il ne la peut jamais lancer sans produire un mauvais effet. Ici le physique répugne; … ce n'est plus un homme percé d'une métaphore, mais un homme percé d'un trait réel qu'on aperçoit" (Salon de 1761, Oeuv. [illegible] III. 12)

[illegible]



~~Heine: "Der weiße Elefant"~~ [illegible] beings" (P. 267) [illegible]

Burton, Anatomy of Melancholy, Part. III, Sect. ii, Mem. 2, Subs. 2: "The edge of a sharp sword is dulled with a beautiful aspect" [illegible] ("Every Man's Library" vol. III, pp. 70-72)

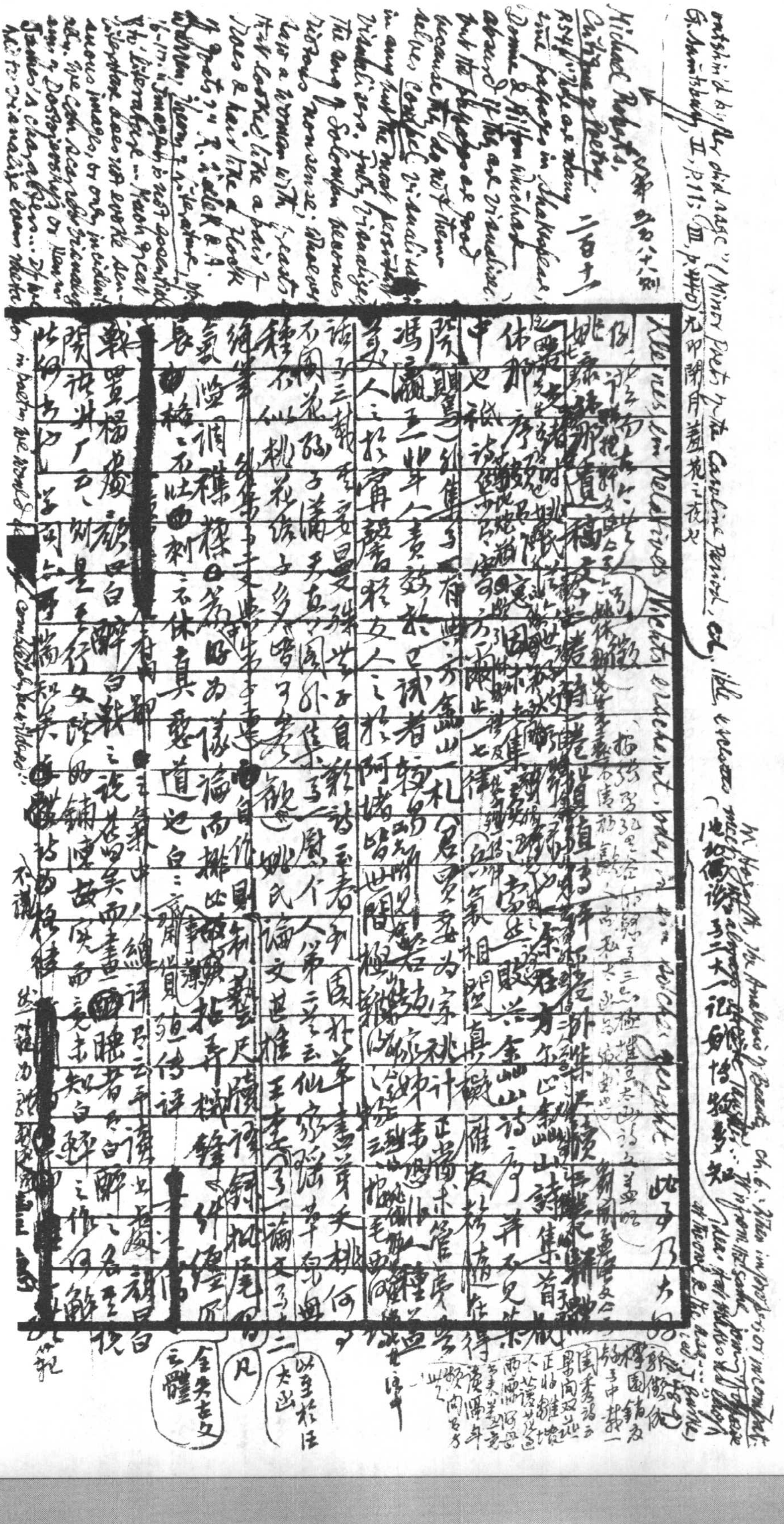
Shakerley Marmion, The Legend of Cupid & Psyche: "Nor rose nor lily durst their silks unfold, / But shut their leaves up like marigold"; Nathaniel Whiting, Albino & Bellama: "The sea-born planet popped not her lamp, / And t'see herself [illegible]

"Das Lächerliche besteht in der plötzlichen Auflösung der Erwartung von [illegible]"

Addison: "Couched with a kind of purple light"; Gray: "the purple light of love" (Bernard Groom, The Diction of Poetry, P. 173) [illegible] Wordsworth, "Laodamia" [illegible] "And fields invested with purpureal gleams" [illegible] VI. 640-1: "Largior hic campos aether et lumine vestit / Purpureo" [illegible] P. 182 [illegible] "Süßes Gold" [illegible] Shelley [illegible] "grün des Lebens goldner Baum" [illegible] 605: "Even boys are handsome as the Courtesan [illegible] "purple morn", "purple sky" [illegible] Glycera was wont to say, only so long [illegible] look like a woman" (P. 263) [illegible] G. Tillotson [illegible] Studies, pp. 205-6 [illegible] "And wake the purple year" in Gray's "Ode on the Spring" [illegible] Montaigne, Essais, III. iii (Pléiade) p. 794 [illegible] 606: "Dumb animals have fallen in love with human [illegible] Delos [illegible] Leto [illegible]

BK. XIV. 614 [illegible] Parmeniscus [illegible] "thinking that he should find the statue of Apollo most remarkable to look at; but he discovered that it was an ugly block of wood [illegible] burst unexpectedly into laughter" (P. 307) [illegible] Kant, Krit. d. Urteilskraft [illegible] § 54: "Das Lachen ist ein Affekt aus der plötzlichen Verwandlung einer gespannten Erwartung in nichts" [illegible] Spencer, Essays [illegible] "A Physiology of Laughter": "A descending incongruity" [illegible] Lipps, Grundlegung der Ästhetik, S. 575: "Komisch ist das Kleine, minder Eindrucksvolle, minder Bedeutsame, Gewichtige, also nicht Erhabene, das an Stelle eines relativ Großen, Eindrucksvollen, Bedeutsamen, Gewichtigen, Erhabenen tritt. Es ist das Kleine, das sich wie ein Großes gebärdet, dazu aufbauscht, die Rolle eines solchen spielt und dann doch wiederum als ein [illegible]

[illegible] "Girls or Boys?" [illegible] "I have always noticed [illegible] love boys & wish to describe them, compare their caresses with [i.e. "to"] those of girls" (The Thousand Nights & One Night, tr. P. Mathers, II, P. 575)



"outshin'd by her old age" (Minor Poets of the Caroline Period, ed. G. Saintsbury, II, p. 11; III, p. 440) 九卯閑月蓋花之夜見

W. Hogarth, The Analysis of Beauty, ch. 6: "When improper, or incompatible, excesses meet, they always excite laughter…" "…from the same joining of opposite ideas that makes us laugh at the owl & the ass…" (ed. J. Burke, p. 78-9)

（此[illegible]謂[illegible]三大[illegible]記所博物多知

[illegible]五八十八則

二百十八

Michael Roberts, Critique of Poetry. p. 54: "There are many fine passages in Shakespeare, Donne & Milton which are absurd if they are visualised, but the passages are good because they do not themselves compel visualisation in any but the most persistent visualizers. Fully visualized, the Song of Solomon becomes riotous nonsense; whoever saw a woman with breasts that looked like a pair of roes & hair like a flock of goats?" R. Wellek & A. Warren, Theory of Literature, pp. 16-17: "Imagery is not essential to literature… Much great literature does not evoke sensuous images, or only incidentally. We can scarcely visualize any of Dostojevsky's or Henry James's characters… If we tried to visualise every metaphor in poetry we would [illegible] completely bewildered."

"Kleines im relatives Nichts erscheint, oder in ein solches zergeht"

仍[illegible]此乃大[illegible]

姚[illegible]道稿[illegible]者[illegible]直書[illegible]外集[illegible]

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隋[illegible]詩集[illegible]有[illegible]為[illegible]

馮瀛王一生事人責數[illegible]試者[illegible]

莫如人之於窮[illegible]女人之於阿諛皆世間[illegible]

諺云三載秀才[illegible]自[illegible]詩[illegible]春[illegible]國[illegible]草書[illegible]芽[illegible]天桃何

不同花[illegible]子滿[illegible]風[illegible]人[illegible]仙[illegible]

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戰罷楊[illegible]白醉白戰之說[illegible]

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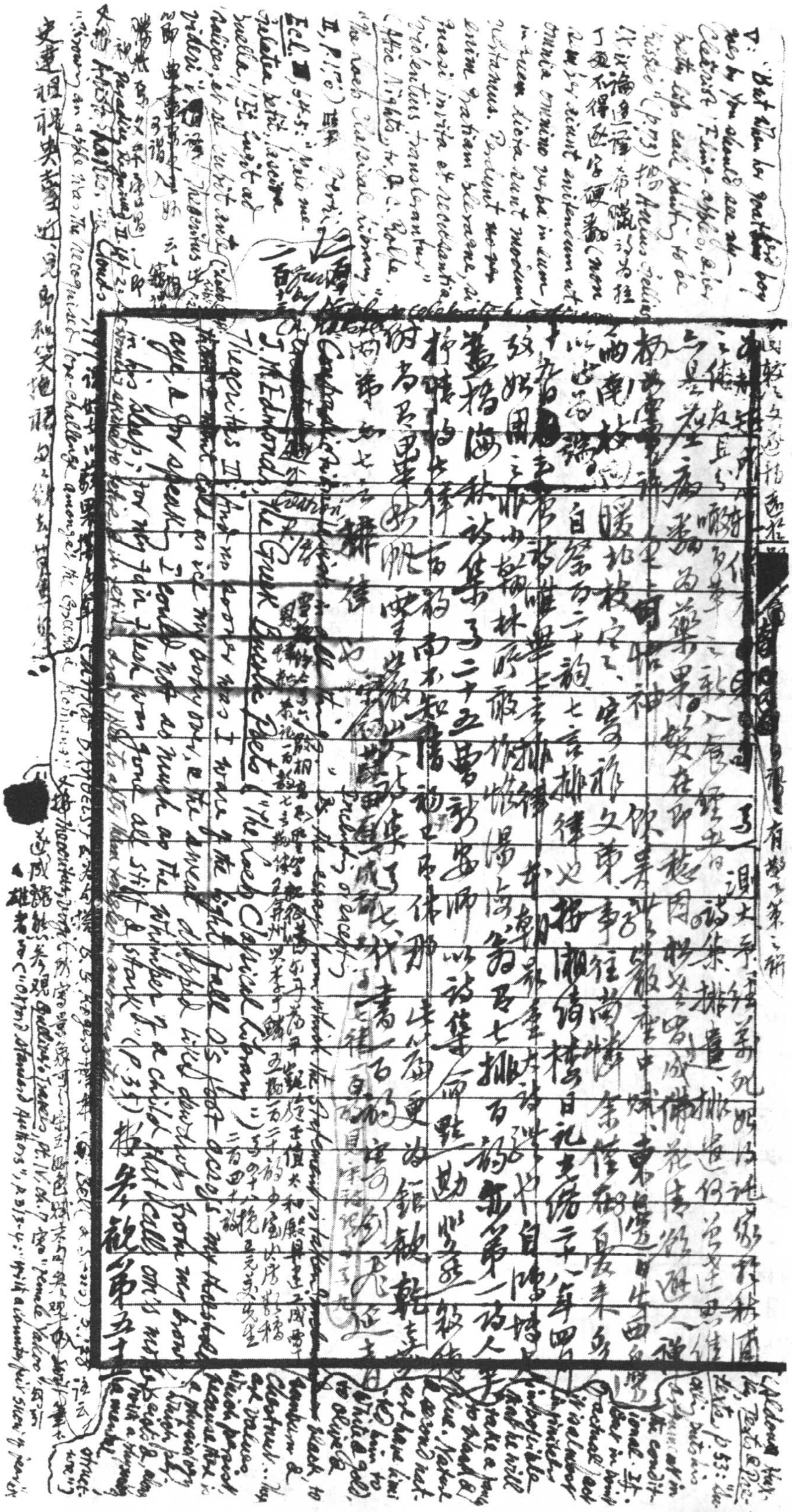

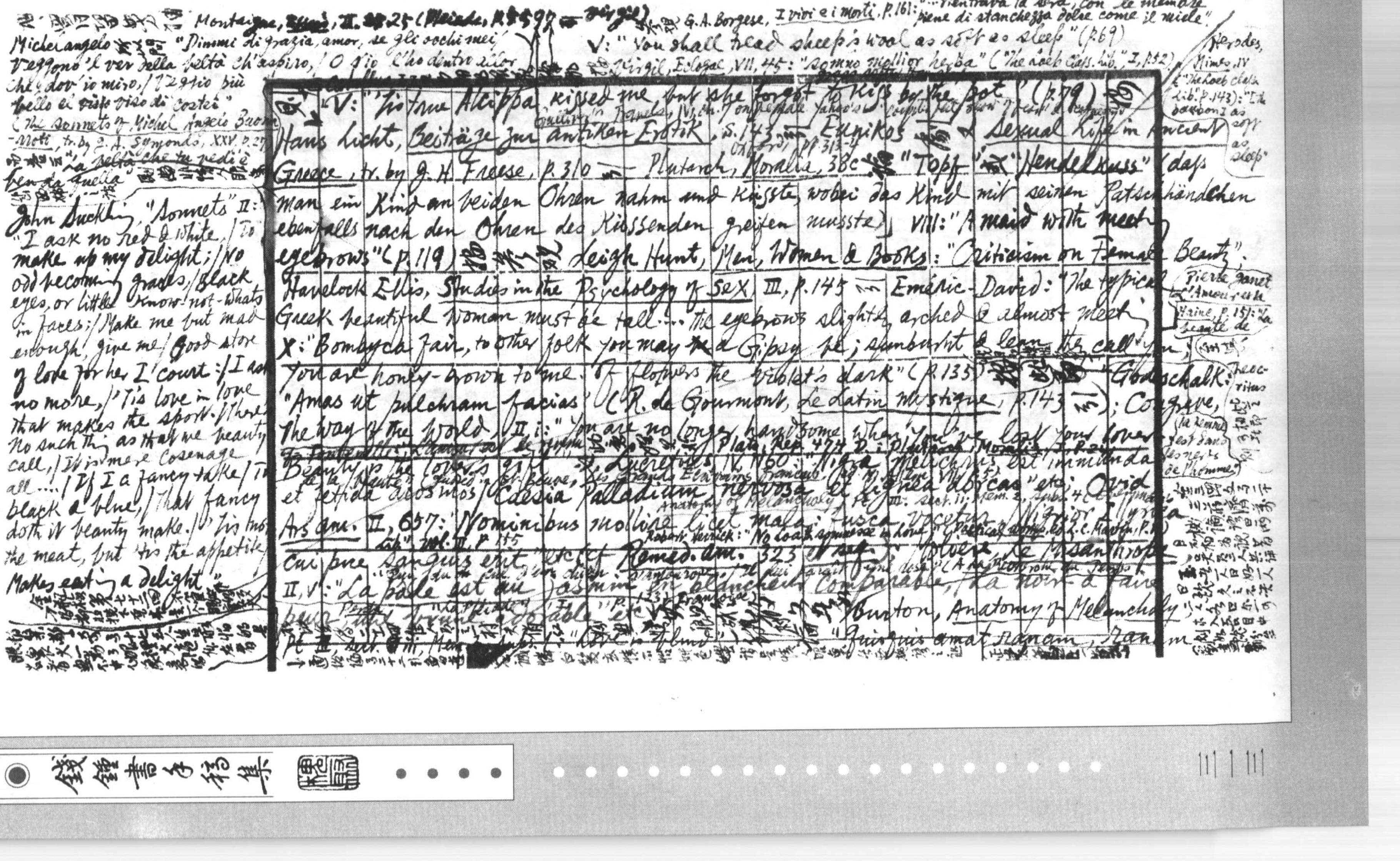

[illegible] Montaigne, Essais, II. 25 (Pléiade, p. 597 [illegible] Virgil) [illegible] G. A. Borgese, I vivi e i Morti, p. 161: "...rientrava la sera, con le membre piene di stanchezza dolce come il miele."

V: "You shall tread sheep's wool as soft as sleep" (p. 69) [illegible] Virgil, Eclogae, VII, 45: "somno mollior herba" ("The Loeb Class. Lib.", I, p. 52)

Herodes, Mimes, IV ("The Loeb Class. Lib." p. 143): "Its daubons as soft as sleep"

Michelangelo [illegible] "Dimmi di grazia, amor, se gli occhi mei / Veggono 'l ver della beltà ch'aspiro, / O s'io l'ho dentro allor che, dov' io miro, / Veggio più bello el viso di costei" (The Sonnets of Michel Angelo Buonarroti, tr. by J. A. Symonds, XXV, p. 27) [illegible] "La beltà che tu vedi è ben da quella" [illegible]

John Suckling, "Sonnets" II: "I ask no red & white, / To make up my delight; / No odd becoming graces, / Black eyes, or little know-not-whats in faces; / Make me but mad enough, give me / Good store of love for her I court: / I ask no more, / 'Tis love in love that makes the sport. / There's no such thing as that we beauty call, / It is mere cosenage all.... / If I a fancy take / To black & blue, / That fancy doth it beauty make. / 'Tis not the meat, but 'tis the appetite / Makes eating a delight" [illegible]

V: "Sis true Alcippa kissed me but she forgot to kiss by the pot" (p. 79) [illegible] Gulliver's Travels, IV, ch. 7 on the female Yahoo's [illegible]

Hans Licht, Beiträge zur antiken Erotik, S. 143 [illegible] Eunikos [illegible] Sexual Life in Ancient Greece, tr. by J. H. Freese, p. 310 [illegible] Oxford, pp. 313-4 [illegible] Plutarch, Moralia, 38c [illegible] "Topf" [illegible] "Henkelkuss" (dass man ein Kind an beiden Ohren nahm und küsste, wobei das Kind mit seinen Patschhändchen ebenfalls nach den Ohren des Küssenden greifen musste). VIII: "A maid with meeting eyebrows" (p. 119) [illegible] Leigh Hunt, Men, Women & Books: "Criticism on Female Beauty".

Havelock Ellis, Studies in the Psychology of Sex, III, p. 145 [illegible] Emeric-David: "The typical Greek beautiful woman must be tall... the eyebrows slightly arched & almost meeting"

Pierre Janet, L'Amour et la Haine, p. 151: "La beauté de [illegible]"

X: "Bombyca fair, to other folk you may be a Gipsy be; sunburnt & lean, the call you. You are honey-brown to me. Of flowers the violet's dark" (p. 135) [illegible] Godeschalk: "Amas ut pulchram facias" (R. de Gourmont, Le Latin mystique, p. 143 [illegible]); Congreve, The Way of the World, II, i: "You are no longer handsome when you've lost your lover" [illegible] Plato, Rep. 474 D; Plutarch, Moralia, [illegible]

Theocritus [illegible] "la femme est dans les nerfs de l'homme"

[illegible] Beauty is the lover's gift [illegible] Lucretius, IV, 1160: "Nigra melichrus est, immunda et fetida acosmos / Caesia Palladium, nervosa et lignea dorcas" etc.; Ovid, Ars am. II, 657: "Nominibus mollire licet mala; fusca vocetur, / Nigrior Illyrica cui pura sanguis erit" etc.; cf. Remed. am. 323 et seq. [illegible] Anatomy of Melancholy, Pt. III, sect. ii, mem. 2, subs. 4 [illegible] Robert Herrick: "No coarse [illegible] in love" (Poetical Works, ed. L. C. Martin, p. [illegible]) [illegible] vol. II, p. 155 [illegible] Molière, Le Misanthrope, II, v: "La pâle est au jasmin en blancheur comparable, / La noire à faire peur, une brune adorable" etc. [illegible] Burton, Anatomy of Melancholy, Pt. III, sect. [illegible], mem. [illegible], subs. [illegible]: "Love is blind" [illegible] "Quisquis amat ranam, ranam [illegible]"

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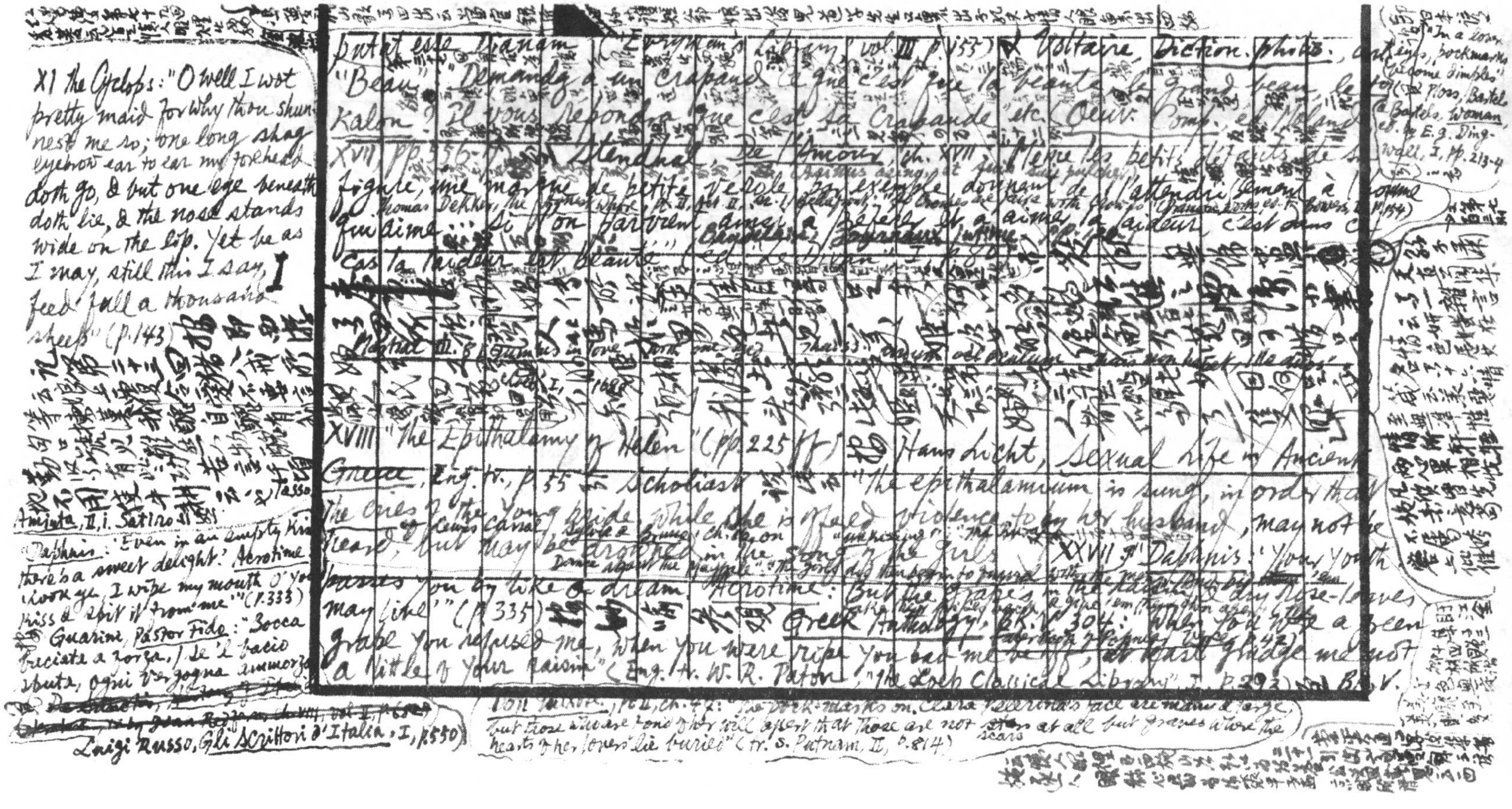
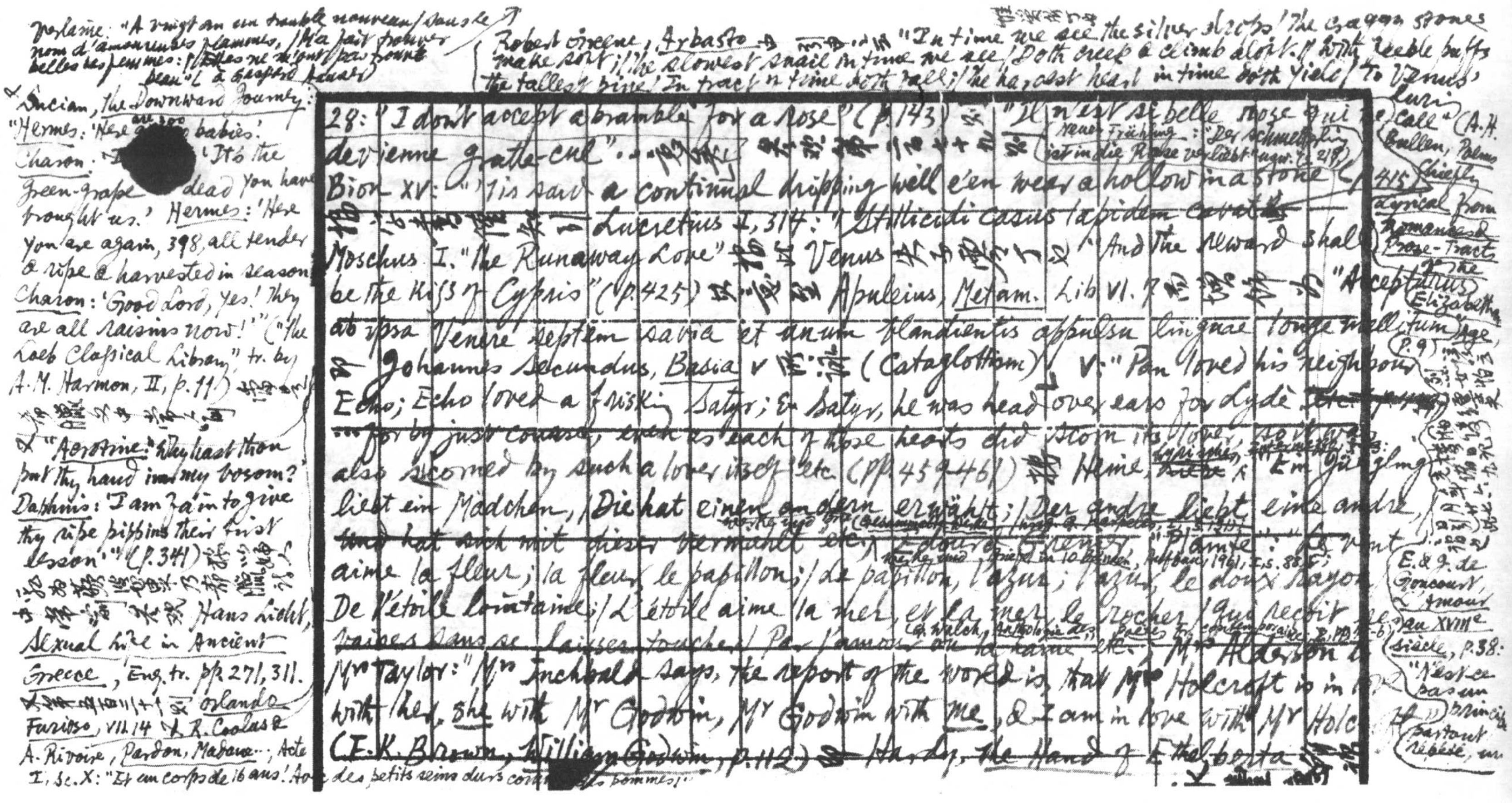




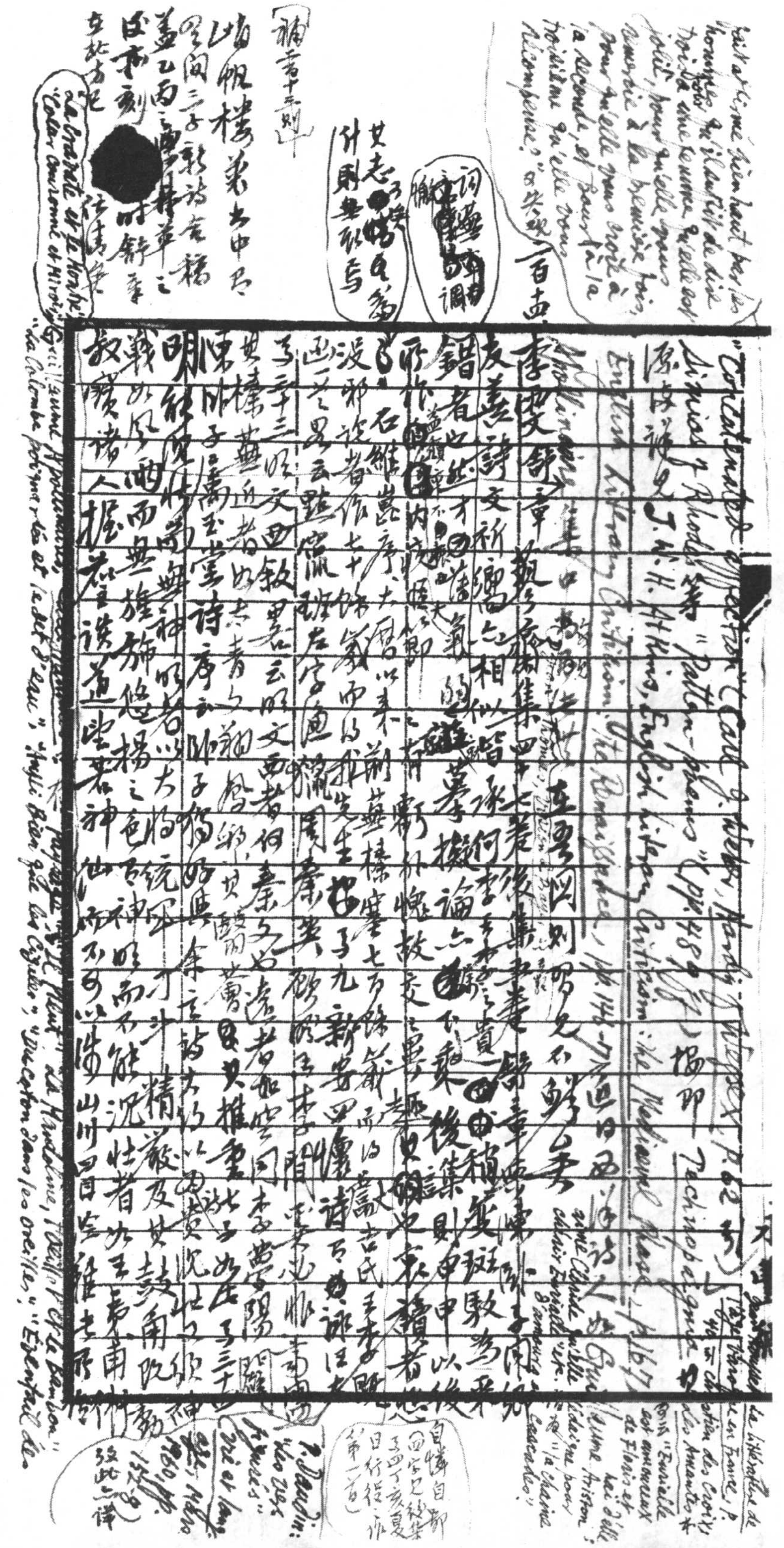
Verlaine: "A vingt ans un trouble nouveau / Sous le nom d'amoureuses flammes, / M'a fait trouver belles les femmes: / Elles ne m'ont pas trouvé beau" (à Gaspard Hauser)

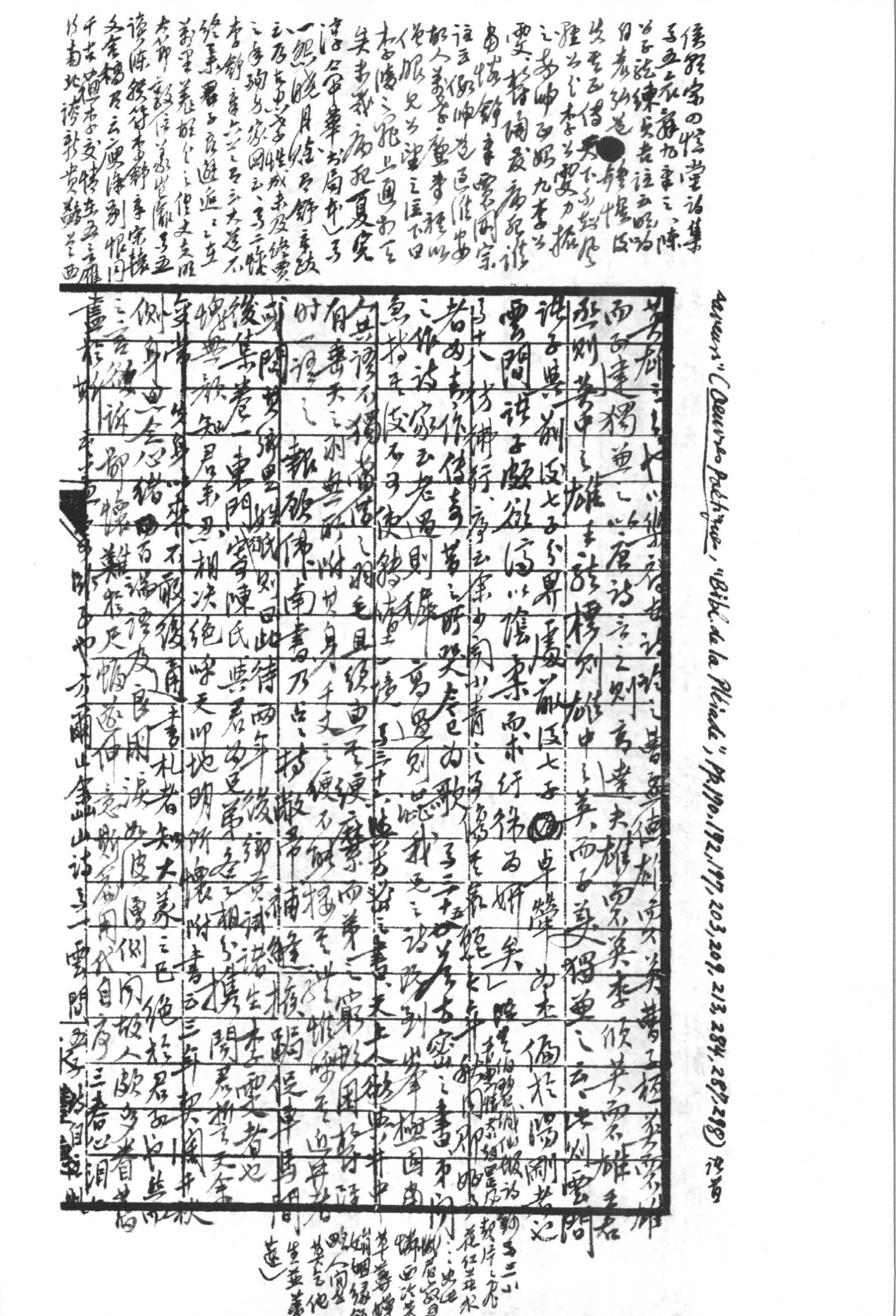
又 Lucian, The Downward Journey: "Hermes: 'Here are 300 babies.' Charon: '[illegible] 'It's the green-grape [illegible] dead you have brought us.' Hermes: 'Here you are again, 398, all tender & ripe & harvested in season.' Charon: 'Good Lord, yes! They are all raisins now!'" ("The Loeb Classical Library" tr. by A. M. Harmon, II, p. 11) [illegible]

又 "Acrotime: Why hast thou put thy hand into my bosom? Daphnis: 'I am fain to give thy ripe pippins their first lesson.'" (p. 341) [illegible] Hans Licht, Sexual Life in Ancient Greece, Eng. tr. pp. 271, 311. [illegible] Orlando Furioso, VII. 14 又 R. Coolus & A. Rivoire, Pardon, Madame...; Acte I, Sc. X: "Et un corps de 16 ans! Avec des petits seins durs comme des pommes!"

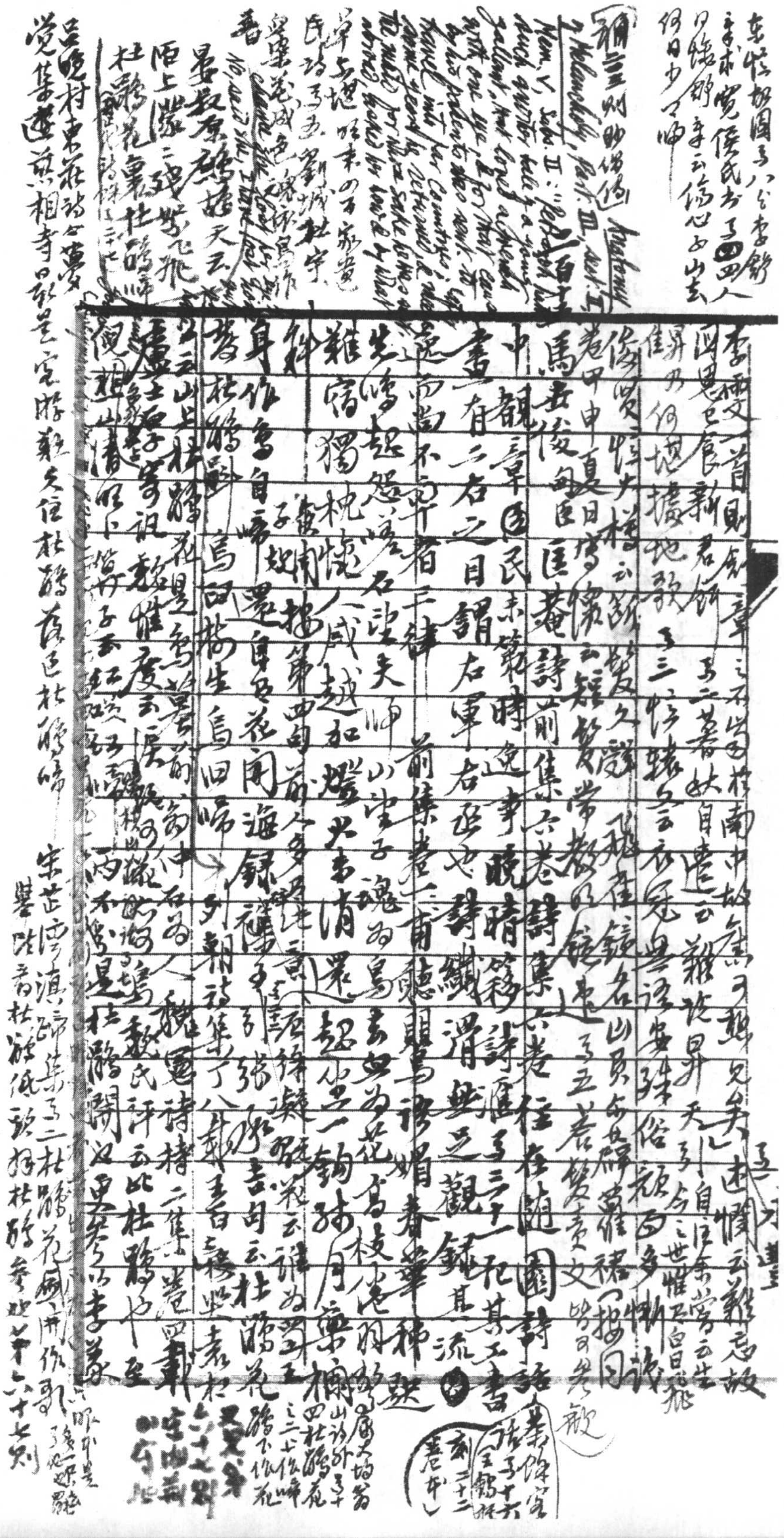
Robert Greene, Arbasto [illegible] "In time we see the silver drops / The craggy stones make soft; / The slowest snail in time we see / Doth creep & climb aloft. / With feeble puffs the tallest pine / In tract of time doth fall; / The hardest heart in time doth yield / To Venus' luring call" (A. H. Bullen, Poems Chiefly Lyrical from Romances & Prose-Tracts of the Elizabethan Age, p. 9) [illegible]

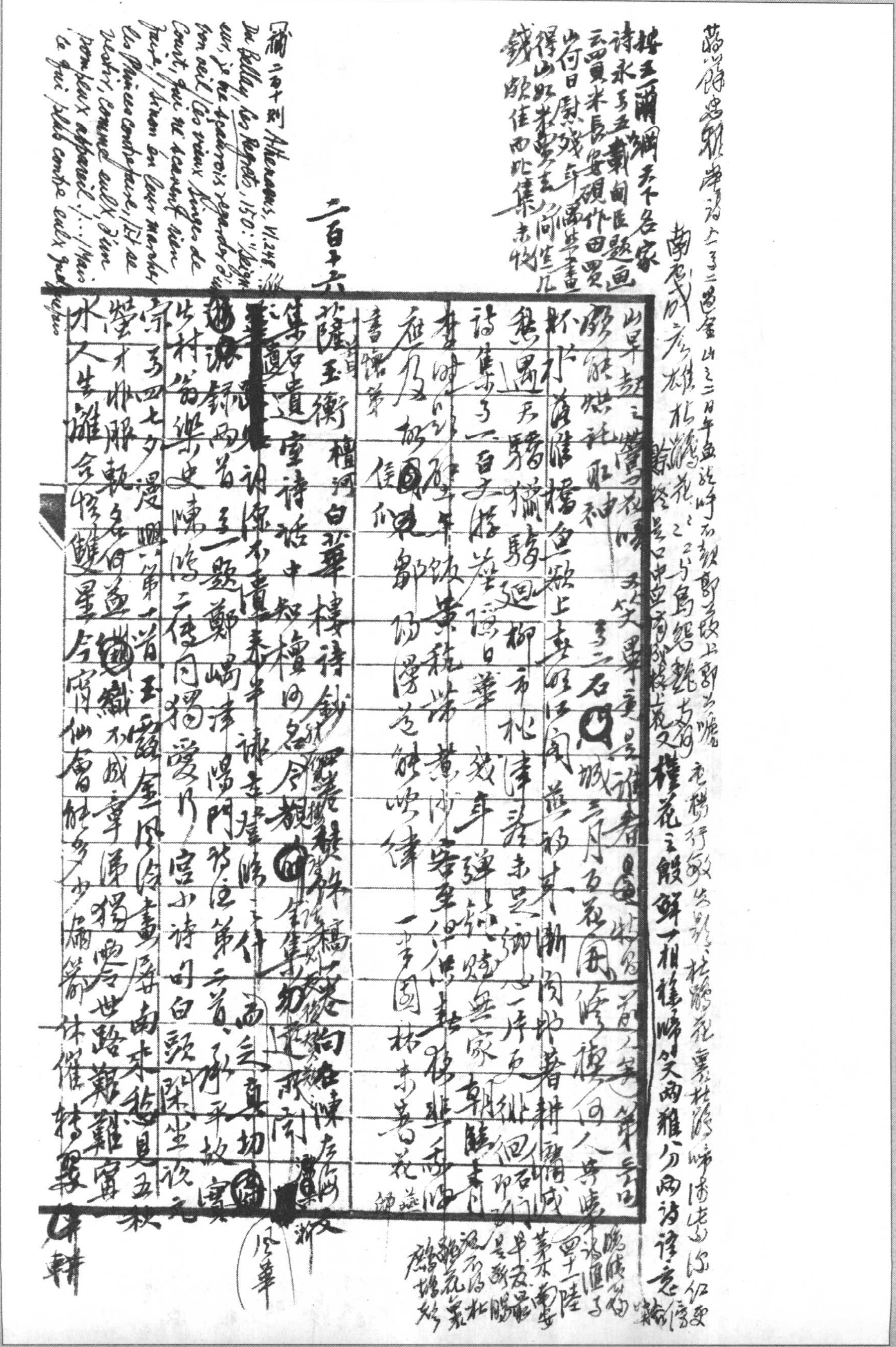
28: "I don't accept a bramble for a rose" (p. 143) [illegible] "Il n'est si belle rose qui ne devienne gratte-cul" ... [illegible] (Neuer Frühling: "Der Schmetterling ist in die Rose verliebt" [illegible] 218) Bion XV: "'Tis said a continual dripping will e'en wear a hollow in a stone" (p. 415) [illegible] Lucretius I, 314: "Stillicidi casus lapidem cavat" [illegible] Moschus I. "The Runaway Love" [illegible] Venus [illegible] "And the reward shall be the kiss of Cypris" (p. 425) [illegible] Apuleius, Metam. Lib VI. 8 [illegible] "Accepturus ab ipsa Venere septem savia et unum blandientis appulsu linguae longe mellitum" [illegible] Johannes Secundus, Basia v [illegible] (Cataglottism) 又 V: "Pan loved his neighbour Echo; Echo loved a frisking Satyr; & Satyr, he was head over ears for Lyde ~~etc.~~ ... for by just course, even as each of those hearts did scorn its lover, so it was also scorned by such a lover itself etc. (pp. 459-461) [illegible] Heine, Lyrisches Intermezzo [illegible]: "Ein Jüngling liebt ein Mädchen, / Die hat einen andern erwählt; / Der andre liebt eine andre, / Und hat sich mit dieser vermählt etc." ([illegible]) 又 Edouard Grenier, "Plainte": "Le vent aime la fleur; la fleur, le papillon; / Le papillon, l'azur; l'azur, le doux rayon / De l'étoile lointaine; / L'étoile aime la mer, et la mer le rocher / Qui reçoit ses baisers sans se laisser toucher / Par l'amour ou la haine etc." (Werke und Briefe in 10 Bänden, Aufbau 1961, I, S. 88) (cf. Walch, Anthologie des Poètes français contemporains, [illegible]-6) 又 E. & J. de Goncourt, L'Amour au XVIIIe siècle, p. 38: "N'est-ce pas un principe partout répété, un [illegible]" 又 Mrs Alderson to Mr Taylor: "Mrs Inchbald says, the report of the world is, that Mr Holcroft is in love with her, she with Mr Godwin, Mr Godwin with me, & I am in love with Mr Holcroft" (F. K. Brown, William Godwin, p. 112) [illegible] Hardy, The Hand of Ethelberta [illegible]





(Œuvre Poétique, "Bibl. de la Pléiade", pp. 190, 192, 197, 203, 209, 213, 284, 287, 298)





蔣心餘忠雅堂詩卷二十三過金山之二月半盘龍峰石鼓郭上段上郭上嘴 老樹行敘先頭、杜鵑花寒杜鵑啼淚如紅變 [illegible]

南宋戚[illegible]彦龍杜鵑花之二[illegible]烏鵲鶴去[illegible] 除終是口中血[illegible]上花又 槿花之般鮮而相類，笑兩雅乃兩詩詩意 [illegible]

趙玉爾綱天下名家詩永卷五載自題畫云：買米長安硯作田，買山何日慰殘年？偏其畫得山水尤要[illegible]問佳凡 錢[illegible]佳西北集未收

山早鼓之鶯花[illegible]笑異重是誰者[illegible]此[illegible]前人[illegible]第[illegible]

驚厭烘紅中[illegible]石城三月五花風，陵樓何人寄曉[illegible]

新於滄浪樓魚歌上去，[illegible]江風蒹移其一斷，閣鈔著耕儂成

懸遇天騎獵驕廻，柳市桃津落未足，抑一序更徘徊 印石[illegible]

詩集卷一百八十禪莊偈白華殘年，彈鋏賦無家，朝離[illegible]

春明[illegible]李[illegible]東葉秋[illegible]客舉[illegible]日[illegible]楊樓雅香[illegible]

座及故園鄭陽落能唤律，一半圖林[illegible]暮花 錦[illegible]

書欄第[illegible] 住作

二百十六

薩玉衡檀河白華樓詩鈔[illegible]稿[illegible]向在陳左衛[illegible]

集石遺室詩話中知檀河名，令觀[illegible]集刻前閣[illegible]

謂德不遺[illegible]泰半[illegible]詠[illegible]什，西[illegible]真切[illegible]

錄兩首，至一題鄭鷗律陽門許第三首，承平故實

村翁樂史陳鴻二傳同，獨愛[illegible]宮小詩同白頭，說[illegible]

宗易四七夕漫興第十首：王露金風冷畫屏，南北[illegible]秋

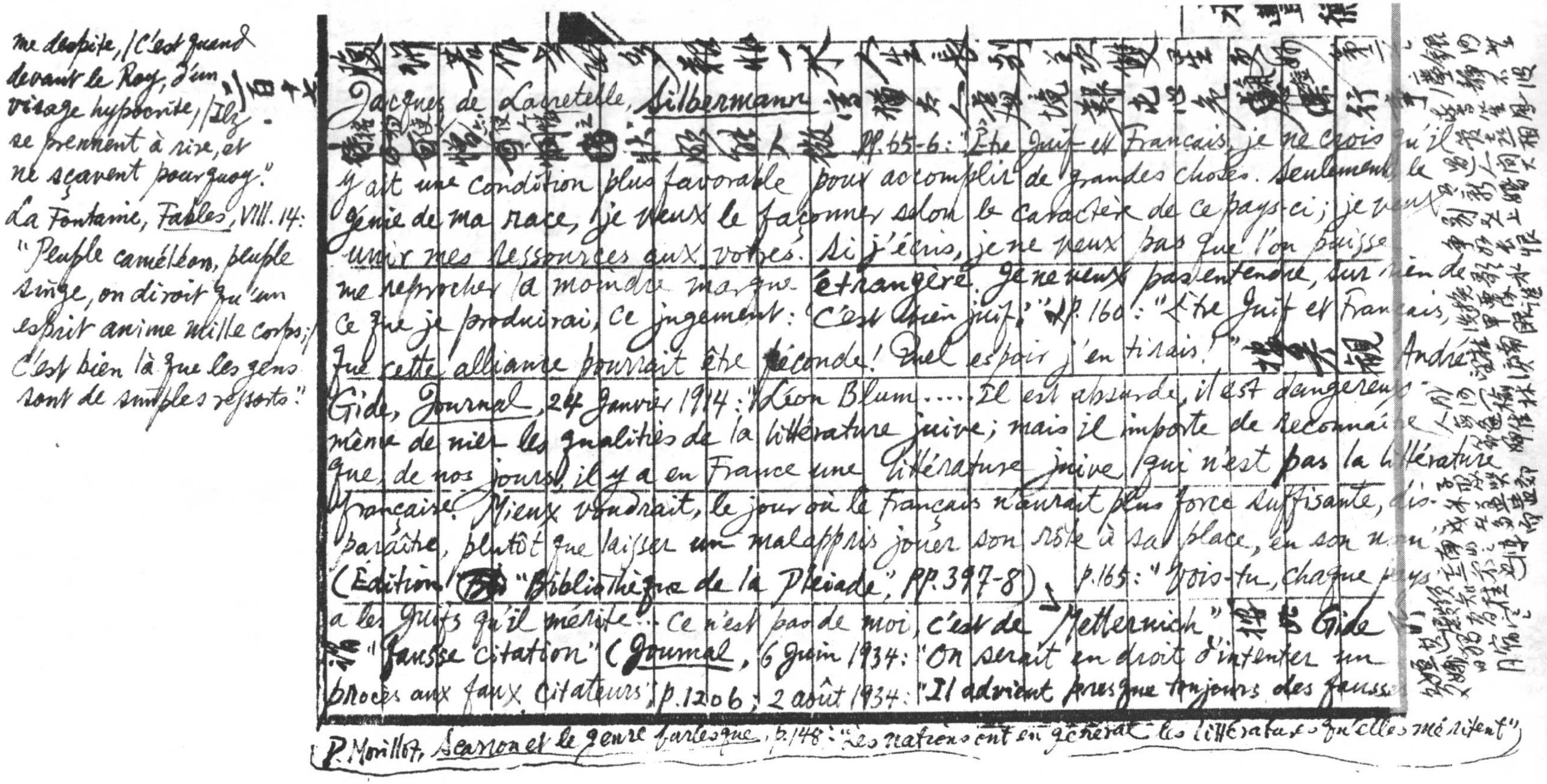
瑩才非服，戴名何益，織不成章，獨兩世路艱難寗

水人生離合悵雙星，今宵仙會能多少，[illegible]休催轉[illegible]

[illegible]華 [illegible]浙

[illegible]十一陸[illegible]是新[illegible]花[illegible]

補二百十則 Athenaeus, VI.248 Du Bellay, Les Regrets, 150: "Seigneur, je ne saurois regarder d'un bon oeil / Ces vieux singes de Court, qui ne savent rien faire, / Sinon en leur marcher les Princes contrefaire, / Et se vestir, comme eulx, d'un pompeux appareil. / ... / Mais ce qui plus contre eulx quelquefois



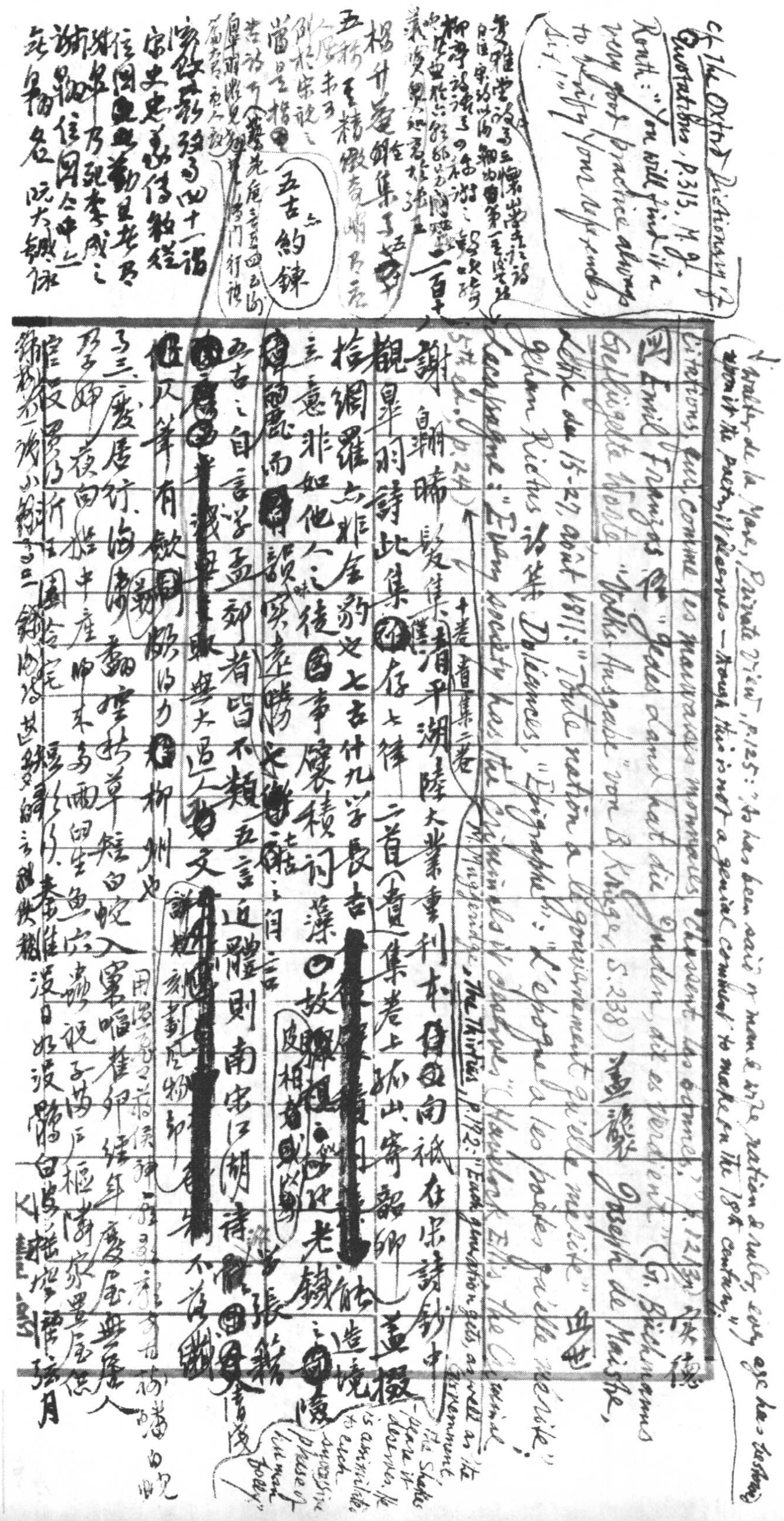
me despite, / C'est quand
devant le Roy, d'un
visage hypocrite, / Ilz
se prennent à rire, et
ne sçavent pourquoy."
La Fontaine, *Fables*, VIII. 14:
"Peuple caméléon, peuple
singe, on diroit qu'un
esprit anime mille corps; /
C'est bien là que les gens
sont de simples ressorts."

三百十七 [illegible]

Jacques de Lacretelle, *Silbermann* [illegible] pp. 65-6: "Être Juif et Français, je ne crois qu'il
y ait une condition plus favorable pour accomplir de grandes choses. Seulement le
génie de ma race, je veux le façonner selon le caractère de ce pays-ci; je veux
unir mes ressources aux vôtres. Si j'écris, je ne veux pas que l'on puisse
me reprocher la moindre marque étrangère. Je ne veux pas entendre, sur rien de
ce que je produirai, ce jugement: 'C'est bien juif.'" p. 160: "Être Juif et Français,
que cette alliance pourrait être féconde! Quel espoir j'en tirais!" [illegible] André
Gide, *Journal*, 24 Janvier 1914: "Léon Blum .... Il est absurde, il est dangereux
même de nier les qualités de la littérature juive; mais il importe de reconnaître
que, de nos jours, il y a en France une littérature juive, qui n'est pas la littérature
française. Mieux vaudrait, le jour où le français n'aurait plus force suffisante, dis-
paraître, plutôt que laisser un malappris jouer son rôle à sa place, en son nom"
(Édition "Bibliothèque de la Pléiade", pp. 397-8) p. 165: "Vois-tu, chaque pays
a les Juifs qu'il mérite. Ce n'est pas de moi, c'est de Metternich." [illegible] Gide
[illegible] "Fausse citation" (*Journal*, 6 juin 1934: "On serait en droit d'intenter un
procès aux faux citateurs" p. 1206; 2 août 1934: "Il advient presque toujours des fausses

P. Morillot, *Scarron et le genre burlesque*, p. 148: "Les nations ont en général les littératures qu'elles méritent".

[illegible]



cf. *The Oxford Dictionary of Quotations*, p. 313, M. J. Routh: "You will find it a very good practice always to verify your references, Sir!"

Walter de la Mare, *Private View*, p. 125: "As has been said of man & wife, nation & ruler, every age has bestowed upon it the poetry it deserves — though this is not a genial comment to make on the 18th century."

Citations qui, comme les mauvaises monnaies, "chassent les bonnes," p. 1213

Emil Franzos: "Jedes Land hat die Juden, die es verdient" (G. Büchmanns *Geflügelte Worte*, "Volks-Ausgabe" von B. Krieger, S. 238). Joseph de Maistre, Lettre du 15-27 août 1811: "Toute nation a le gouvernement qu'elle mérite". Jehan Rictus *Doléances*, "Épigraphe": "L'époque a les poètes qu'elle mérite"; Lacassagne: "Every society has the criminals it deserves" (Havelock Ellis, *The Criminal*, 5th ed., p. 24). M. Muggeridge, *The Thirties*, p. 172: "Each generation gets, as well as the Government, the Shakespeare it deserves. He is assimilated to each successive phase of human folly."

謝翺晞髮集十卷遺集二卷清平湖陸大業重刊本[illegible]南[illegible]祇在宋詩鈔中

觀皐羽詩此集存七律二首（遺集卷上孤山寄韶卿）蓋擬

捨網羅亦非全豹之七古什九學長吉[illegible]老錢之造境

主意非如他人之徒[illegible]事鋪衣積詞藻之故[illegible]之陵

[illegible]而[illegible]韻[illegible]之[illegible]自言

五古之自言學孟郊者皆不類五言近體則南宋江湖詩[illegible]張籍

[illegible]識[illegible]無大過人者文[illegible]

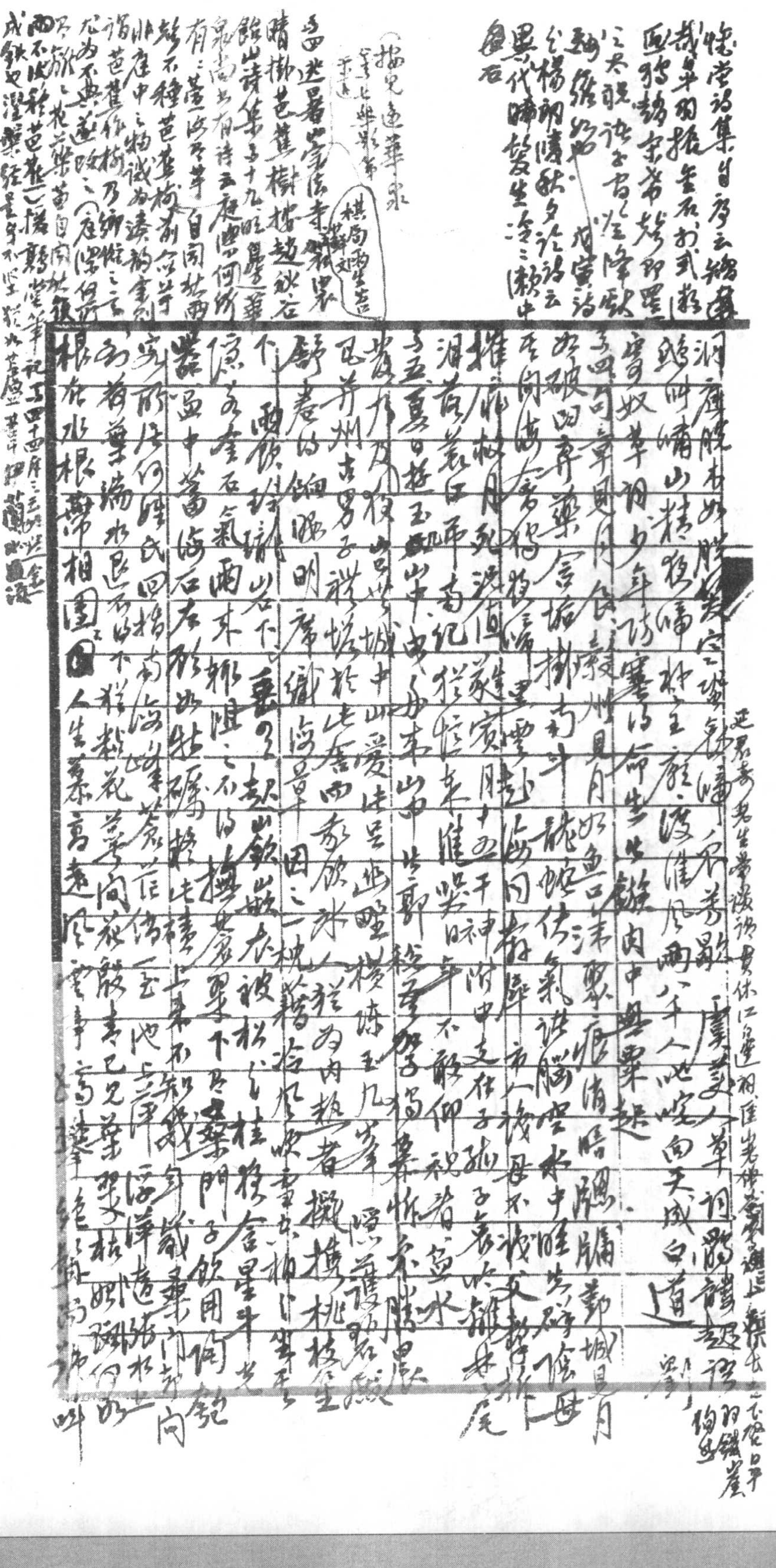
但又筆有斂[illegible]力[illegible]柳州也[illegible]不[illegible]

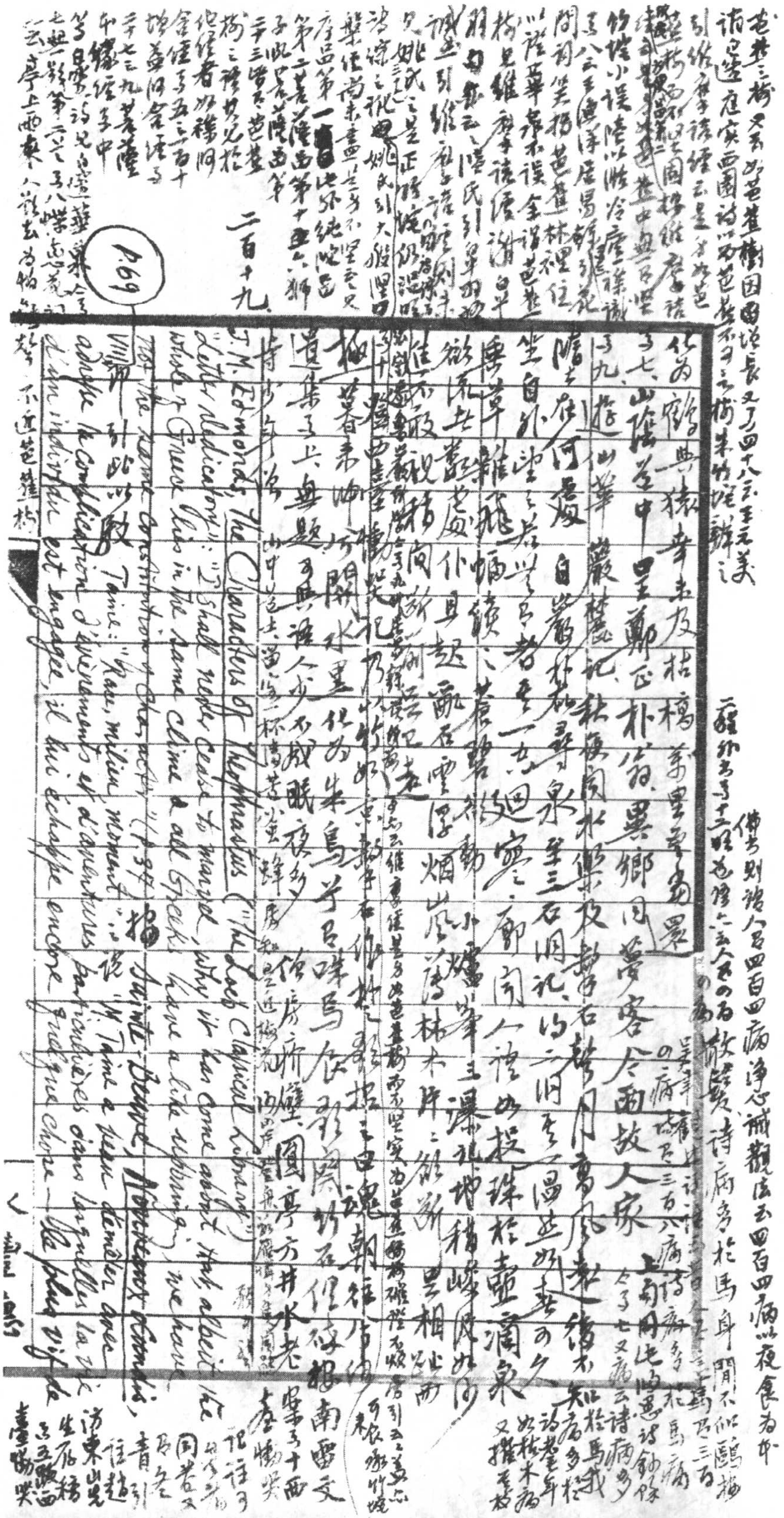
三、慶居行、海[illegible]翻[illegible]草[illegible]白蛇入[illegible]唱[illegible]卵[illegible]屋無屋人

琴婢夜向[illegible]中[illegible]帥來[illegible]雨[illegible]生魚穴[illegible]子[illegible]極[illegible]

[illegible]折[illegible]波日如波鷺白[illegible]月

五古約錄



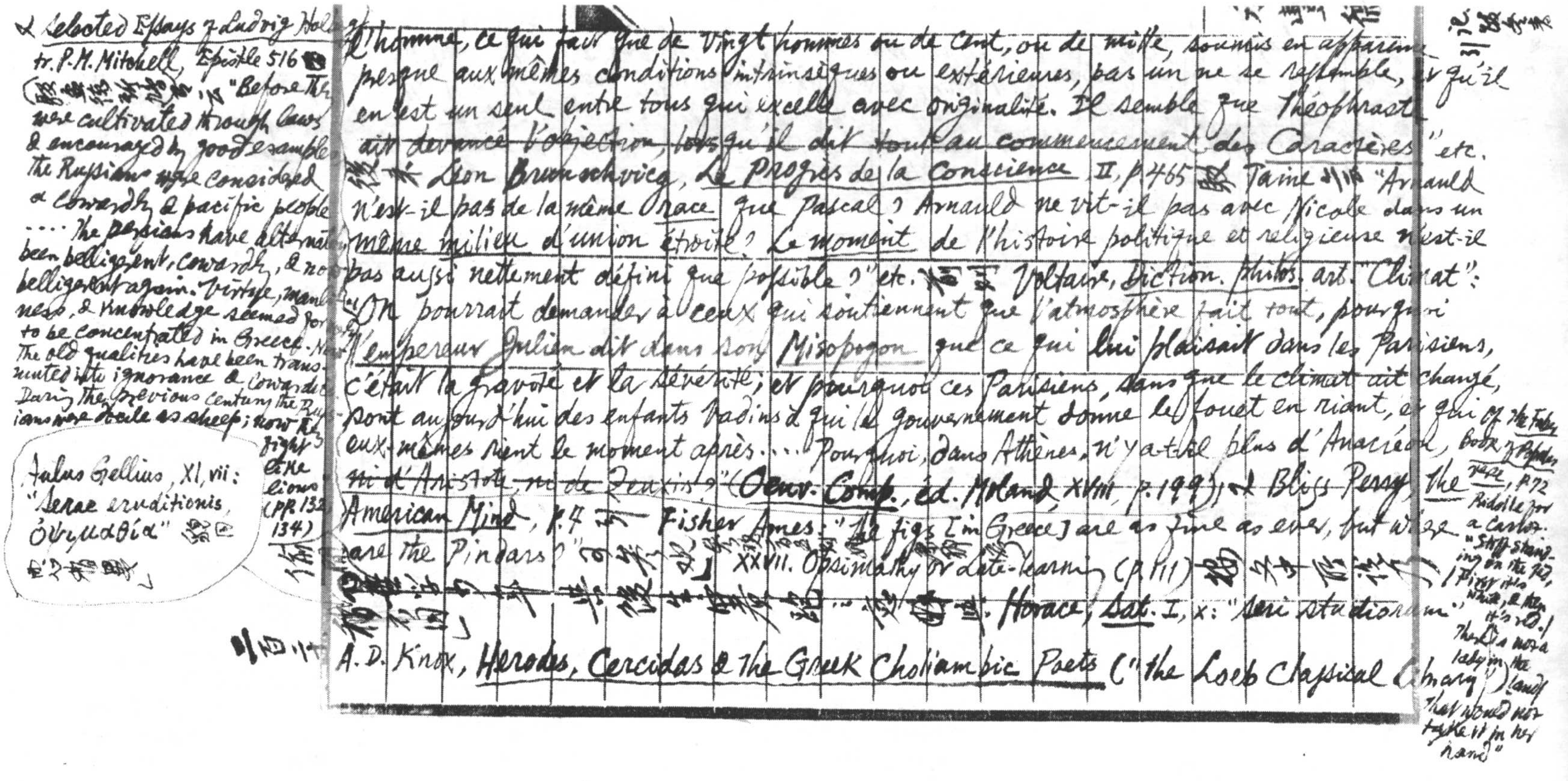


p.69

T. M. Edmonds, The Characters of Theophrastus (The Loeb Classical Library), Letter dedicatory: "I shall never cease to marvel why it has come about that, albeit the whole of Greece lies in the same clime & all Greeks have a like upbringing, we have not the same constitution of character." (p. 37)

Sainte-Beuve, Nouveaux Lundis, VIII: Taine: "Race, milieu, moment" … "M. Taine a beau démêler avec … adapte la complication d'événements et d'aventures particulières dans lesquelles la … d'un individu est engagée, il lui échappe encore quelque chose — le plus vif de …"

二百十九



[illegible]

l'homme, ce qui fait que de vingt hommes ou de cent, ou de mille, soumis en apparence presque aux mêmes conditions intrinsèques ou extérieures, pas un ne se ressemble, et qu'il en est un seul entre tous qui excelle avec originalité. Il semble que Théophraste ait devancé l'objection, lorsqu'il dit tout au commencement des Caractères" etc. [illegible] Léon Brunschvicg, Le Progrès de la Conscience II, p.465 [illegible] Taine [illegible] "Arnauld n'est-il pas de la même race que Pascal? Arnauld ne vit-il pas avec Nicole dans un même milieu d'union étroite? Le moment de l'histoire politique et religieuse n'est-il pas aussi nettement défini que possible?" etc. [illegible] Voltaire, Diction. philos. art. "Climat": "On pourrait demander à ceux qui soutiennent que l'atmosphère fait tout, pourquoi l'empereur Julien dit dans son Misopogon que ce qui lui plaisait dans les Parisiens, c'était la gravité et la sévérité; et pourquoi ces Parisiens, sans que le climat ait changé, sont aujourd'hui des enfants badins à qui le gouvernement donne le fouet en riant, et qui eux-mêmes rient le moment après.... Pourquoi, dans Athènes, n'y a-t-il plus d'Anacréon, ni d'Aristote, ni de Zeuxis?" (Oeuv. Comp., ed. Moland, XVIII, p.199); & Bliss Perry, The American Mind, p.4 [illegible] Fisher Ames: "The figs [in Greece] are as fine as ever, but where are the Pindars?" 可参观。[illegible] XXVII. Opsimathy or Late-learning (p.111) [illegible] Horace, Sat. I, x: "seri studiorum" [illegible]

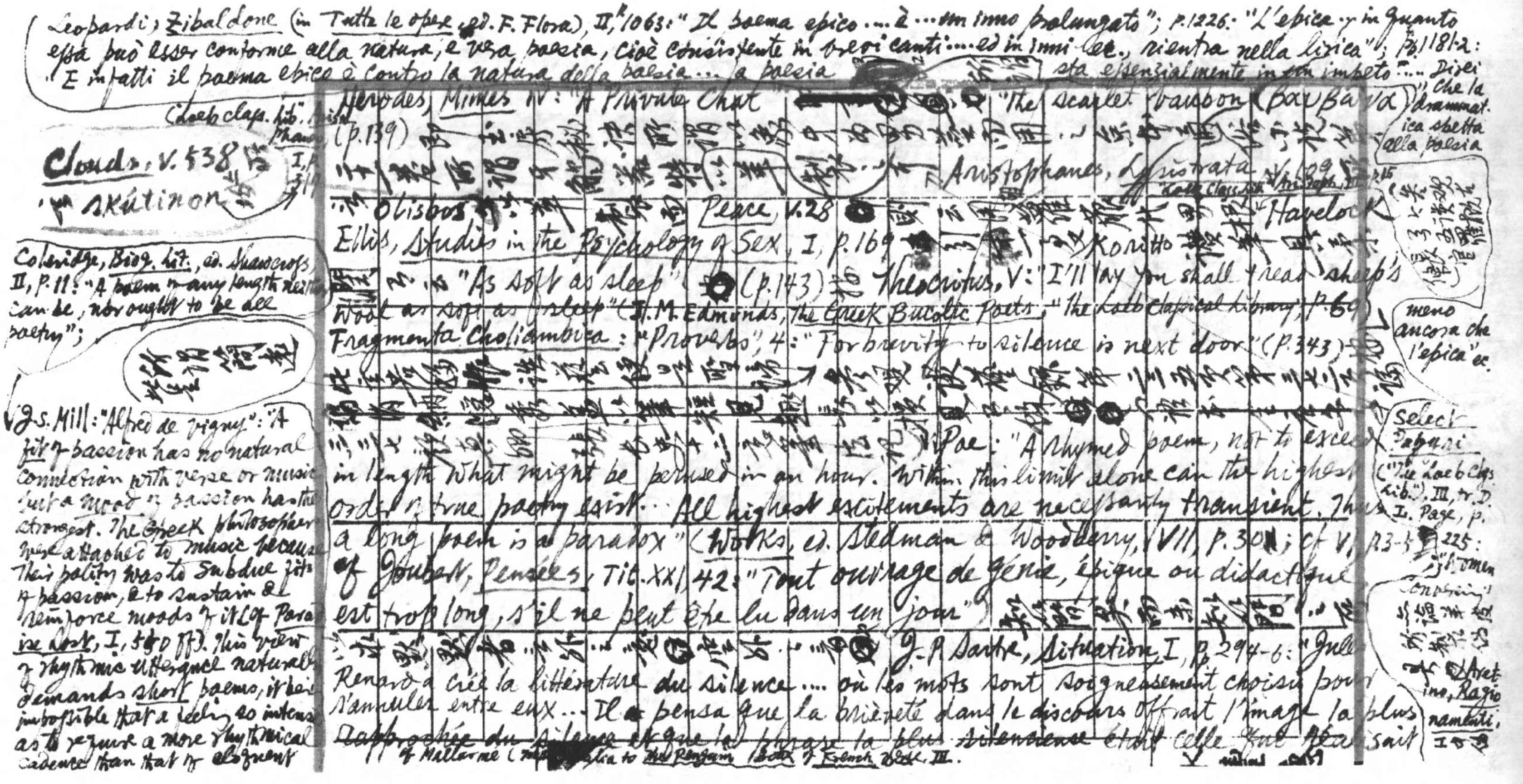
A.D. Knox, Herodes, Cercidas & the Greek Choliambic Poets ("the Loeb Classical Library")

又 Selected Essays of Ludvig Holberg tr. P.M. Mitchell, Epistle 516 [illegible] "Before they were cultivated through laws & encouraged by good example the Russians were considered a cowardly & pacific people .... The Persians have alternately been belligerent, cowardly, & now belligerent again. Virtue, manliness, & knowledge seemed formerly to be concentrated in Greece. Now the old qualities have been transmuted into ignorance & cowardice. During the previous century the Russians were docile as sheep; now they fight like lions" (pp.132–134)

Aulus Gellius, XI, vii: "serae eruditionis, ὀψιμαθία" [illegible]

二百六十

Cf. The Folk Book of Popular Verse, p.72 Riddle for a Castor: "Stiff standing on the bed, / First it's white, & then it's red. / There is not a lady in the land / that would not take it in her hand"



(Leopardi, Zibaldone (in Tutte le opere, ed. F. Flora), II, 1063: "Il poema epico .... è ... un inno prolungato"; p. 1226: "L'epica, in quanto essa può esser conforme alla natura, e vera poesia, cioè consistente in brevi canti .... ed in inni ec., rientra nella lirica"; pp. 1181-2: "E infatti il poema epico è contro la natura della poesia ... la poesia [illegible] sta essenzialmente in un impeto" .... Direi "che la drammatica spetta alla poesia meno ancora che l'epica" ec.

Herodes, Mimes IV: "A Private Chat" (p. 139) [illegible] "The scarlet baubon (βαυβών)" [illegible] Aristophanes, Lysistrata, V. 109 ("Loeb Class. Lib." Aristophanes III, p. 15) [illegible] olisbos [illegible] Peace, V. 28 [illegible] "Havelock Ellis, Studies in the Psychology of Sex, I, p. 169 [illegible] Konitto [illegible]

[illegible] "As soft as sleep" (p. 143) [illegible] Theocritus, V: "I'll lay you shall tread sheep's wool as soft as sleep" (J. M. Edmonds, The Greek Bucolic Poets, "The Loeb Classical Library", p. 69)

Fragmenta Choliambica: "Proverbs", 4: "For brevity to silence is next door" (p. 343) [illegible]

[illegible] Poe: "A rhymed poem, not to exceed in length what might be perused in an hour. Within this limit alone can the highest order of true poetry exist ... All highest excitements are necessarily transient. Thus a long poem is a paradox" (Works, ed. Stedman & Woodberry, VII, p. 30; cf. V, p. 3-5) [illegible] of Joubert, Pensées, Tit. XXI, 42: "Tout ouvrage de génie, épique ou didactique est trop long, s'il ne peut être lu dans un jour" [illegible]

[illegible] J.-P. Sartre, Situation I, pp. 294-6: "Jules Renard a créé la littérature du silence .... où les mots sont soigneusement choisis pour s'annuler entre eux ... Il a pensé que la brièveté dans le discours offrait l'image la plus rapprochée du silence et que la phrase la plus silencieuse était celle qui se taisait" [illegible]

[illegible] of Mallarmé ([illegible] to The Penguin Book of French Verse, III.

("Loeb Class. Lib." Aristophanes, I, p. 3[illegible]) Clouds, V. 538 [illegible] skutinon [illegible]

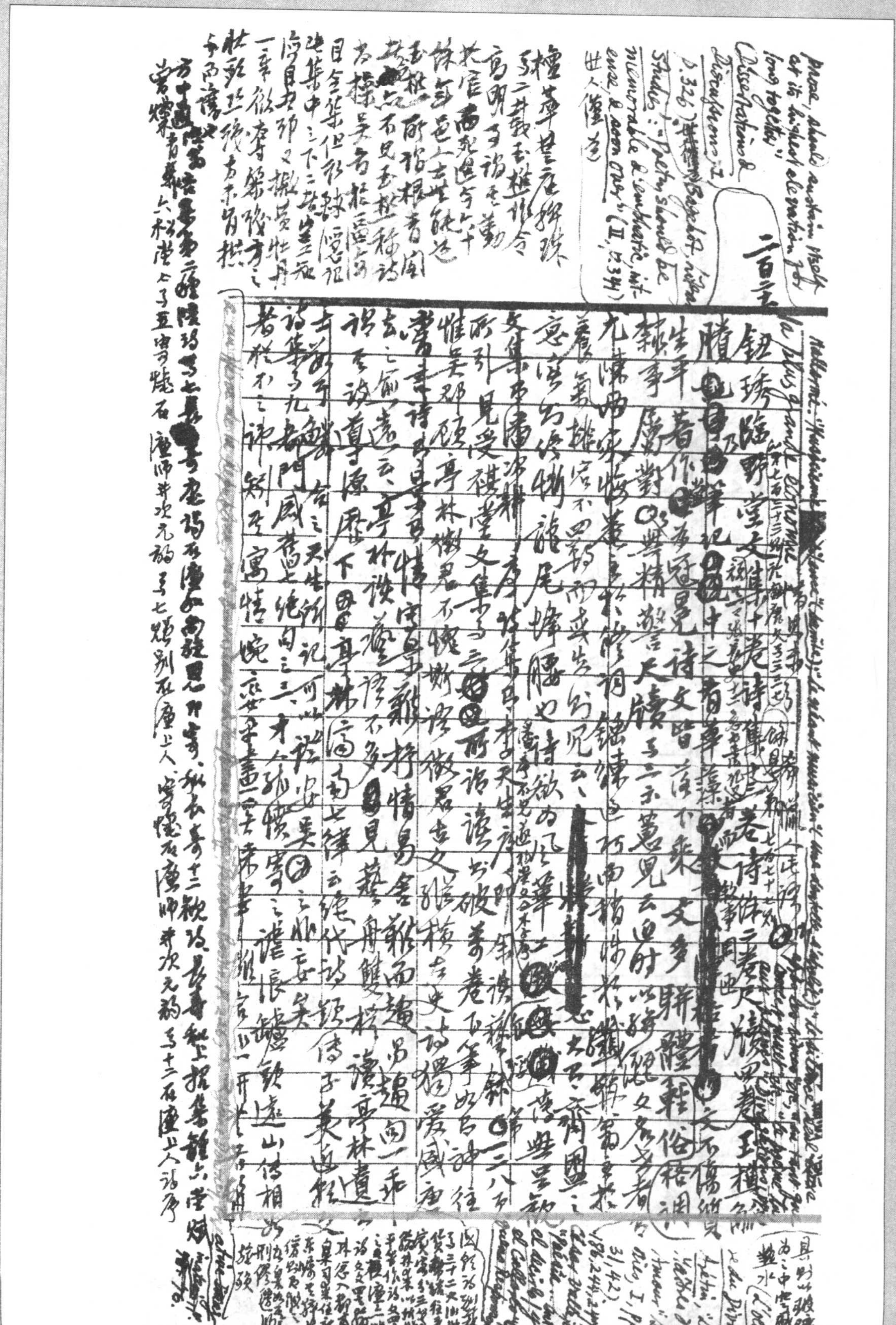
Coleridge, Biog. Lit., ed. Shawcross, II, p. 11: "A poem of any length neither can be, nor ought to be all poetry";

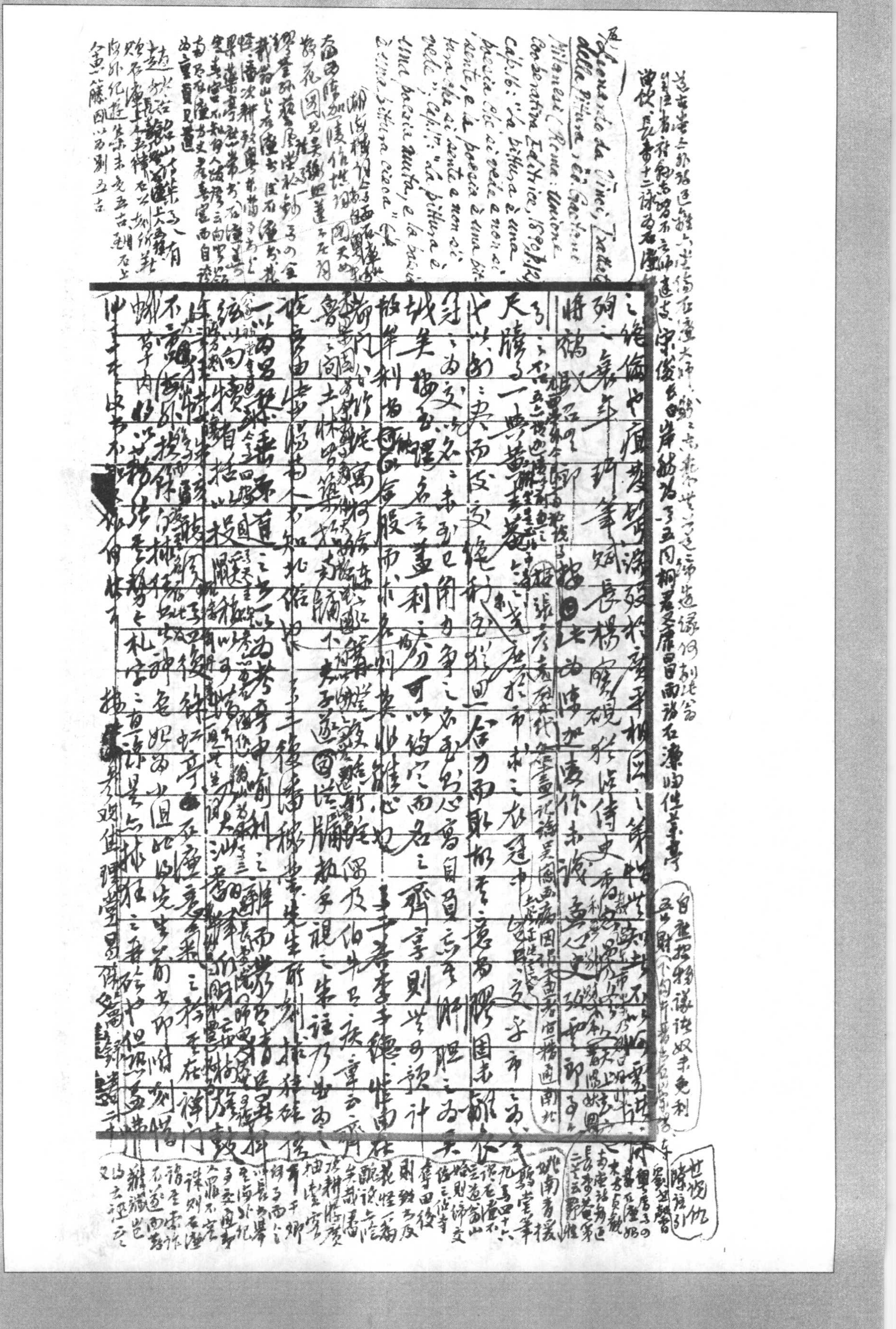
所謂簡遠 [illegible]

J. S. Mill: "Alfred de Vigny": "A fit of passion has no natural connection with verse or music; but a mood of passion has the strongest. The Greek philosophers were attached to music because their policy was to subdue fits of passion, & to sustain & reinforce moods of it (cf. Paradise Lost, I, 550 ff.). This view of rhythmic utterance naturally demands short poems, it being impossible that a feeling so intense as to require a more rhythmical cadence than that of eloquent

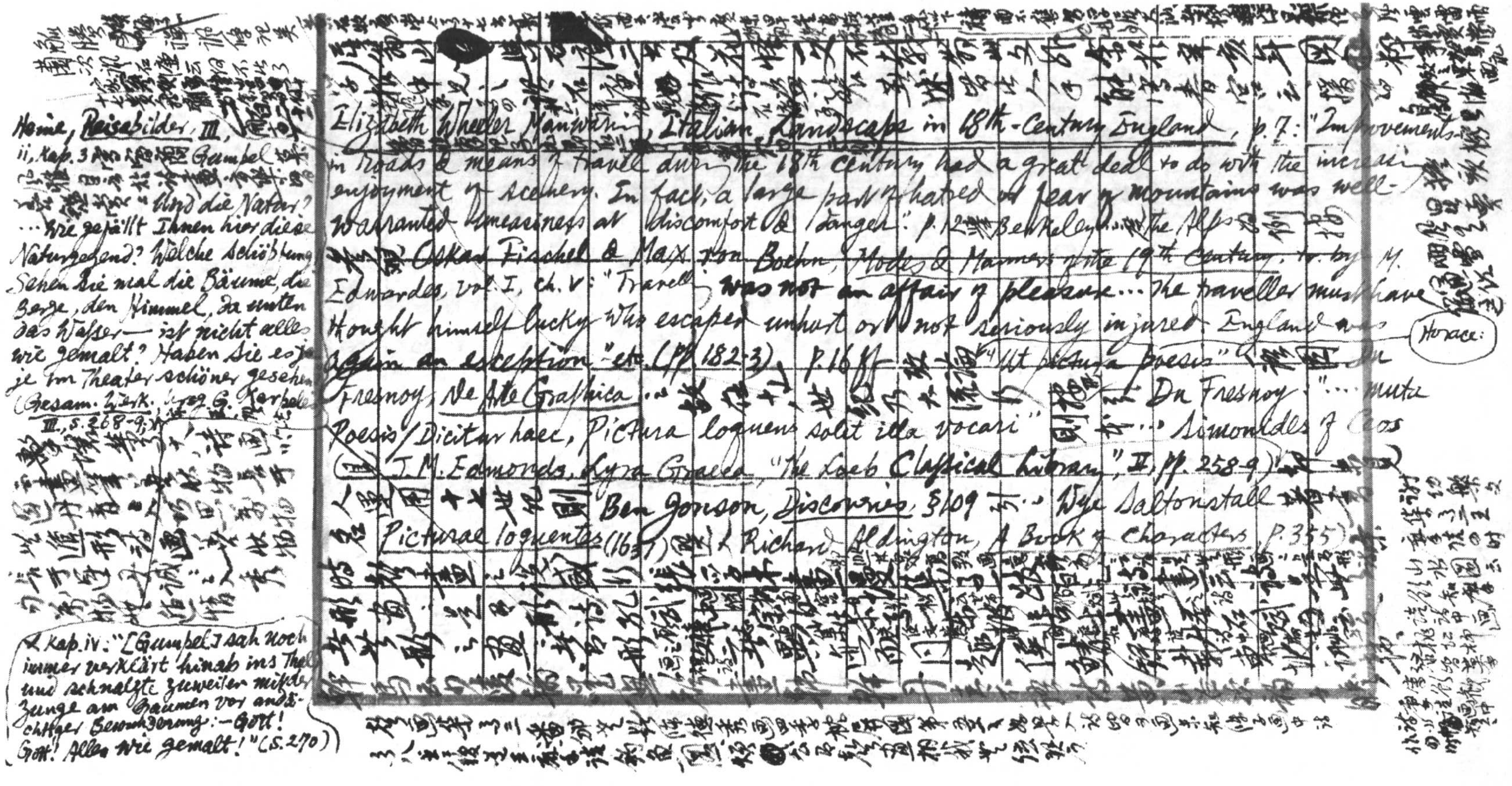
Select Papyri ("The Loeb Class. Lib."), III, tr. D. L. Page, p. 225: [illegible]

[illegible] Aretino, Ragionamenti, [illegible]





Leonardo da Vinci, *Trattato della Pittura*, ed. Gaetano Milanesi (Roma: Unione Cooperativa Editrice, 1890), p. 12, cap. 16: "La pittura è una poesia che si vede e non si sente, e la poesia è una pittura che si sente e non si vede"; cap. 17: "La pittura è una poesia muta, e la poesia è una pittura cieca."

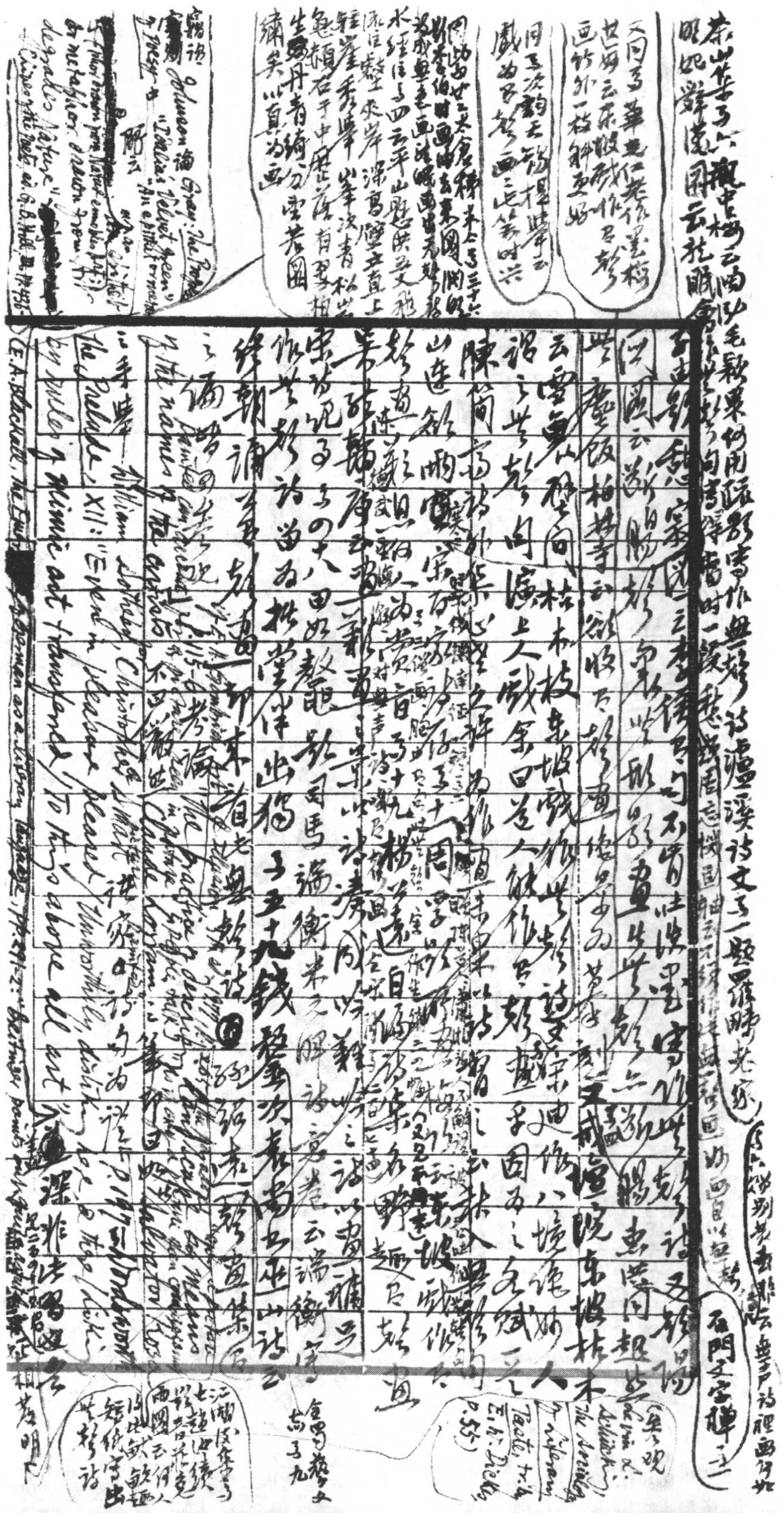


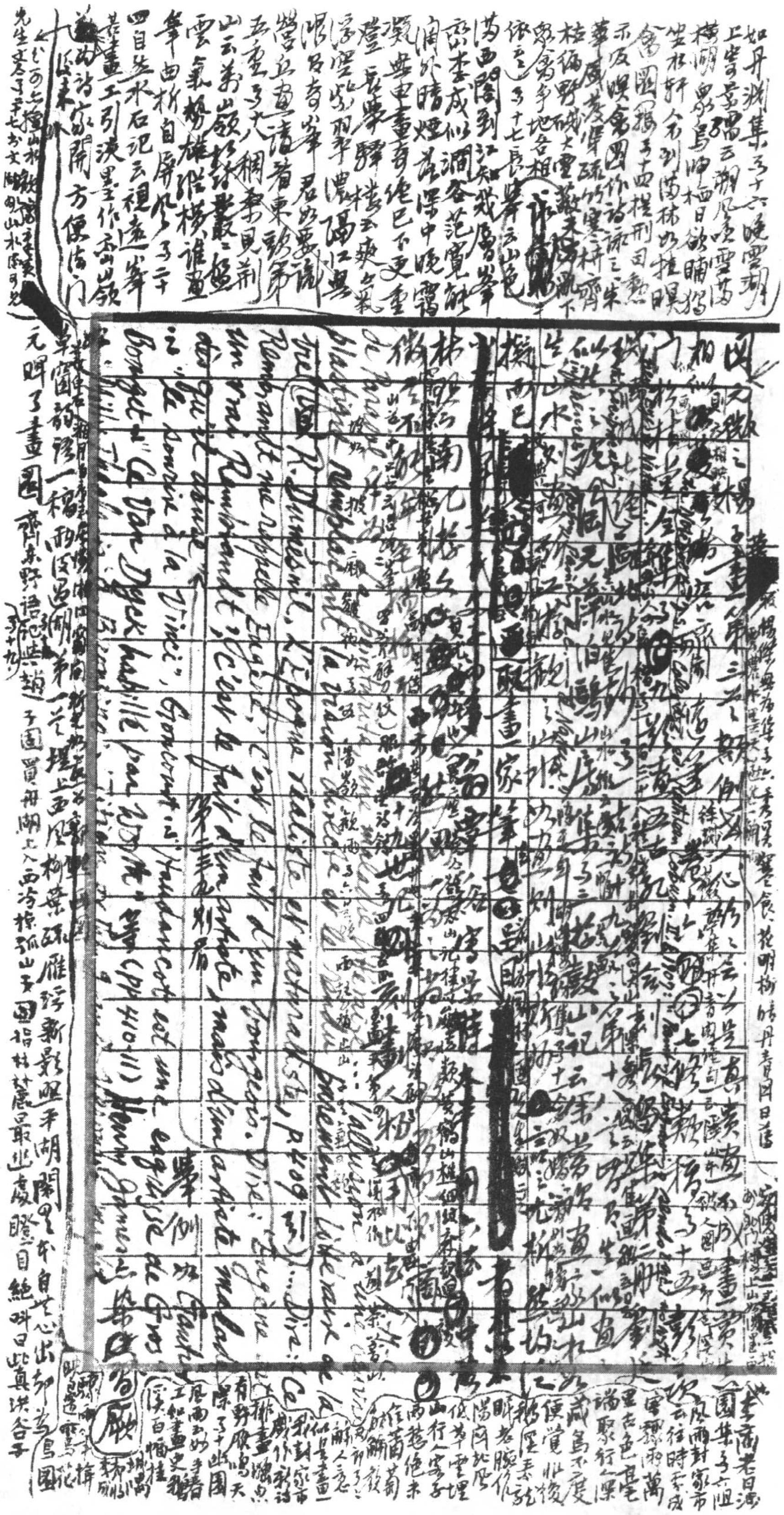
Heine, Reisebilder, III, ii, Kap. 3 … Gumpel … "Und die Natur? … Wie gefällt Ihnen hier diese Naturgegend? Welche Schöpfung! Sehen Sie mal die Bäume, die Berge, den Himmel, da unten das Wasser — ist nicht alles wie gemalt? Haben Sie es je im Theater schöner gesehen" (Gesam. Werk. hrsg. G. Karpeles III, S. 268-9;

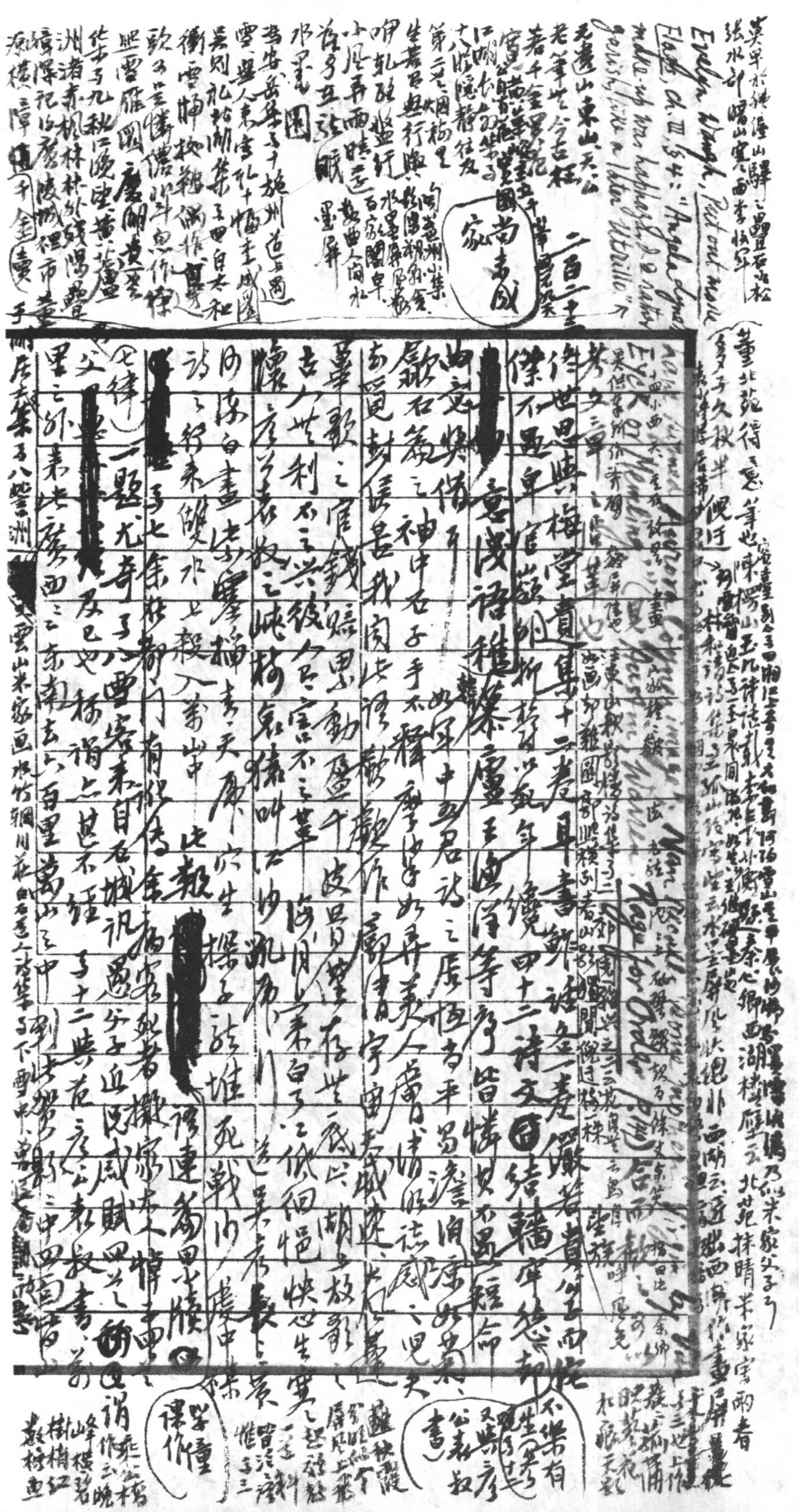
… Kap. iv: "[Gumpel] sah noch immer verklärt hinab ins Thal und schnalzte zuweilen mit der Zunge am Gaumen vor andächtiger Bewunderung: — Gott! Gott! Alles wie gemalt!" (S. 270)

Elizabeth Wheeler Manwaring, Italian Landscape in 18th-Century England, p. 7: "Improvements in roads & means of travel during the 18th century had a great deal to do with the increasing enjoyment of scenery. In fact, a large part of hatred of fear of mountains was well-warranted uneasiness at discomfort & danger": p. 12 … Berkeley … the Alps … Oskar Fischel & Max von Boehn, Modes & Manners of the 19th Century, tr. by M. Edwardes, Vol. I, ch. v: "Travelling was not an affair of pleasure … The traveller must have thought himself lucky who escaped unhurt or not seriously injured. England was again an exception" etc. (pp. 182-3). p. 16 ff. … "Ut pictura poesis" … Du Fresnoy, De Arte Graphica … Du Fresnoy "… muta Poesis / Dicitur haec, Pictura loquens solet illa vocari" … Simonides of Ceos (… J. M. Edmonds, Lyra Graeca, "The Loeb Classical Library", II, pp. 258-9) … Ben Jonson, Discoveries, §109 … Wye Saltonstall, Picturae loquentes (1631) … Richard Aldington, A Book of Characters, p. 355)

Horace:

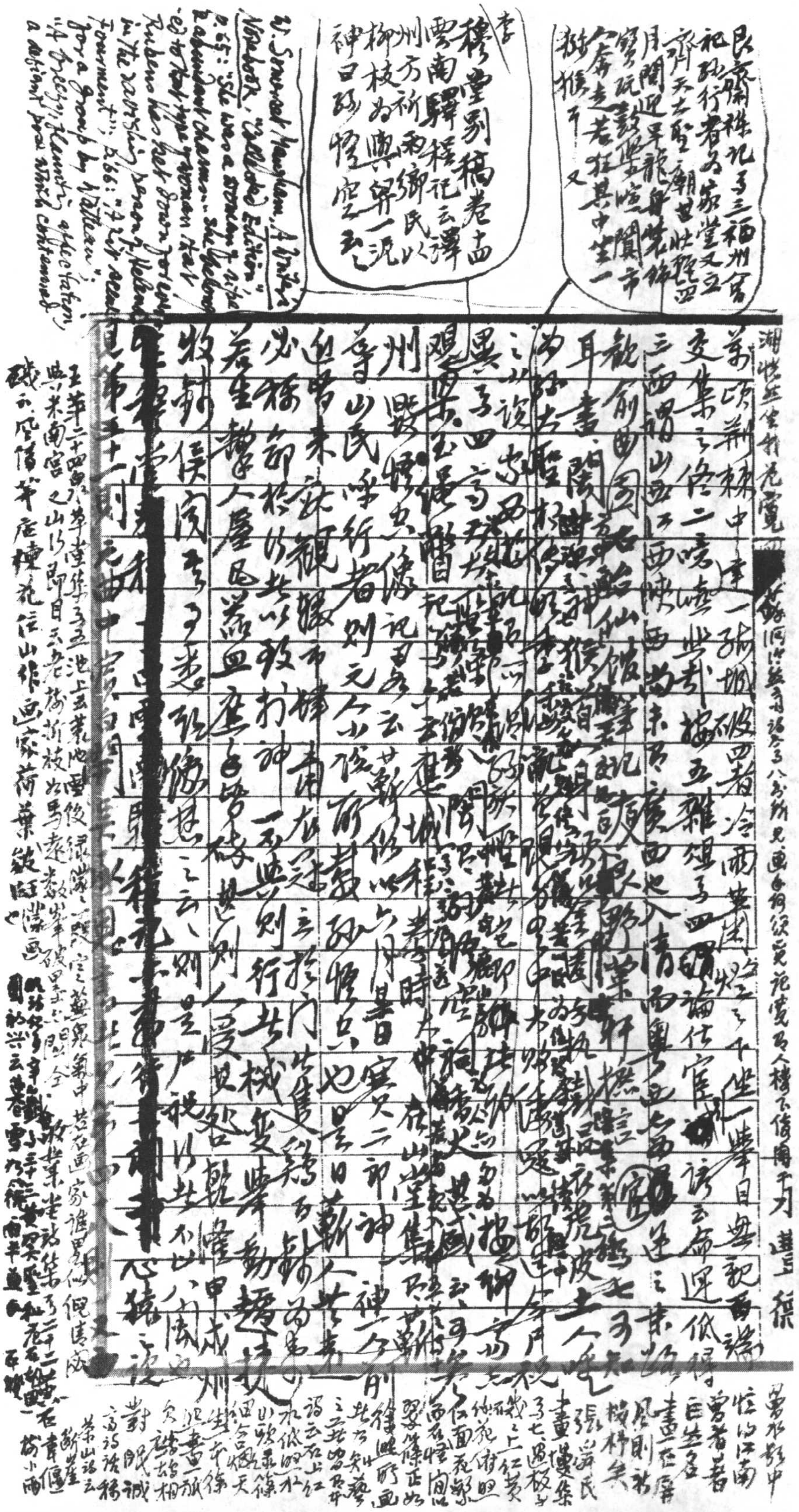


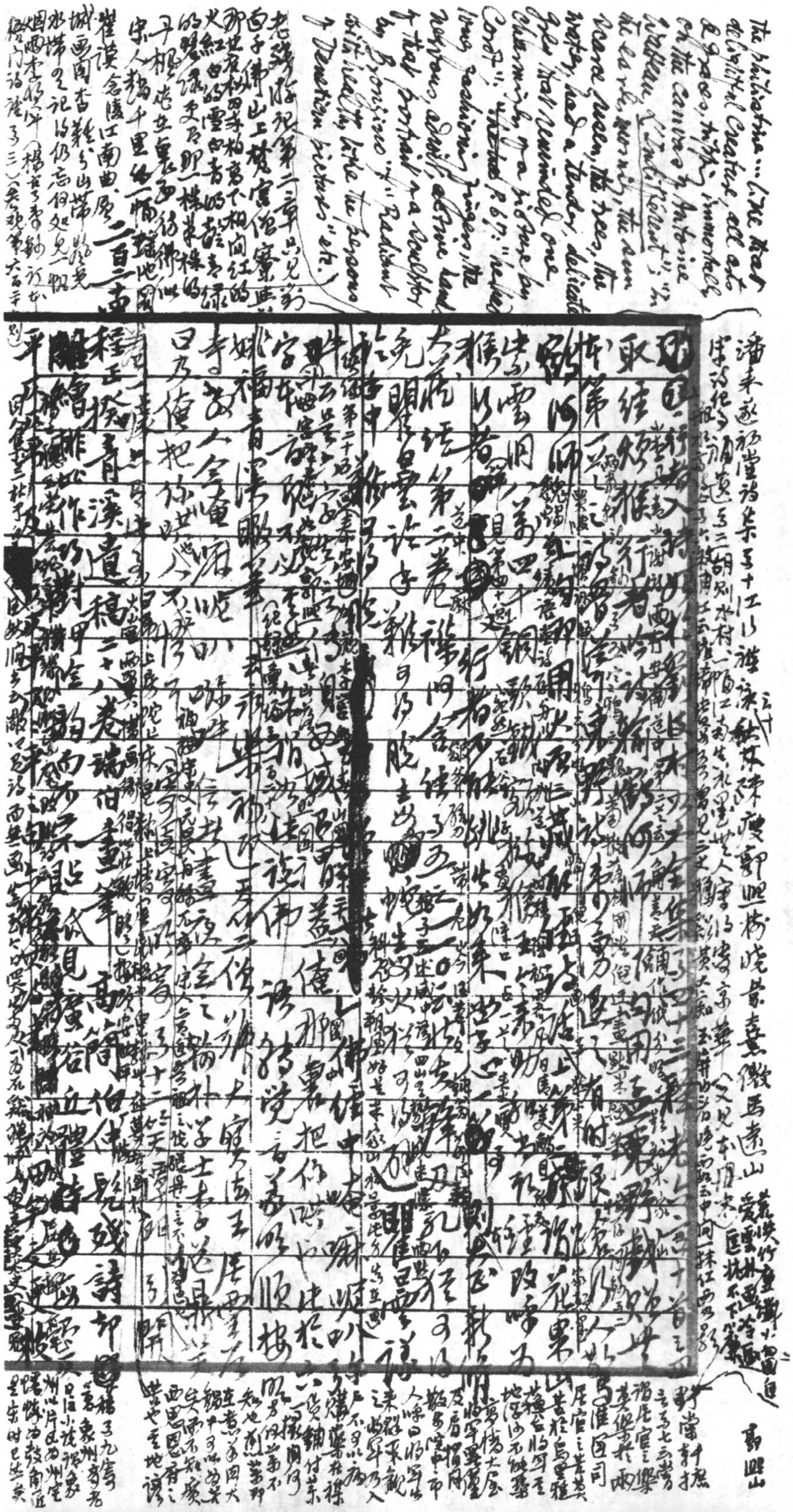


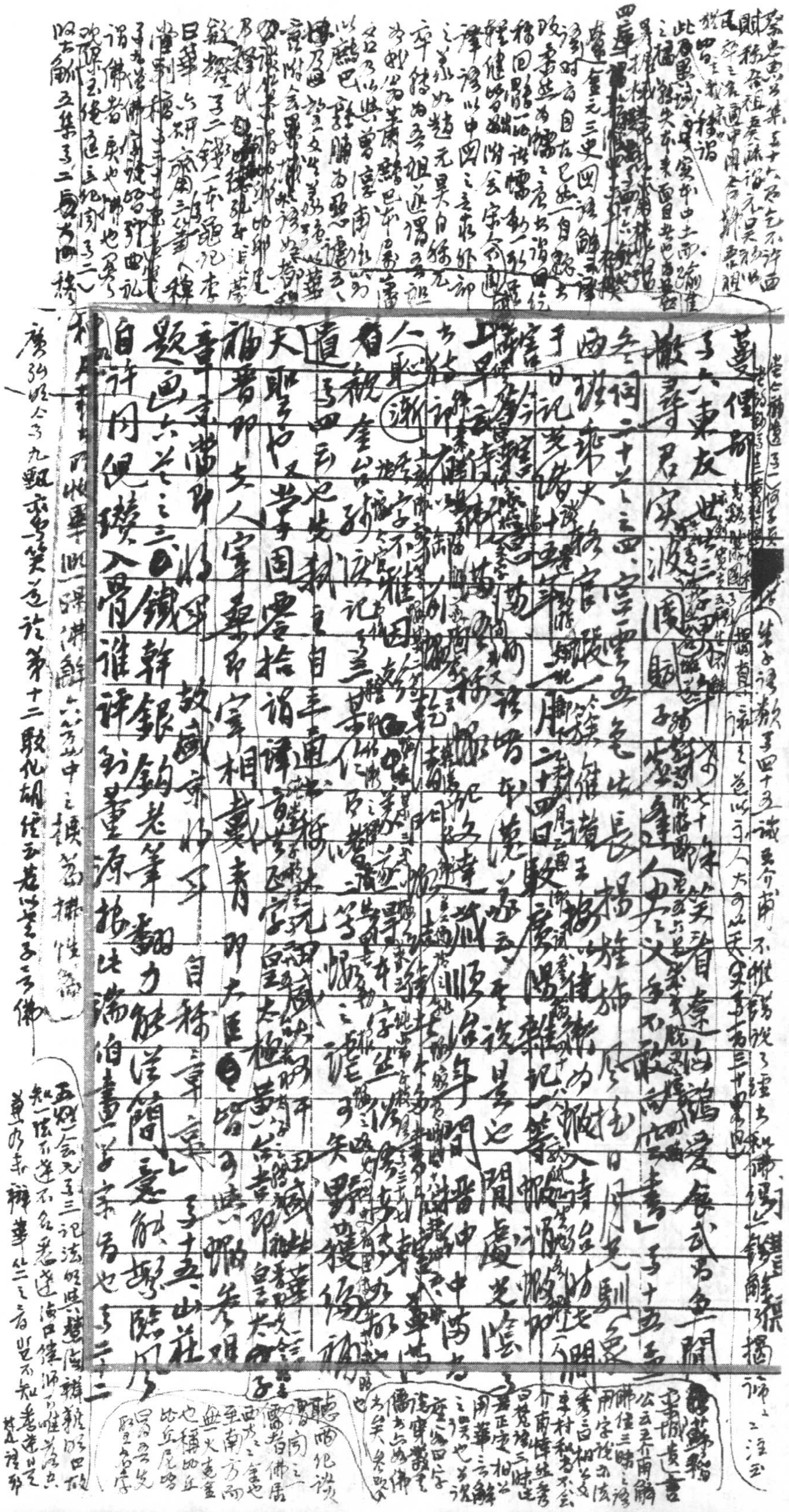


Evelyn Waugh, Put out More Flags, ch. III, §4: "Angela Lyne ... made-up was haphazardly ... garish, like a later Utrillo."

[redacted] [redacted] [redacted] [redacted] [redacted]







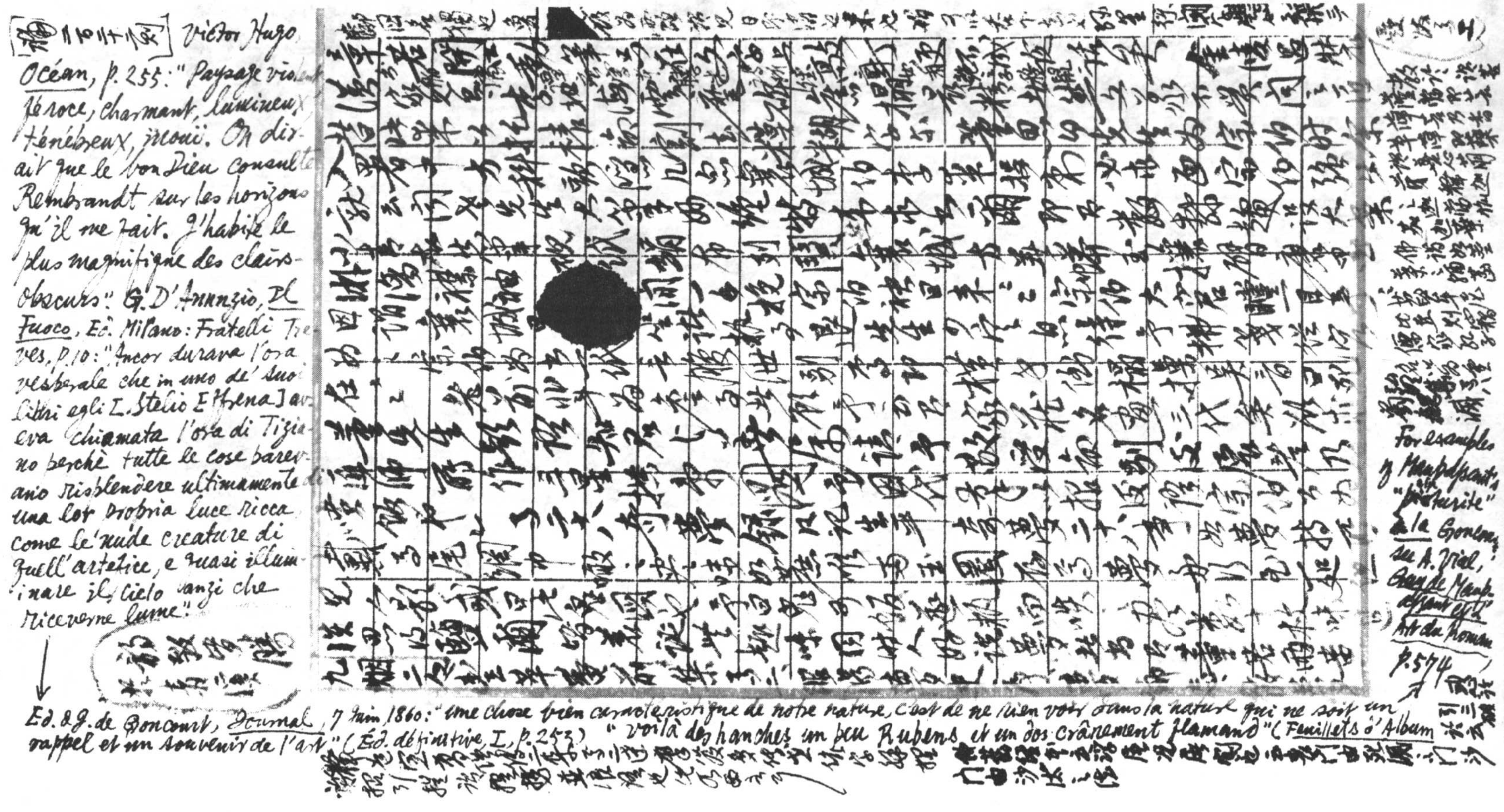
題目曰 [illegible] 詩文 [illegible] 一 [illegible] 日文有 [illegible]

亭指畫云：無多一筆，不少一筆，意多則筆減，何也，意在筆 [illegible]

先到處，留筆 [illegible] 濃 [illegible] 刻劃形似，生氣傳矣。（三十四）

[illegible] 畫冊云：畫已 [illegible] 減乃許 [illegible] 非論境界 [illegible] 宋人千丘萬壑 [illegible]

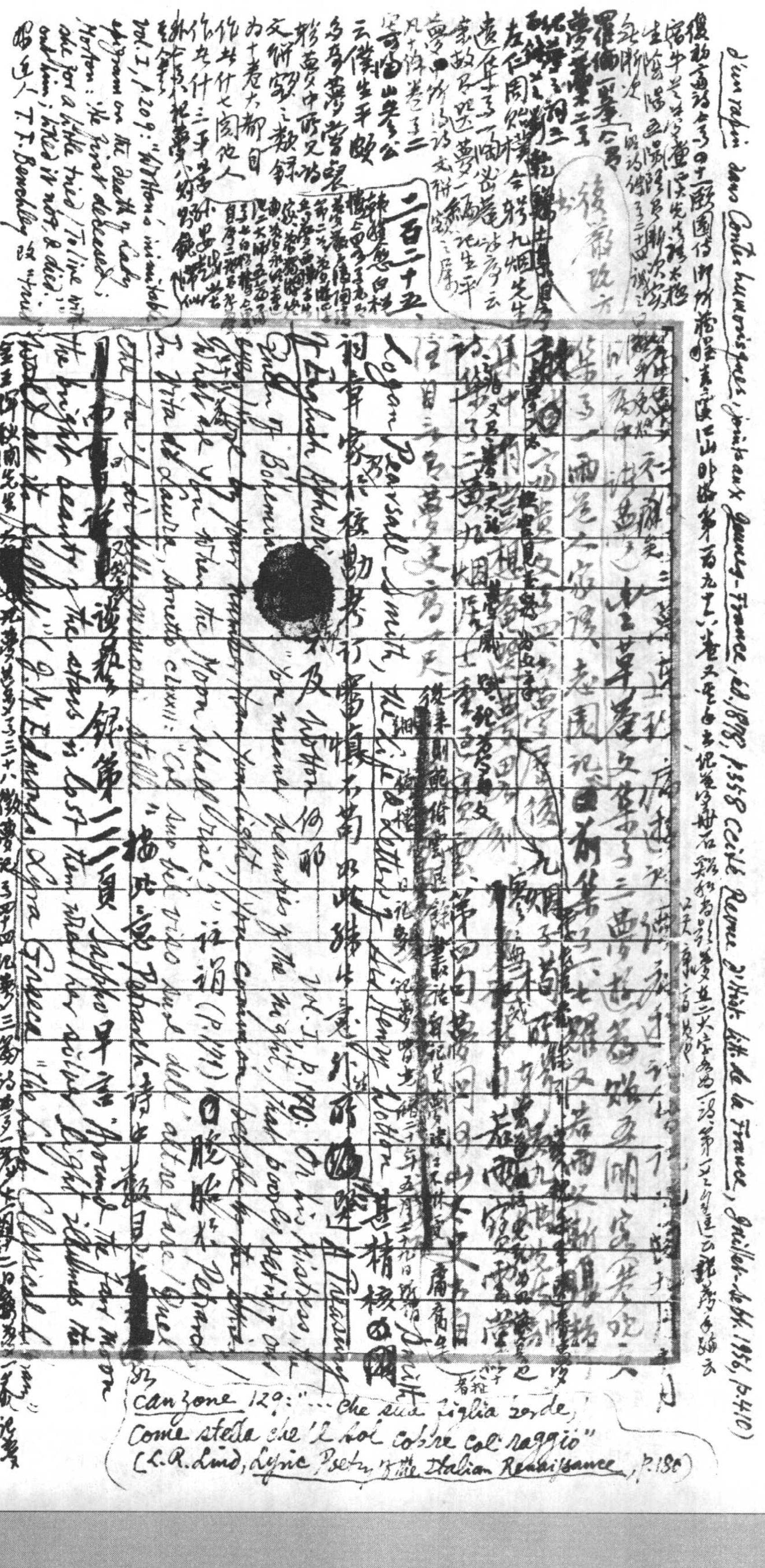
[illegible]



[補二百二十頁] Victor Hugo, *Océan*, p. 255: "Paysage violent, féroce, charmant, lumineux, ténébreux, inouï. On dirait que le bon Dieu consulte Rembrandt sur les horizons qu'il me fait. J'habite le plus magnifique des clairs-obscurs". G. D'Annunzio, *Il Fuoco*, Ed. Milano: Fratelli Treves, p. 10: "Ancor durava l'ora vesperale che in uno de' suoi libri egli [i.e. Stelio Effrena] aveva chiamata l'ora di Tiziano perchè tutte le cose parevano risplendere ultimamente di una lor propria luce ricca, come le nude creature di quell'artefice, e quasi illuminare il cielo anzi che riceverne lume".

Ed. & J. de Goncourt, *Journal*, 7 Juin 1860: "une chose bien caractéristique de notre nature, c'est de ne rien voir dans la nature qui ne soit un rappel et un souvenir de l'art" (Éd. définitive, I, p. 253) "voilà des hanches un peu Rubens et un dos crânement flamand" (*Feuillets d'Album*

For examples of Maupassant's "picturalité" à la Goncourt, see A. Vial, *Guy de Maupassant et l'Art du Roman*, p. 574

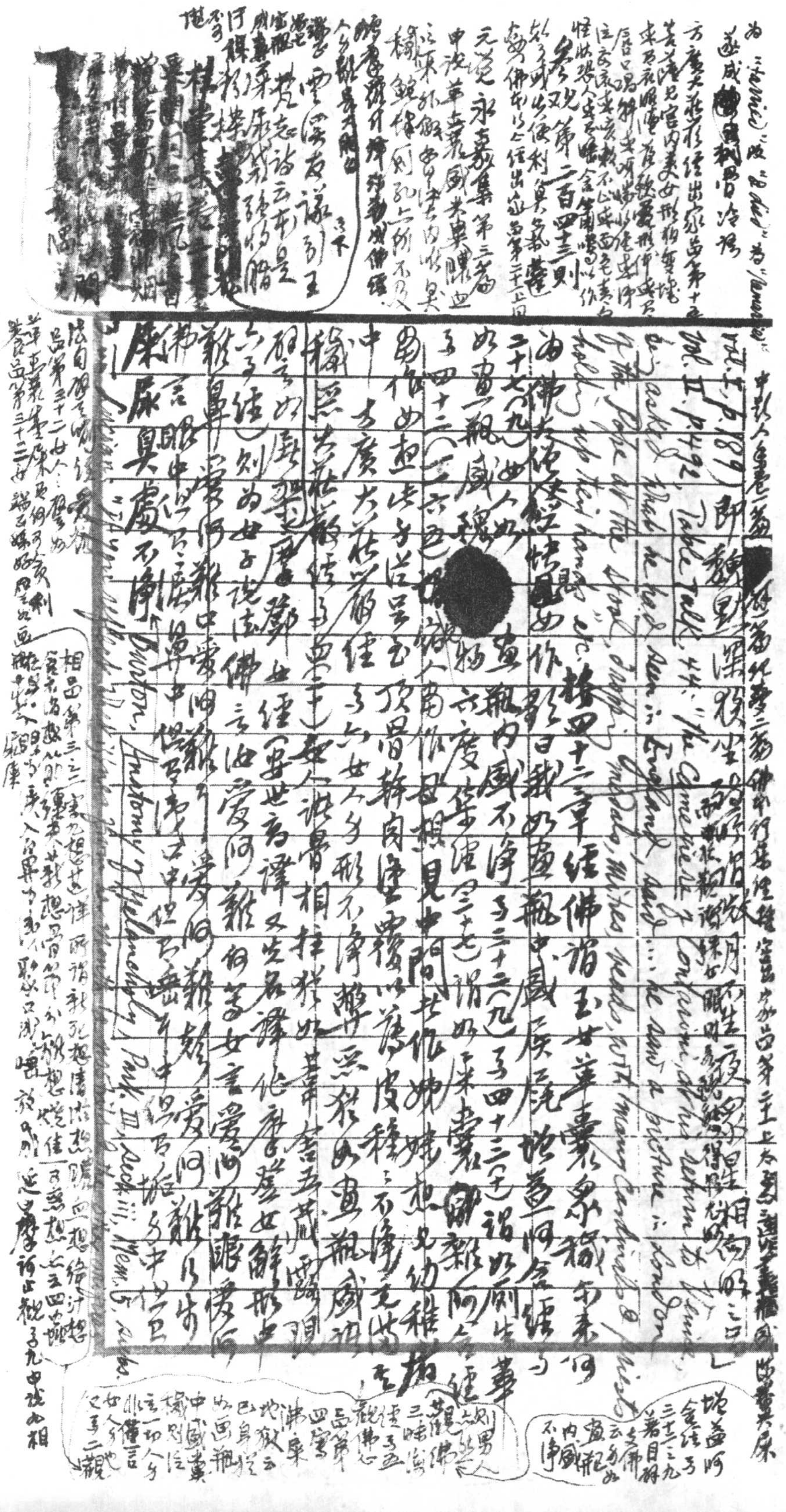


d'un rapin dans Contes humoristiques, joints aux Jeunes-France, éd. 1878, p. 358 (cité Revue d'Hist. litt. de la France, juillet-sept. 1956, p. 410)

二百二十五

vol. I, p. 209: "Wotton's inimitable epigram on the death of Lady Morton: 'He first deceased; she for a little tried / To live without him; liked it not, & died.'" T. F. Bensley

Canzone 129: "…che sua figlia verde,
Come stella che 'l sol copre col raggio"
(L. R. Lind, Lyric Poetry of the Italian Renaissance, p. 180)



Lucretius, On the Nature of Things, IV [illegible] A. G. Monroe

Charles Sorel, ~~Histoire comique de Francion~~ [illegible]

Liv. II: La servante à Valderan: "Vous prenez donc Laurette pour une Deité? Voulez-vous voir ce qui est dans sa chaise percée, et si vous aurez bien le courage d'en manger: Ce n'est point du Nectar ni de Maistre Ambroise" (éd. Emile Roy, I, p. 112) [illegible] Plutarch [illegible]

"His foul imagination links / Each dame he sees with all her stinks."

[illegible] German idiom for going to the [illegible] so ist ihm etwas Menschliches begegnet [illegible]

Plutarch, "Sayings of Kings & Commanders", 182 [illegible] "Isis & Osiris", 360 [illegible]: When Hermodotus in his poems wrote of him as 'the Offspring of the Sun,' Antigonus said 'The slave who attends to my chamber-pot is not conscious of that!'" (Moralia, tr. by F. C. Babbitt, "The Loeb Classical Library", III, p. 18~~2~~7; V, p. 59) [illegible] Plutarch: "Life of Alexander", 22: "~~He used to~~ say that sleep & sexual

Croce, Frammenti di Etica, p. 27: "I rozzi o ingenui medici e naturalisti, che mettono bocca in tali delicate faccende [i.e. che si pensa di eseguire illuministicamente una "riduzione scientifica" dell'amore], si comportano press'a poco come chi, a un animo rapito dalla bellezza di [illegible] un verso, prendesse a dimostrare che non è il caso di scaldarsi tanto, perchè quel verso non è poi altro che un accozzo di suoni, una serie di sillabe con certe pause e certi accenti, la cui ricetta si trova nei trattati di metrica" [illegible]

[illegible] of her body you will say that you have never seen worse filth"; Buchanan: "My lovely mistress... is vili vilior aestimata caeno"; Chrysostom: "When thou seest a fair & beautiful person... bethink with thyself that it is but earth thou lovest, ~~mere excrement~~... within she is full of filthy phlegm" ("Everyman's Library", Vol. III, p. 208, p. 212) 中世紀僧侶尤[illegible] Remy de Gourmont, Le Latin Mystique, pp. 30-32, [illegible] Odon de Cluny: "Corporea pulchritudo in pelle solummodo constat... ~~Et si nec extremis digitis flegma vel stercus tangere patimur quomodo ipsum~~ stercoris saccum amplecti desideramus!"; Anselme de Canterbury: "Carnes quas sordes contegat alba cutis!" [illegible] Swift: "The Lady's Dressing Room": "Thus finishing his grand survey, ~~The swain disgusted~~ slunk away, / Repeats in his amorous fits, / 'Oh! Caelia, Caelia, Caelia shits!'" (A. Chalmers, English Poets, vol. XI, p. 507)

[illegible] Menschliches begegnet [illegible] Ch. Friedrich, Moderne [illegible] Idiomatik [illegible]

[illegible] I, [illegible] p. 52: "[illegible] egual a me" [illegible]

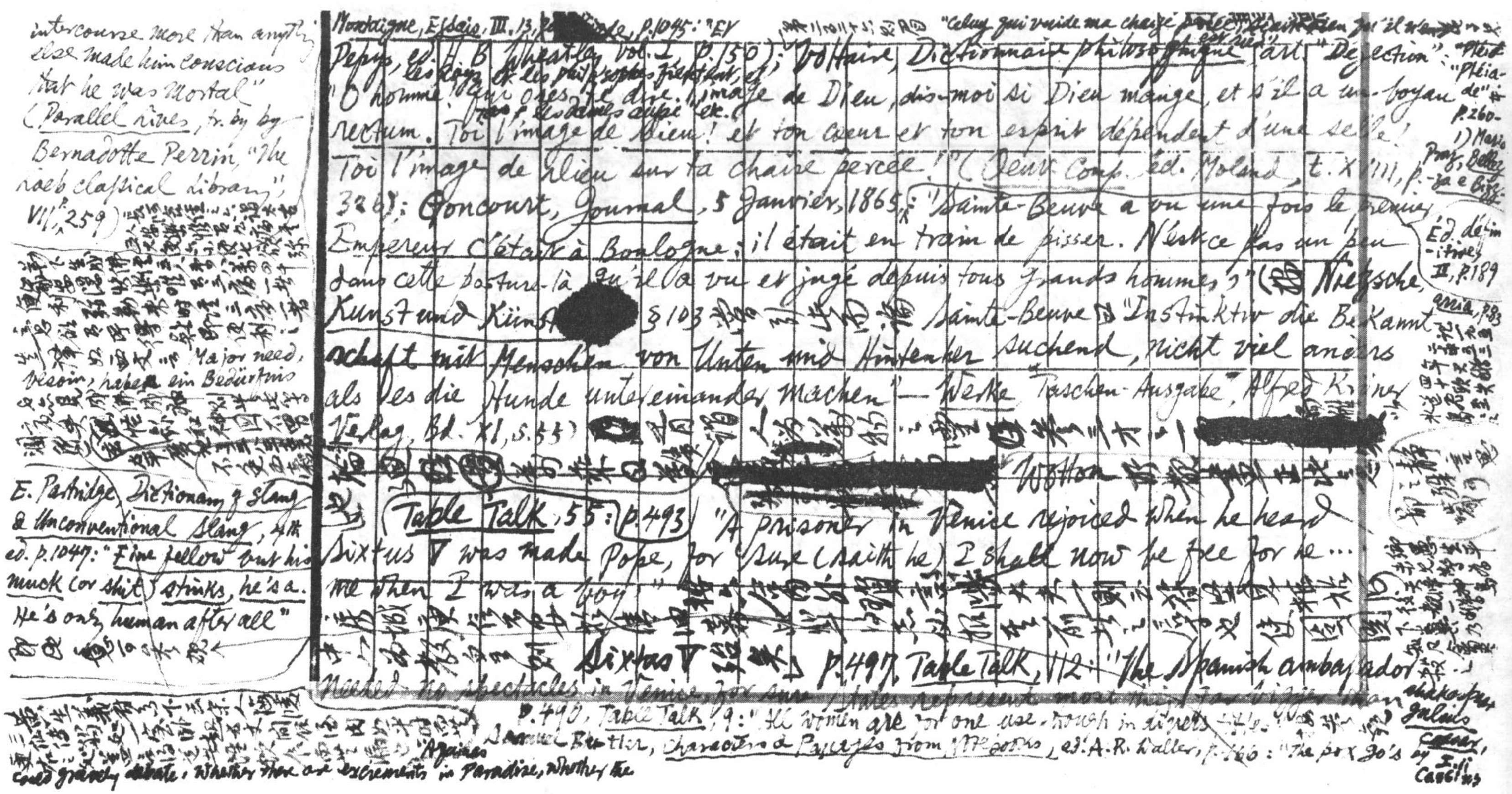
[illegible]

[illegible] Rabelais, Gargantua et Pantagruel, Liv. IV, ch. 60: "Et comme le Roy Antigonus respondit à un nommé ~~poete~~ Hermodotus (qui l'appeloit en ses poesies Dieu et filz du Soleil), disant: 'Mon lasanophore le nie'; ainsi Gaster renvoyoit ces Matagotz à sa selle persée voir, considerer, philosopher et contempler quelle divinité ils trouvoient en sa matière fecale"; Pepys, May 25, 1660: "A dog that the King [Charles II] loved [dirtied] the boat, which made us laugh, & methink that a king & all that belong to him are but just as others are" (The Diary of Samuel [illegible]

Partridge, A Dict. of Catch Phrases, p. 88: "He's a fine fellow, but his muck (shit) stinks": [illegible]

(Oeuv. Compl., ed. G. Plattard, IV, p. 219; p. 320, Erasme: "Lasanum autem matula fictilis est");

(Montaigne, Essais, I, xlii [illegible]



intercourse more than anything else made him conscious that he was mortal" (Parallel Lives, tr. by Bernadotte Perrin, "The Loeb Classical Library", VII, p.259) [illegible]

[illegible] "Major need, besoin, haben ein Bedürfnis" [illegible]

E. Partridge, Dictionary of Slang & Unconventional Slang, 4th ed. p.1047: "Fine fellow but his muck (or shit) stinks, he's a. He's only human after all" [illegible]

Montaigne, Essais, III, 13, [redacted]de, p.1045: "Et [illegible] "Celuy qui vuide ma chaize percée [illegible] il [illegible]

Pepys, ed. H. B. Wheatley, Vol. I, p.150); Voltaire, Dictionnaire philosophique, art. "Dejection": "Ô homme! [illegible] les rois et les philosophes fientent, et les dames aussi" etc. [illegible] l'image de Dieu, dis-moi si Dieu mange, et s'il a un boyau rectum. Toi l'image de Dieu! et ton cœur et ton esprit dépendent d'une selle! Toi l'image de Dieu sur ta chaise percée!" (Œuvr. Comp. éd. Moland, t. XVIII, p. 328); Goncourt, Journal, 5 Janvier, 1865: "Sainte-Beuve a vu une fois le premier Empereur; c'était à Boulogne; il était en train de pisser. N'est-ce pas un peu dans cette posture-là qu'il l'a vu et jugé depuis tous grands hommes?" ([illegible] Nietzsche, Kunst und Künst[redacted] §103 [illegible] Sainte-Beuve [illegible] "Instinktiv die Bekanntschaft mit Menschen von Unten und Hintenker suchend, nicht viel anders als es die Hunde untereinander machen" — Werke "Taschen-Ausgabe", Alfred Kröner Verlag, Bd. XI, S. 55) [illegible] [redacted] [illegible] [redacted] Wotton [illegible] Table Talk, 55: p.493 "A prisoner in Venice rejoiced when he heard Sixtus V was made Pope, for sure (saith he) I shall now be free for he … me when I was a boy." [illegible] Sixtus V [illegible] p.497, Table Talk, 112: "The Spanish ambassador needed no spectacles in Venice, for sure [illegible]

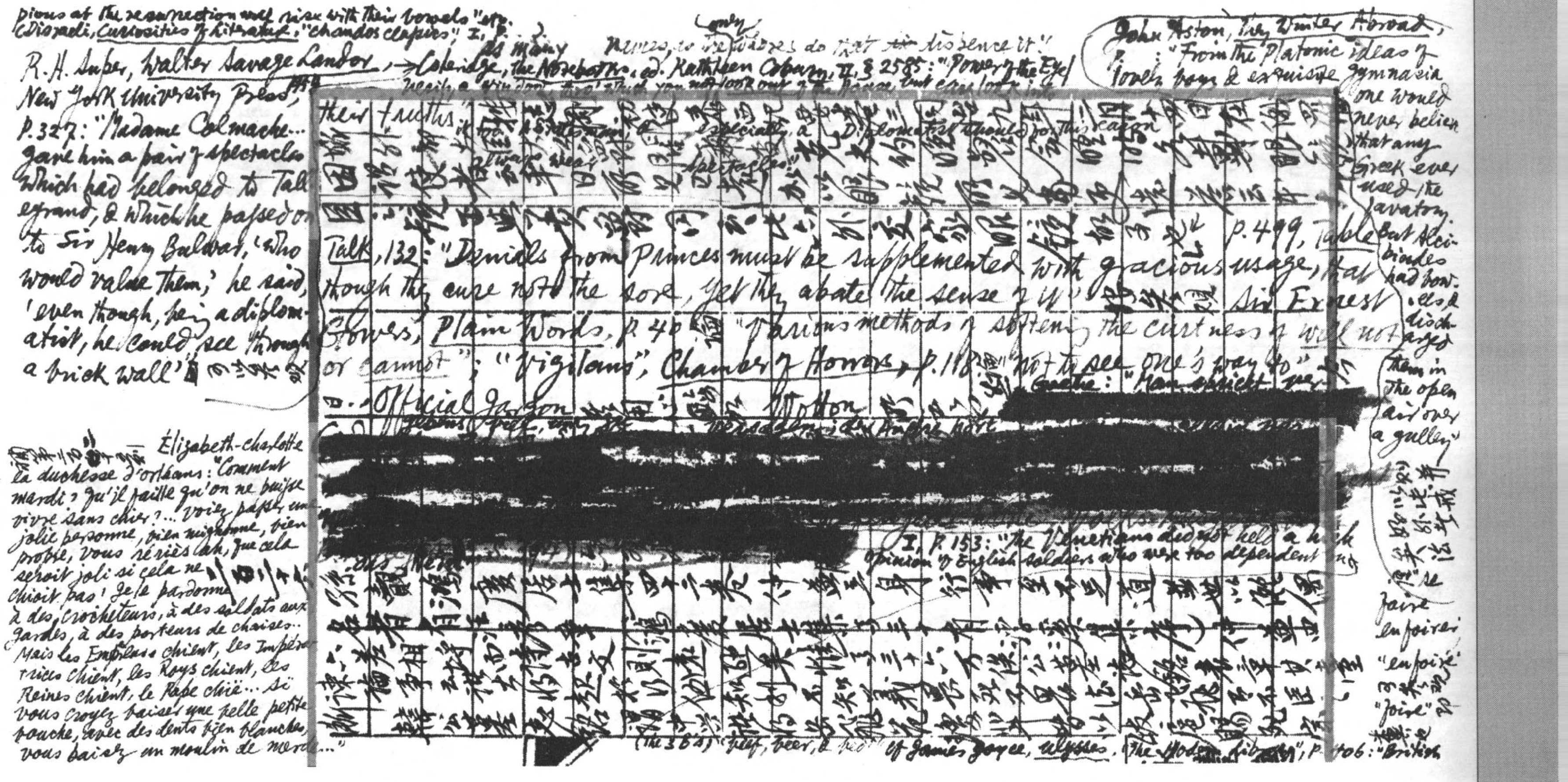
"Pléiade" p.260-1) Mario Praz, Bellezza e Bizzarria, p.83 [illegible]

Éd. définitive II, p.189

p.490, Table Talk, 9: "All women are for one use, though in dignity [illegible]

Samuel Butler, Characters & Passages from Notebooks, ed. A. R. Waller, p.466: "The [illegible] by [illegible]

[illegible] "Aquinas could gravely debate: Whether there are excrements in Paradise, Whether the



pious at the resurrection will rise with their bowels" etc.
(D'Israeli, Curiosities of Literature: "chandos clapers" I, [illegible]

R. H. Super, Walter Savage Landor, New York University Press, 1954, p. 327: "Madame Colmache... gave him a pair of spectacles which had belonged to Talleyrand, & which he passed on to Sir Henry Bulwer, 'who would value them,' he said, 'even though, being a diplomatist, he could see through a brick wall'" [illegible]

→ Coleridge, the Notebooks, ed. Kathleen Coburn, II, § 2585: "Power of the Eye [illegible] nearly a window, tho' which you not look out of the house, but can look in [illegible] as many nerves, as (only) the [illegible] do that ~~[illegible]~~ to sense it"

their truths [illegible] always wear [illegible] especially a Diplomatist should for this reason [illegible] spectacles"

p. 499, Table Talk, 132: "Denials from Princes must be supplemented with gracious usage, that though they cure not the sore, yet they abate the sense of it" [illegible] Sir Ernest Gowers, Plain Words, p. 40: "Various methods of softening the curtness of will not or cannot"; "Vigilans", Chamber of Horrors, p. 118: "not to see one's way to"

Goethe: "Man ersieht [illegible]

[redacted]

D. Official Jargon [illegible] Wotton [illegible]

[redacted]

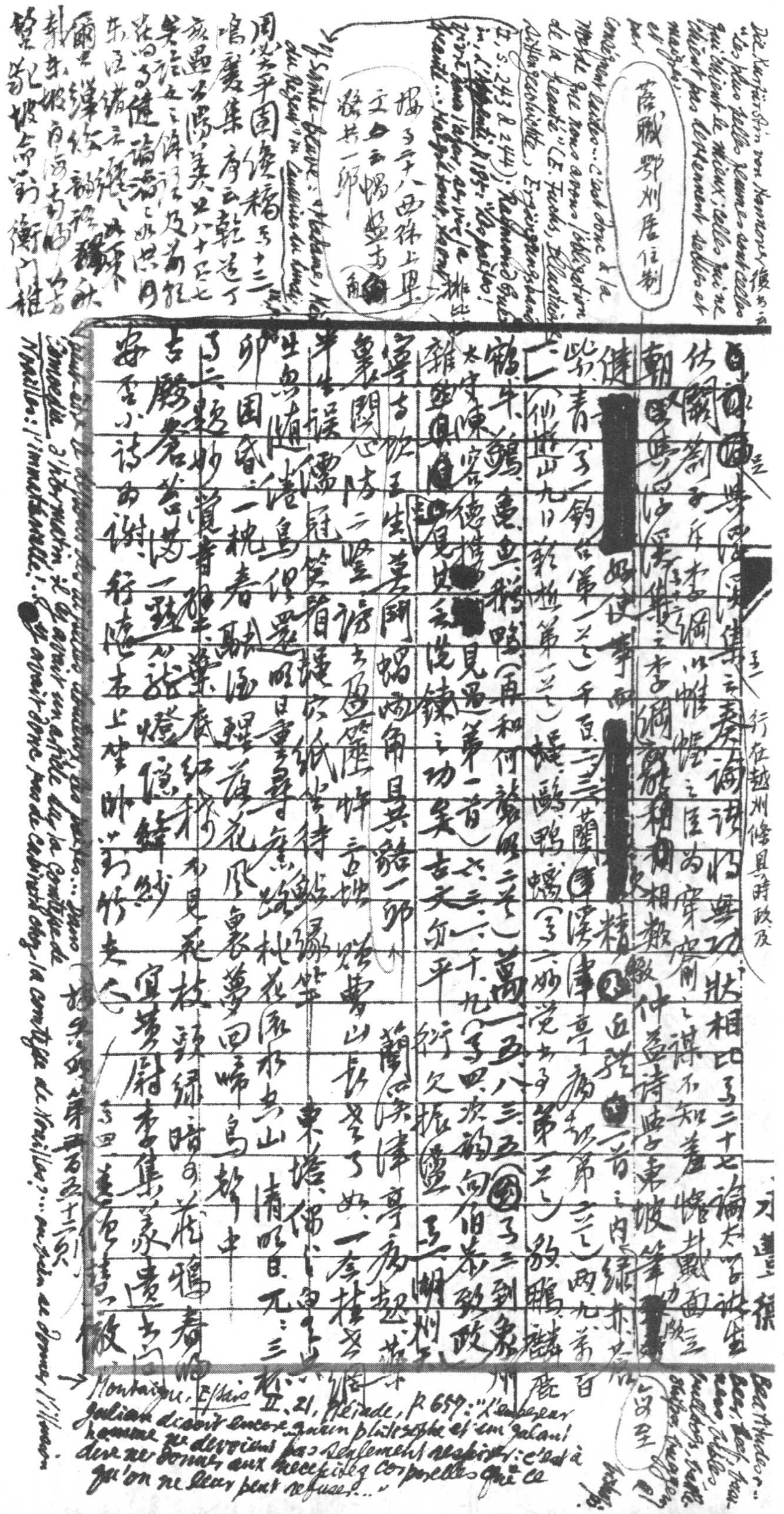
I, p. 153: "The Venetians did not hold a high opinion of English soldiers who were too dependent on [illegible]

(the 384) "beef, beer, & bed" of James Joyce, Ulysses, "The Modern Library", p. 406: "British

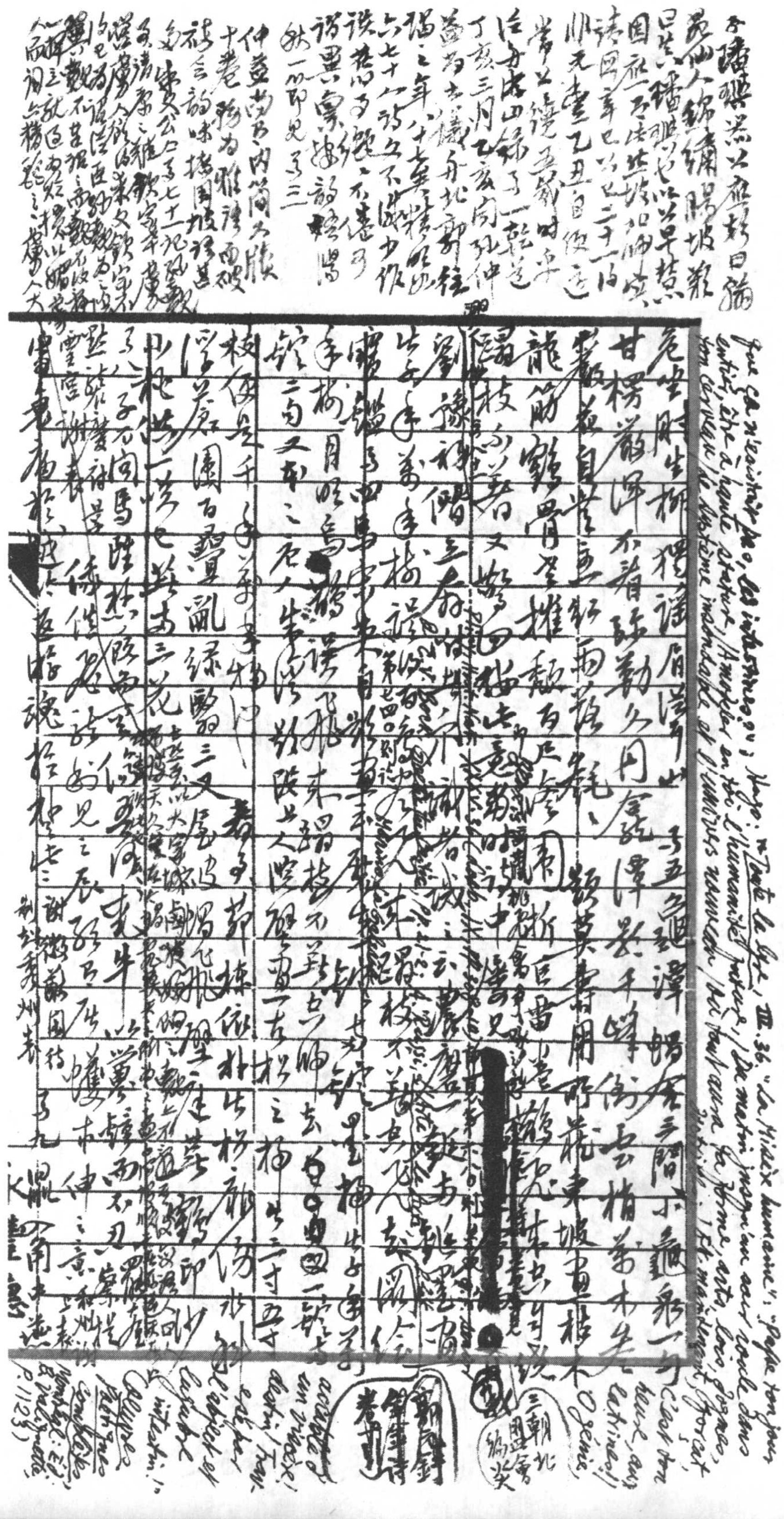
John Aston, Tiny Winter Abroad, p. : "From the Platonic ideas of lovely boys & exquisite gymnasia one would never believe that any Greek ever used the lavatory. But Alcibiades had bowels & discharged them in the open air over a gulley"

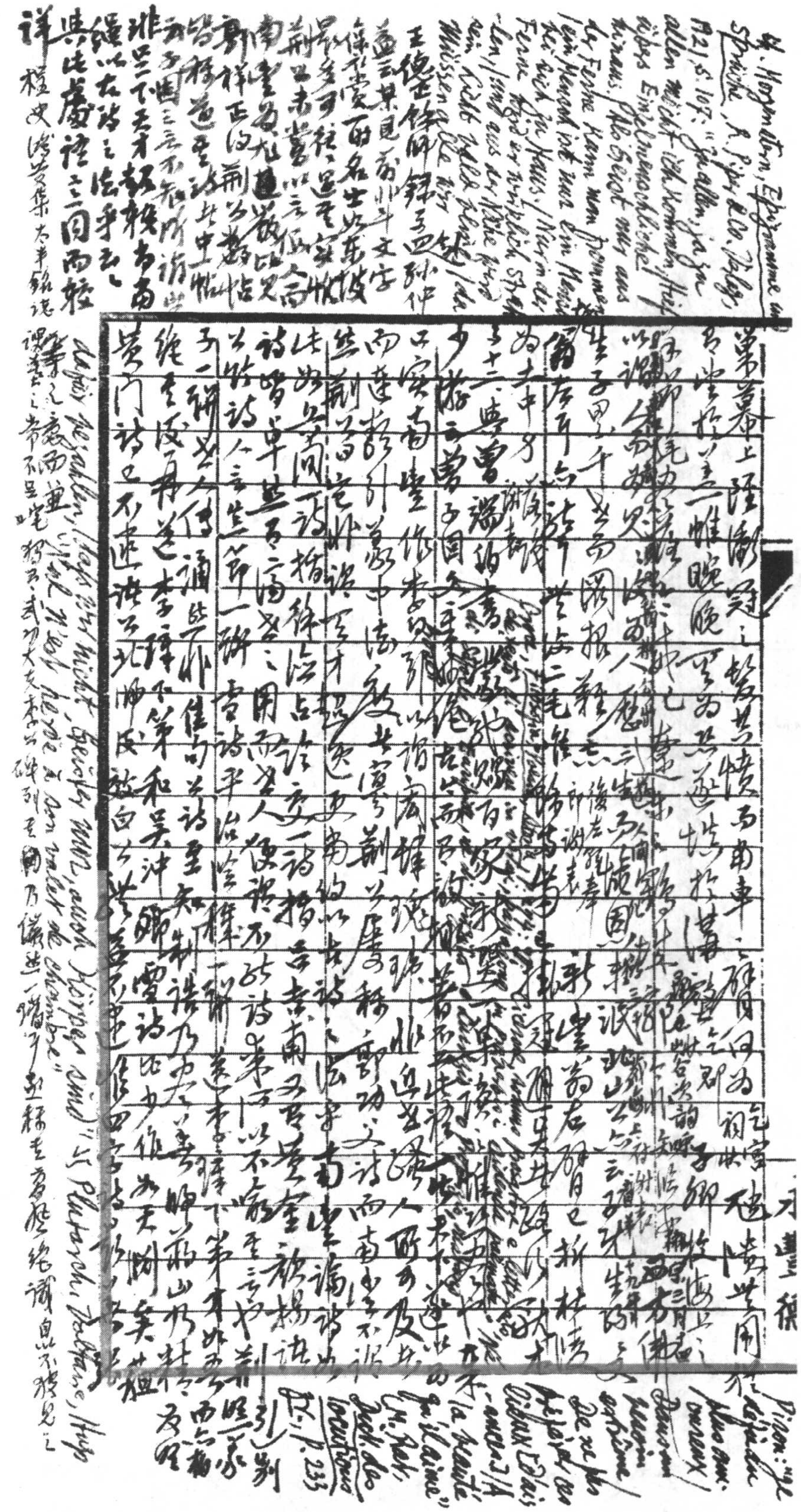
[illegible] se faire en foirer; "en foire" [illegible] "foire" [illegible]

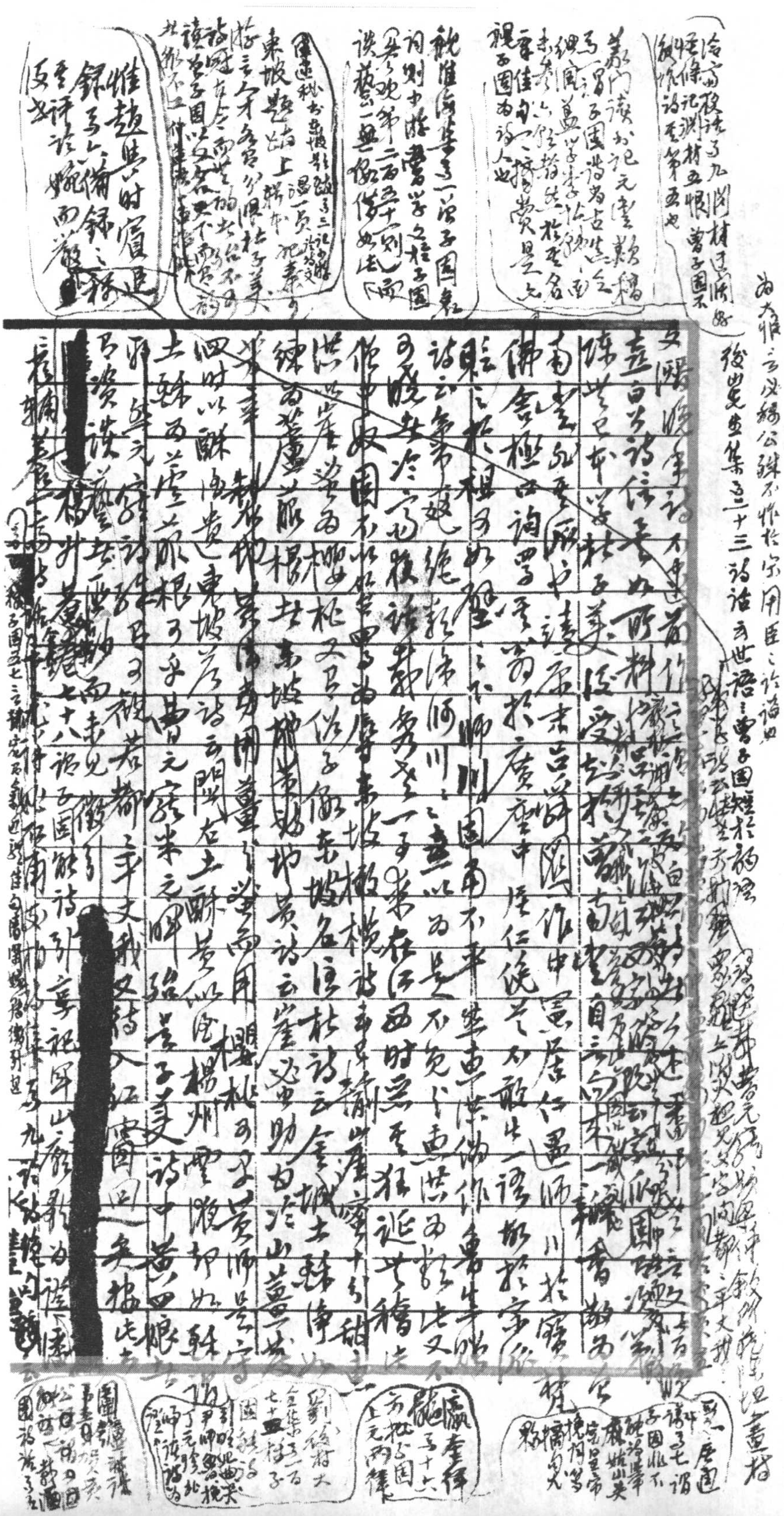
Élizabeth-Charlotte la duchesse d'Orléans: "Comment mardi? Qu'il faille qu'on ne puisse vivre sans chier?... Voiez passer une jolie personne, bien mignonne, bien propre, vous vous récriés: ah, que cela seroit joli si cela ne chioit pas! Je le pardonne à des crocheteurs, à des soldats aux gardes, à des porteurs de chaises... Mais les Empereurs chient, les Impératrices chient, les Roys chient, les Reines chient, le Pape chie... Si vous croyez baiser une belle petite bouche, avec des dents bien blanches, vous baisez un moulin de merde..."

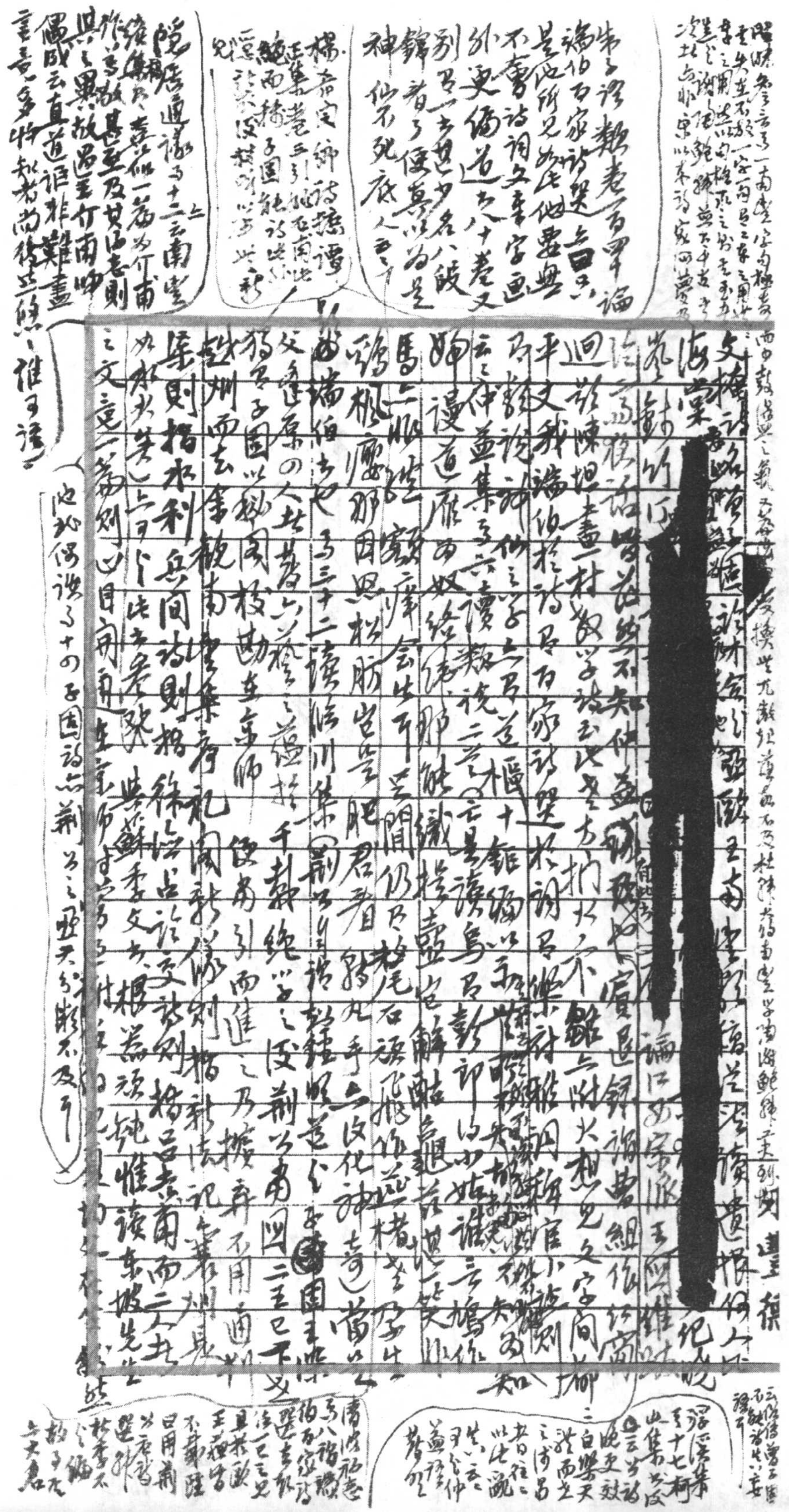


Montaigne, Essais II, 21, Pléiade, p. 657: "L'empereur Julian disoit encore qu'un philosophe et un galant homme ne devroient pas seulement respirer: c'est à dire ne donner aux necessitez corporelles que ce qu'on ne leur peut refuser..."









石溪良祖戒徑語識
廣幽誌如上見三卷作
六詩表通北夢瑣數之之
李某吳某云、、、崇維大
垂皇帝殿下之上皇貴
罪以揚[illegible]揭[illegible]
西祖命之[illegible]字
留丹清
溯[illegible]抄云
大全二[illegible]
錢[illegible]皇帝又[illegible]字留
二公[illegible]大全[illegible]又
[illegible]

按卷既第三百三十則

五二十七 侍御史 於太宗諸生
然[illegible]劉[illegible]因[illegible]上何
[illegible]相劉[illegible]注陳東[illegible]
五第二[illegible]言太宗[illegible]生
[illegible]官本[illegible]於[illegible]
[illegible]
[illegible]宰相[illegible]教內
貴東[illegible]
學[illegible]後集三[illegible]橫

問[illegible]故[illegible]日[illegible]紛[illegible]坐城[illegible]人長倚倚樓[illegible]
均之慍也。東坡[illegible]不離[illegible]孟子[illegible]伯[illegible]選耳長
中年伯仲作李邦[illegible]集敘語[illegible]論文中[illegible]清臣之以趣其業而論語也
之讀之難孫不已不知[illegible]何所擬而云（[illegible]七）
五十三[illegible]大不[illegible]人生但[illegible]表[illegible]蘇軾[illegible]神[illegible]精也而[illegible]
借白[illegible]中人[illegible]登顯而[illegible]揭好此[illegible]寫精鉄之[illegible]動成[illegible]云
之授 沈柏[illegible] 五十八[illegible]如日廿而此已錢初之含浮圓之失[illegible]終大書[illegible]
撰 沈柏[illegible]
此僧師[illegible]未偶[illegible]妃信合手[illegible]於[illegible]戳之間若工[illegible]視
[illegible]獨[illegible]已很[illegible]業[illegible]戲之皮流[illegible]識[illegible]中謝
五十九月照[illegible]馬[illegible]之[illegible]日久[illegible]半手之來下謝[illegible]寫獨也[illegible]
於[illegible]用自[illegible]而不[illegible]士偶[illegible]敗而[illegible]師[illegible]棺而[illegible]定
謝楊[illegible]神[illegible]劉[illegible]中[illegible]老[illegible]周
以後而[illegible]長[illegible]平生歸地至初人生[illegible]表[illegible]去[illegible]田之日
頭[illegible]但[illegible]道 謝楊[illegible] 五三十六馬[illegible]上梁女[illegible]非[illegible]生
何[illegible]木[illegible]宰[illegible]儒[illegible]自[illegible]碑
五十二題秦曾之游[illegible]居士集會之破云[illegible]薛[illegible]已[illegible]和
救[illegible]英宗皇帝實[illegible]程討[illegible]稿[illegible]世已食[illegible]許[illegible]至[illegible]乃[illegible]
橫[illegible]蘇[illegible]九[illegible]集[illegible]國[illegible]云[illegible]實[illegible]程[illegible]館[illegible]

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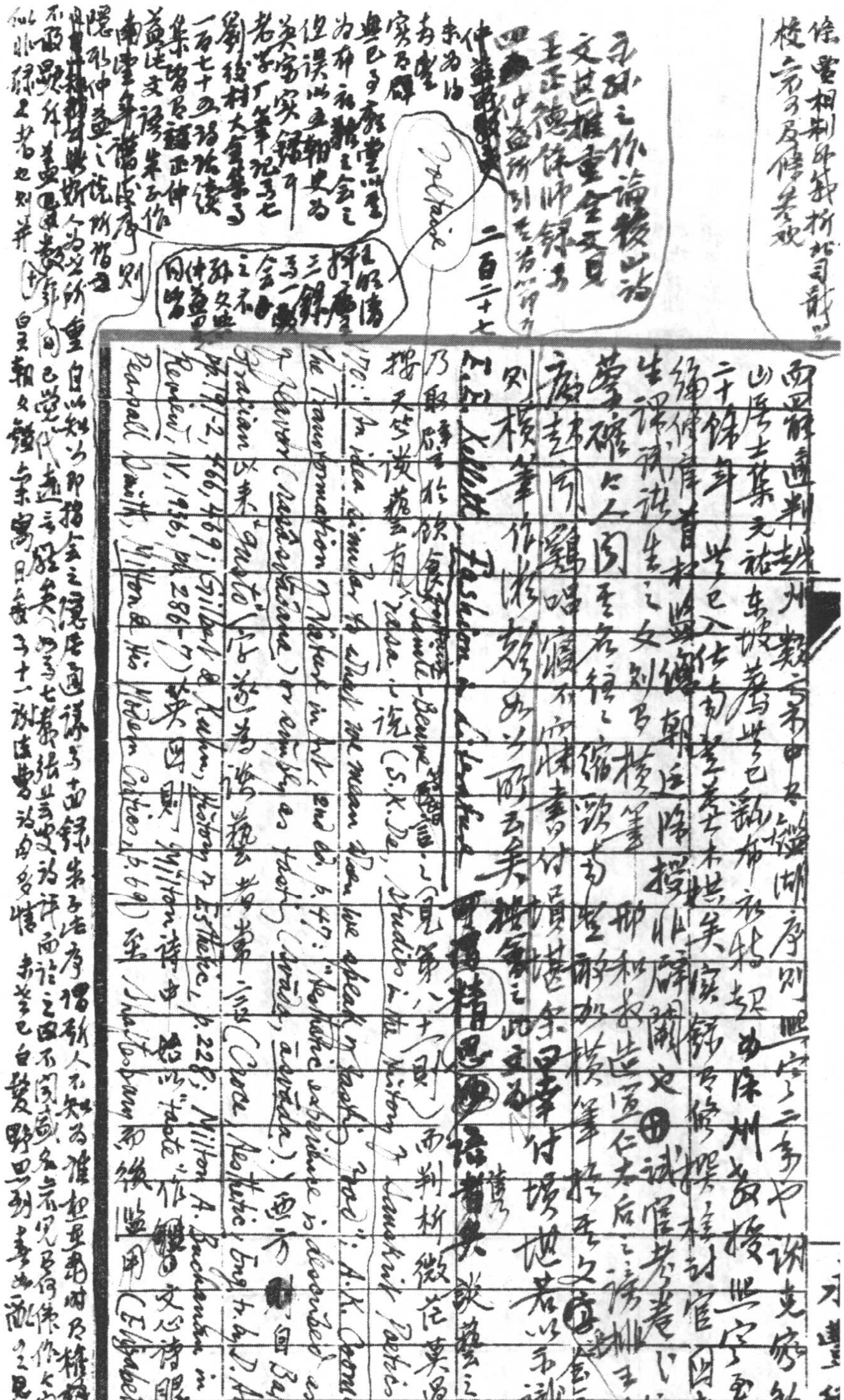
甲乙



二百二十七

[illegible]

乃取譬於飲食 [illegible] Beuve [illegible] 之（見第八十八則）而判析微茫莫過此書（pp. 3-13, 95-6, 340）

援天竺談藝有 rasa 之說（S.K. De, Studies in the History of Sanskrit Poetics, II, 170: "An idea similar to that which we mean when we speak of taste"; A.K. Coomaraswamy, The Transformation of Nature in Art, 2nd ed., p. 47: "Aesthetic experience is described as the tasting (āsvādana) or enjoying (camatkāra) of flavour (rasa)"）西方自 Baltasar Gracián 以來 "gusto" [illegible] 談藝者常言（Croce, Aesthetic, Eng. tr. by D. Ainslie, pp. 191-2, 466, 469; Gilbert & Kuhn, History of Esthetics, p. 228; Milton A. Buchanan in Hispanic Review, V, 1936, pp. 286-7）英國則 Milton 詩中始以 "taste" 作文心詩眼（Cf. Logan Pearsall Smith, Milton & his Modern Critics, p. 69）至 Shaftesbury 而後濫用（Elizabeth Wheeler [illegible]

p.552-3: "To the beginning in Latin, Virgil's style is non-existent" etc. 譯 所謂不厭百回讀 又 Sainte-Beuve 引 Alexis Piron 語云 "La lecture a ses brouillons comme les ouvrages; c'est-à-dire que, pour bien entendre un livre et s'en former une idée nette, lire ne suffit pas, il faut relire" (Nouv. Lund. VII, p.465) [illegible]

[illegible] Levin L. Schücking The Sociology of Literary Taste tr. by E. W. Dickes, p.61 論 "The aesthetic sense is remarkably open to influence". [illegible] Max Liebermann: "Take the picture away, or I shall begin to like it". Fr. Gundolf: "For a youth growing up with this translation [his own unreadable version of Shakespeare], such difficulties

泣牿不知其何名 [illegible] 謝伯祈 [illegible]

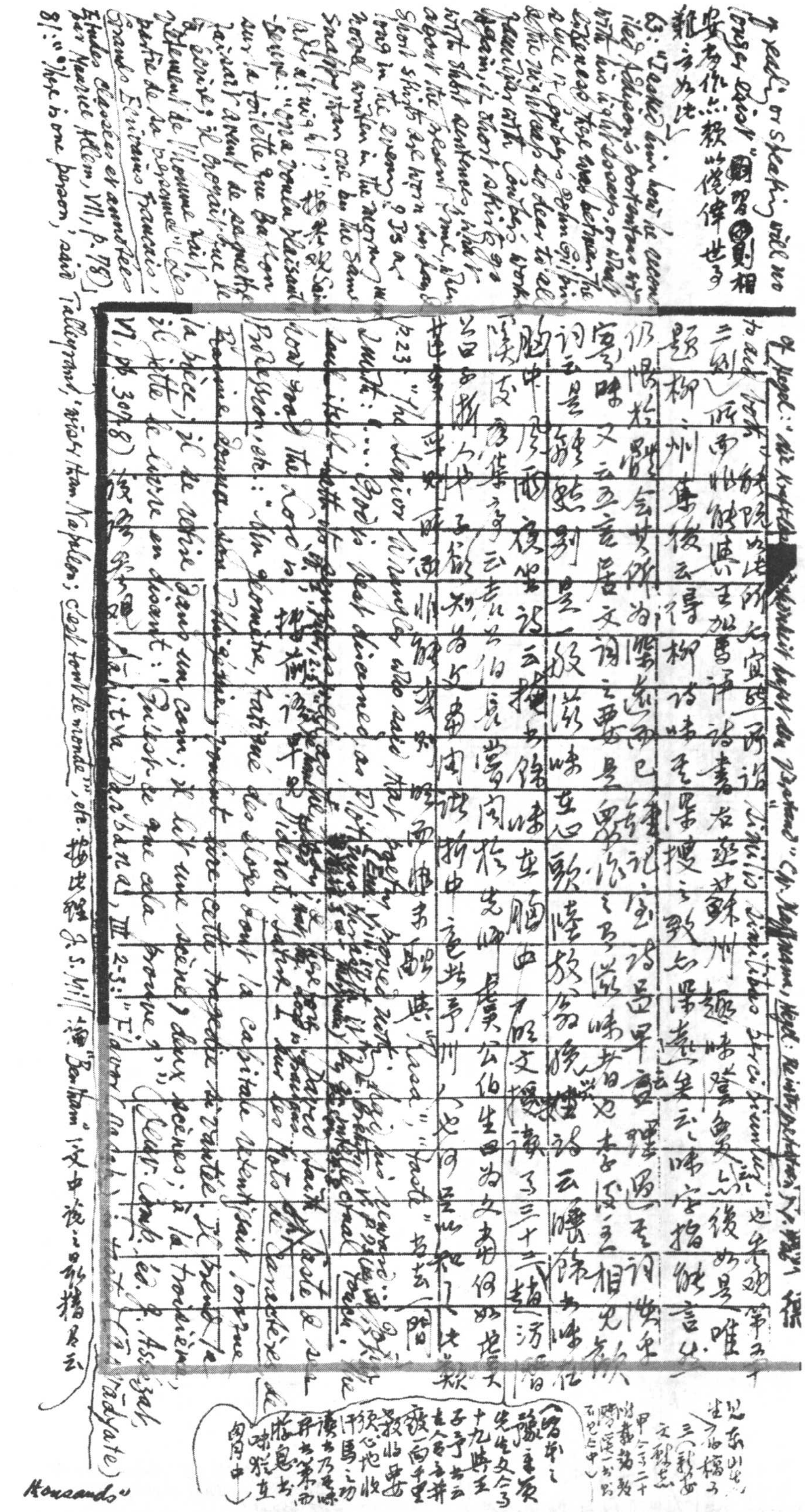
Manwaring, Italian Landscape in 18th Century England, pp. 27-8

表聖與李生論詩書首言愚以為辨於味而後可以言詩也 [illegible] 於適口者若醯非不酸也止於酸而已若鹺非不鹹也止於鹹而已 華之人所以充飢而遽輟者知其酸鹹之外醇美者有所乏耳 末又言倘復以全美為工即知味外之旨云云 近而不浮遠而不盡然後可以言韻外之致 [illegible] "Je ne sais quoi" [illegible] ("Je ne sais quoi") [illegible] Voltaire, Dict. philos. art. "Grâce", Oeuv. Compl. XIX, p.301; Francesco de Sanctis, Hist. of Ital. Lit., Eng. tr. by Joan Redfern, p.653; J. A. Symonds, Renaissance in Italy, VII, pp. 23-4; Croce, Aesthetic, Eng. tr. by Douglas Ainslie, pp. 200, 207-8; Spingarn, Lit. Criticism in the Renaissance, p.328; [illegible] Thomas Shadwell, The Virtuoso, Complete Works ed. by Montague Summers III, p.136; William Whitehead's song "Je ne sais quoi"; Goldsmith, Citizen of the World XI; "something-ness"; Poems of Wm Blake, ed. Sampson "Oxford Standard Authors", p.20: "Johnny sink awa'" [illegible] Cicero, De Oratore III § 50: "facitus quidam sensus sine ulla ratione et arte"; Dionysius of Halicarnassus, de Lysia, c.11 & de Thucydide, c.27: ἄλογος αἴσθησις (cf. S. F. Bonner, The Literary Treatises of Dionysius of Halicarnassus, pp. 47, 104; Newman, A Grammar of Assent, Burns, Oates & Co. 1870, p.334: "the relative sense is parallel to thoroughness in conduct, & to taste in the Fine Arts" cf. pp. 331, 350; Kellett, Fashion in Literature, pp. 21-2: "the religious taste has primarily nothing to do with the intellect, though the intellect comes in

; Shaftesbury: "Advice to an Author," sect. III: "a right & wrong taste" etc (Characteristics, ed. J. M. Robertson, I, pp. 216 ff); "Miscellany III" ch. 1 & 2: "I would learn to aspire to a just taste" etc. (II, pp. 255 ff)

Shaftesbury Characteristics, ed. J. M. Robertson, I, p.214;

Modern Language Notes, May 1958 pp. 351-5



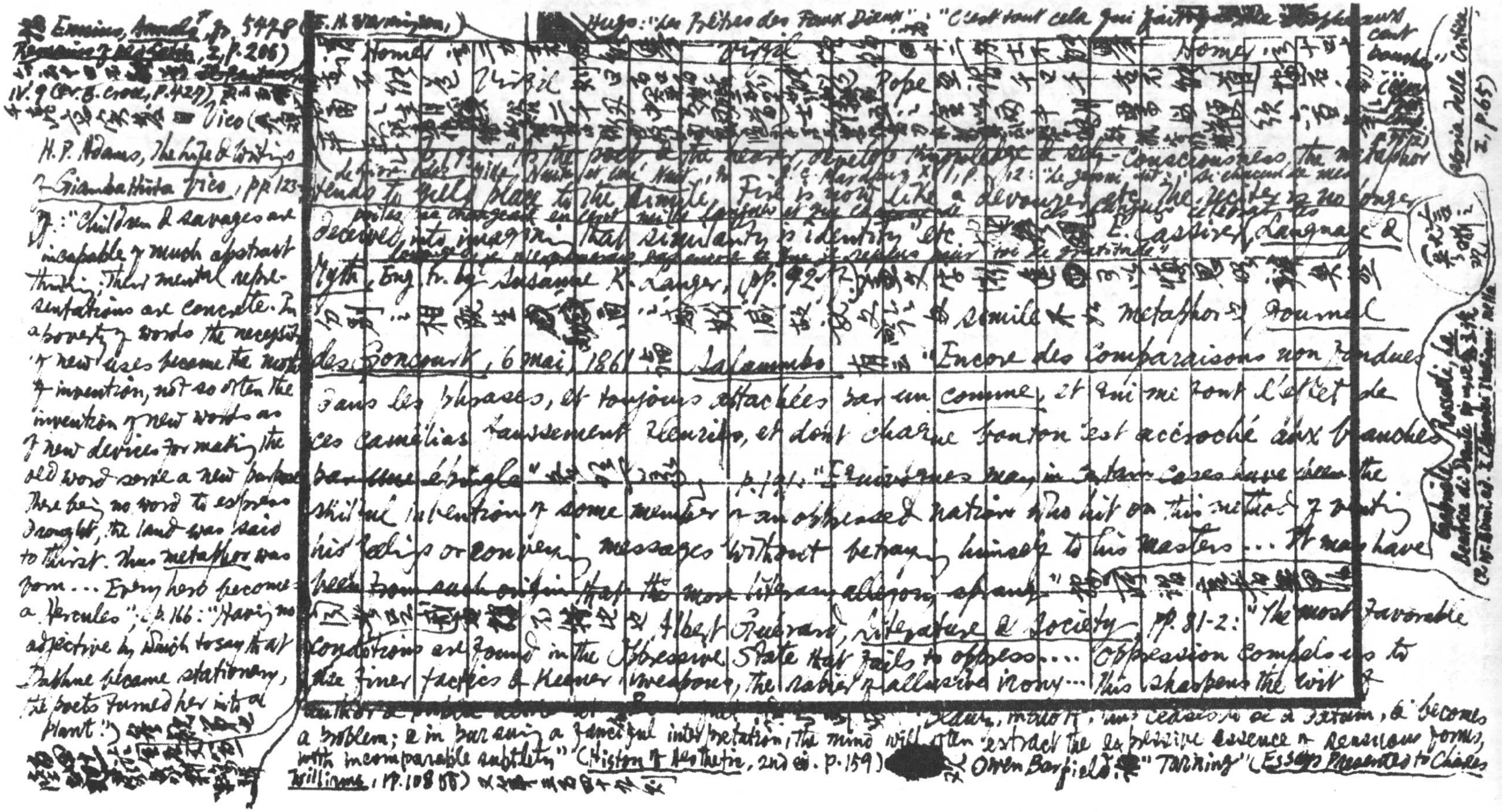
"The collective mind does not penetrate below the surface, but it sees all the surface; which profound thinkers, even by reason of their profundity, often fail to do" (Dissertations & Discussions, I, p.352).

by men having an innate knowledge of absolute values, in exaltation of pure consciousness... in the mode at once of ecstasy & intellect... twin brother to the tasting of Brahma (brahmâsvāda-sahôdarah), whereof the light is a super-worldly flash" ([illegible] A.K. Coomaraswamy, The Transformation of Nature in Art, p.195 [illegible]) p.35: "The hearers of early poetry knew that they 'preferred' one bard to another: the magic of the one was the more powerful, his incantations more compelling" etc. [illegible] F.C.S. Schiller, Our Human Truths, p.129 [illegible] ("In almost every country the earliest literature is magical, & those who could read & write were magicians ex officio. Spells were a part of spelling, & glamour was the efficacious part of grammar") pp.56 ff: "No writer lives for himself alone etc... To talk of a Buch an sich is to talk of an impossibility etc." [illegible] Albert Guérard, Literature & Society pp.222 ff. [illegible] "Tacit interlocutor"; pp.73 ff: "Greatness, littleness, mediocrity are but names for the impression a writer makes upon his readers & will vary with those readers, etc." ~~[illegible]~~ Ch. Lalo, Introduction à l'Esthétique, p.337: "La valeur esthétique d'une oeuvre n'est pas; elle devient, elle se fait, elle vit ou meurt perpétuellement" (Cf. Lalo: "Les Principaux Types du Dénivellement des Valeurs Esthétiques", Proceedings of the 7th International Congress of Philosophy, pp.364 ff.); Albert Guérard, Literature & Society, pp.106 ff: "Tradition does not merely preserve masterpieces; it enriches them. Great works grow after their authors' death" etc. [illegible] Kellett [illegible] "Growth of taste" (pp.52-3, 57-9) [illegible] pp.140-1 [illegible] Exaggeration

P.139: "The quietness & restraint of Homer & Hesiod may, for all we can tell, be due to a reaction against the ~~violence~~ & noise & violence of still earlier poets whose works have perished" [illegible] Henri Peyre, Le Classicisme français, pp.45 ff: "Mais le classicisme suit le désordre plus encore qu'il ne la précède... La 'grande époque' est venue après une longue suite de guerres extérieures" etc. p.224: "Encore faut-il qu'il existe au préalable quelque fougue à refréner, quelque passion à modérer. Sinon cette discipline s'exerce à vide."

Boiardo, Orlando Innamorato, Lib. I, Canto XIX, st. 61 [illegible] the lovemaking of Brandimarte [illegible] Fiordiligi: "Come ciascun [illegible] di ciascun gode / De [illegible] dolcezza, non saprebbe [illegible]"

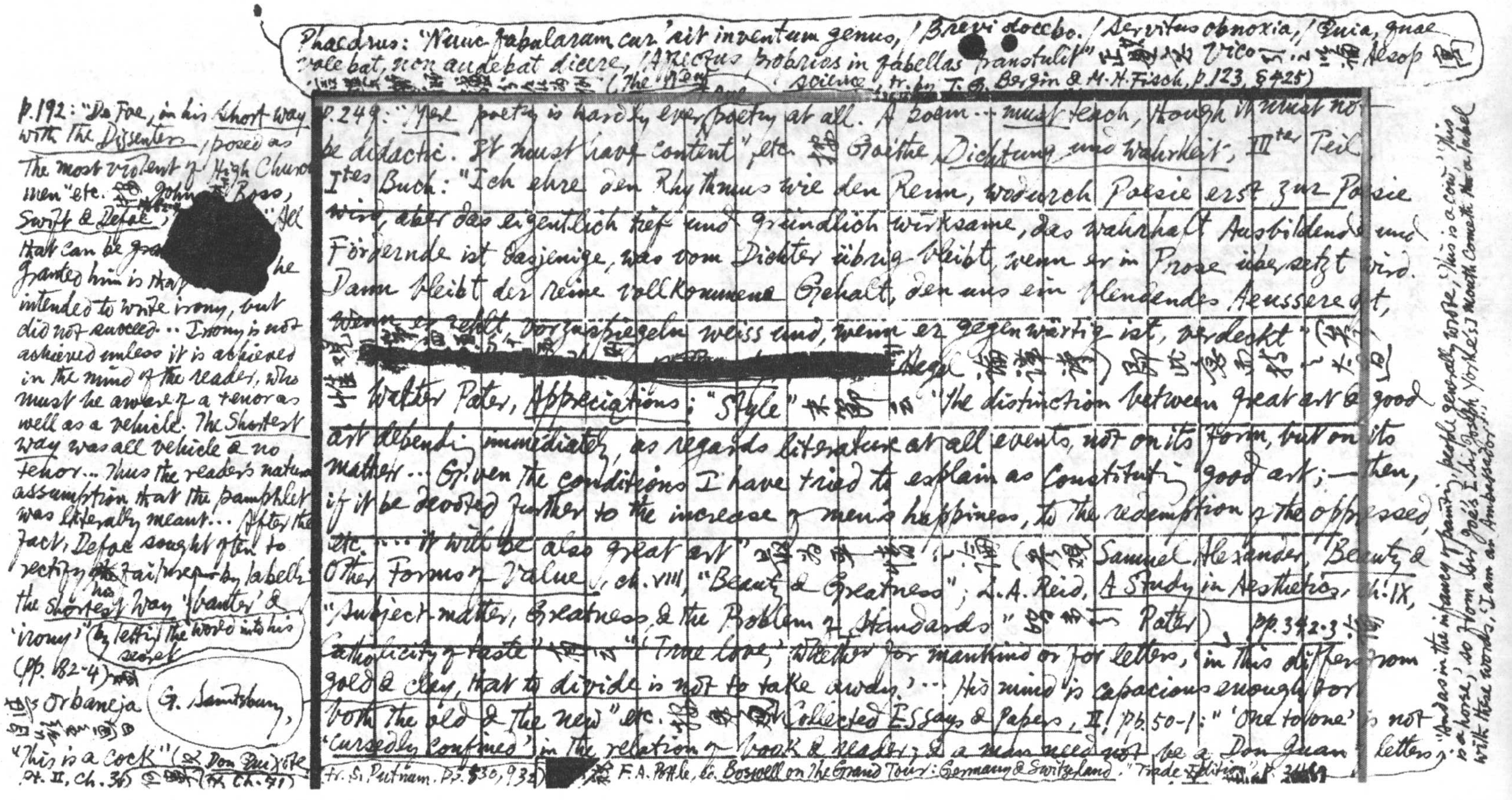
A.A. Milne, Autobiography, p.224: "In the first draft of my [illegible] The Day-boys, I have thousands of chaps... I acknowledged sadly to myself rather [illegible] 'thousands' is an exaggeration... hundreds? There were only 33 chaps... In my last clean copy, the day-boys had about 50 chaps... & in all that I have written since I have held to my creed that Art is Exaggeration — but [illegible]" I wrote that day-boys [illegible]



[illegible] Ennius, Annales, p. 5478 ([illegible], I, p. 206) [illegible] IV. 9 (cf. B. Croce, p. 427) [illegible] Vico ([illegible] H. P. Adams, The Life & Writings of Giambattista Vico, pp. 123-7: "Children & savages are incapable of much abstract thinking; their mental representations are concrete. In a poverty of words the necessity of new uses became the mother of invention, not so often the invention of new words as of new devices for making the old word serve a new purpose. There being no word to express drought, the land was said to thirst. Thus metaphor was born... Every hero became a Hercules"; p. 166: "Having no adjective by which to say that Daphne became stationary, the poets turned her into a plant") [illegible]

E. H. Warmington, [illegible] Hugo: "Les Prêtres des Faux Dieux": "C'est tout cela qui fait [illegible] cent bouches"; [illegible] Storia della Critica I, p. 65) [illegible] Homer [illegible] Virgil [illegible] Pope [illegible] Homer [illegible]

[illegible] the poets & the [illegible] self-consciousness, the metaphor tends to yield place to the simile. Fire is now like a devourer etc. The [illegible] is no longer deceived into imagining that similarity is identity" etc. [illegible] E. Cassirer, Language & Myth, Eng. tr. by Susanne K. Langer, pp. 92-[illegible] [illegible] simile [illegible] metaphor [illegible] Journal des Goncourt, 6 mai 1861 [illegible] Salammbô [illegible]: "Encore des comparaisons non fondues dans les phrases, et toujours attachées par un comme, et qui me font l'effet de ces camélias faussement fleuris, et dont chaque bouton est accroché aux branches par une épingle" [illegible] p. [illegible]: "Enigmas may in certain cases have been the skilful invention of some member of an oppressed nation who hit on this method of venting his feelings or conveying messages without betraying himself to his masters... It may have been from such origin that the more literary allegory sprang" [illegible] Gabriele Rossetti, La Beatrice di Dante [illegible] I Classici Italiani della [illegible] [illegible] Albert Guérard, Literature & Society, pp. 81-2: "The most favorable conditions are found in the oppressive State that fails to oppress... Oppression compels us to the finer tactics & keener weapons, the rapier of allusive irony... this sharpens the wit [illegible] becomes a problem; & in [illegible] a fanciful interpretation, the mind will often extract the expressive essence of [illegible] forms, with incomparable subtlety" (History of Aesthetic, 2nd ed. p. 159) [illegible] Owen Barfield [illegible] "Thinking" (Essays Presented to Charles Williams, pp. 108 ff) [illegible]



Phaedrus: "Nunc fabularum cur sit inventum genus, / Brevi docebo. / Servitus obnoxia, / Quia, quae volebat, non audebat dicere, / Affectus proprios in fabellas transtulit" [illegible] Vico [illegible] Aesop [illegible] [illegible] (The "New Science", tr. by T. G. Bergin & M. H. Fisch, p.123, §425)

p.192: "De Foe, in his Short Way with the Dissenters, posed as the most violent of High Church men" etc. 按 John F. Ross, Swift & Defoe: "All that can be gra[illegible] granted him is that [illegible] he intended to write irony, but did not succeed.. Irony is not achieved unless it is achieved in the mind of the reader, who must be aware of a tenor as well as a vehicle. The Shortest Way was all vehicle & no tenor... Thus the reader's natural assumption that the pamphlet was literally meant... After the fact, Defoe sought often to rectify his failure by labelling the Shortest Way 'banter' & 'irony'" (by letting the world into his secret) (pp. 182-4) [illegible]

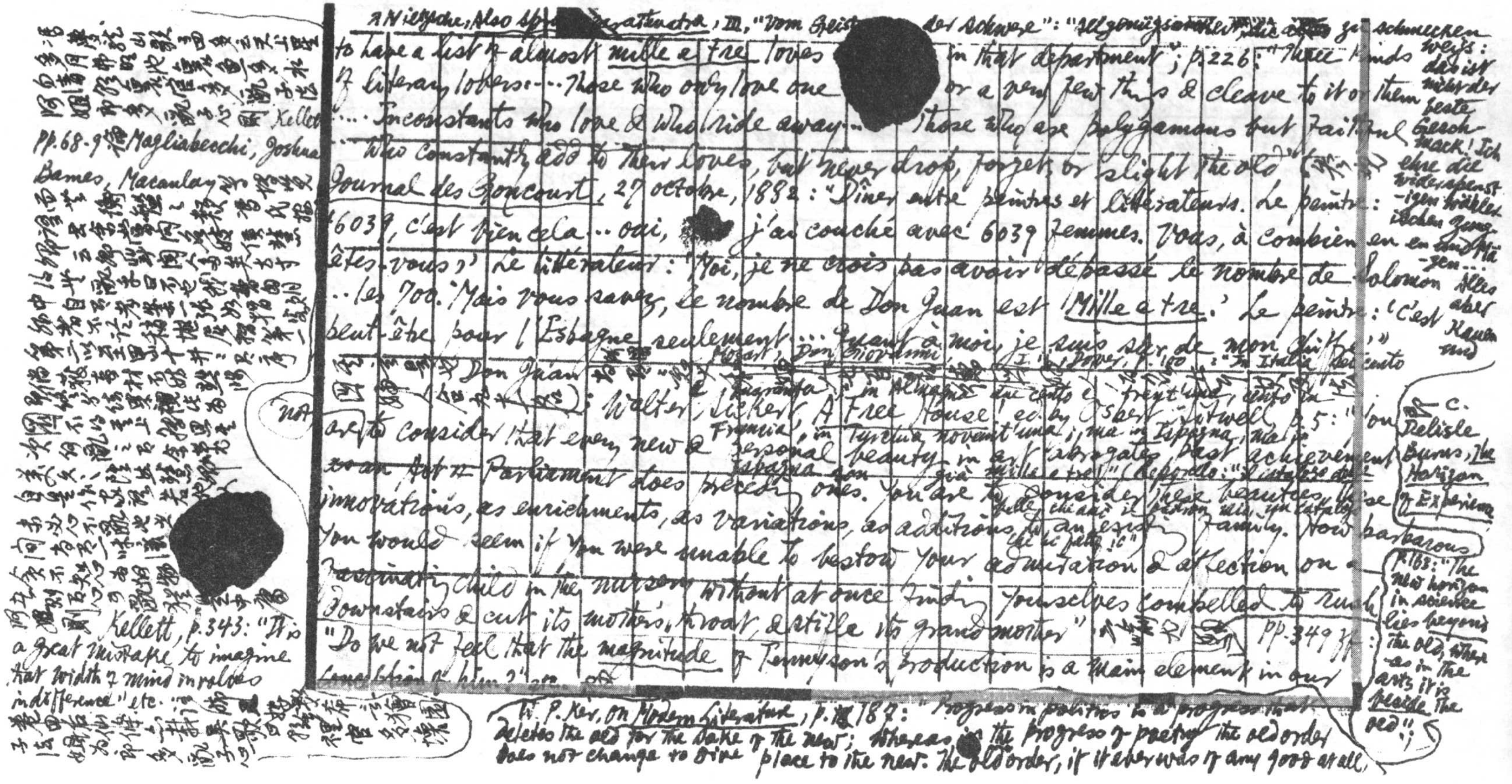
[illegible] Orbaneja [illegible] "This is a cock" (見 Don Quixote, Pt. II, Ch. 3) [illegible] (又 Ch. 71) tr. S. Putnam, pp. 530, 932)

G. Saintsbury,

p.249: "Mere poetry is hardly ever poetry at all. A poem ... must teach, though it must not be didactic. It must have content" etc. 按 Goethe, Dichtung und Wahrheit, IIIter Teil, Ites Buch: "Ich ehre den Rhythmus wie den Reim, wodurch Poesie erst zur Poesie wird, aber das eigentlich tief und gründlich Wirksame, das wahrhaft Ausbildende und Fördernde ist dasjenige, was vom Dichter übrig bleibt, wenn er in Prose übersetzt wird. Dann bleibt der reine vollkommene Gehalt, den uns ein blendendes Aeussere oft, wenn er fehlt, vorzuspiegeln weiss und, wenn er gegenwärtig ist, verdeckt" ([illegible]) [illegible]

[redacted] Hegel; [illegible]) 即此意而推 [illegible]

[illegible] Walter Pater, Appreciations: "Style" 末節 論 "the distinction between great art & good art depending immediately, as regards literature at all events, not on its form, but on its matter... Given the conditions I have tried to explain as constituting good art; — then, if it be devoted further to the increase of men's happiness, to the redemption of the oppressed, etc. ... it will be also great art" [illegible] (Samuel Alexander, Beauty & Other Forms of Value, ch. VIII, "Beauty & Greatness"; L. A. Reid, A Study in Aesthetics, ch. IX, "Subject-matter, Greatness & the Problem of Standards" [illegible] Pater), pp. 342-3 [illegible] "catholicity of taste" [illegible] "'True love, whether for mankind or for letters, in this differs from gold & clay, that to divide is not to take away.' ... His mind is capacious enough for both the old & the new" etc. [illegible] Collected Essays & Papers, II, pp. 50-1: "'One to one' is not 'cursedly confined' in the relation of book & reader; & a man need not be a Don Juan of letters"; "And as in the infancy of painting, people generally wrote, 'This is a cow,' 'This is a horse,' so from Sir Joe's [Sir Joseph Yorke's] mouth cometh ~~the~~ a label with these words, 'I am an Ambassador'" 按 F. A. Pottle, ed. Boswell on the Grand Tour: Germany & Switzerland, "Trade Edition", p. [illegible]



[illegible] Kellett [illegible] pp. 68-9 [illegible] Magliabecchi, Joshua Barnes, Macaulay [illegible]

Kellett, p. 343: "It is a great mistake to imagine that width of mind involves indifference" etc. [illegible]

Nietzsche, Also sprach Zarathustra, III, "Vom Geist der Schwere": "Allgenügsamkeit, die alles zu schmecken weiss: das ist nicht der beste Geschmack! Ich ehre die widerspenstigen wählerischen Zungen und Mägen... Alles aber Kauen und [illegible]"

to have a list of almost *mille e tre* loves [illegible] in that department"; p. 226: "Three kinds of literary lovers... Those who only love one [illegible] or a very few things & cleave to it or them ... Inconstants who love & then ride away... Those who are polygamous but faithful, who constantly add to their loves, but never drop, forget, or slight the old" [illegible]

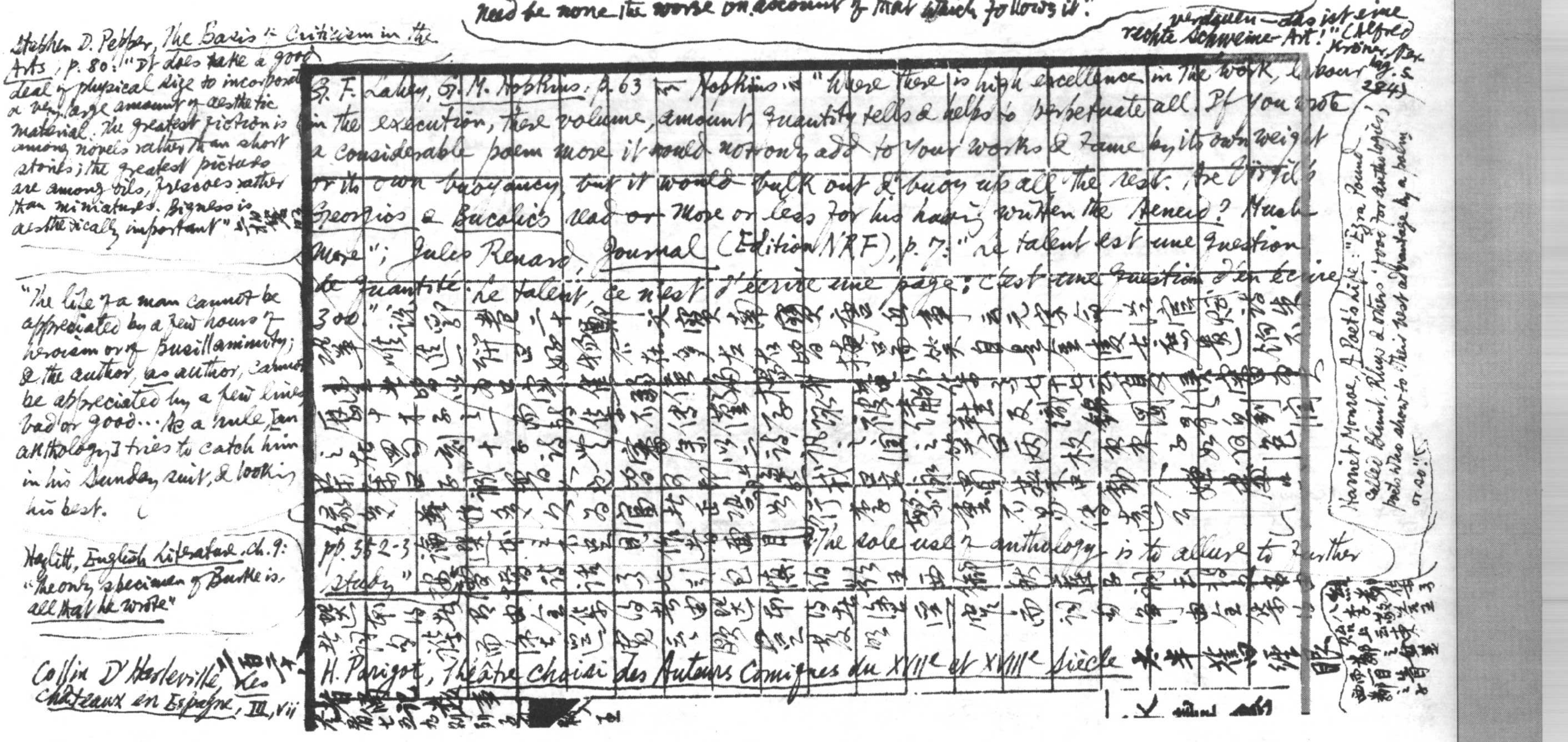
Journal des Goncourt, 27 octobre, 1882: "Dîner entre peintres et littérateurs. Le peintre: '6039, c'est bien cela... oui, [illegible] j'ai couché avec 6039 femmes. Vous, à combien en êtes-vous?' Le littérateur: 'Moi, je ne crois pas avoir dépassé le nombre de Salomon ... les 700. Mais vous savez, le nombre de Don Juan est *Mille e tre*.' Le peintre: 'C'est peut-être pour l'*Espagne* seulement... Quant à moi, je suis sûr de mon chiffre.'" [illegible] Don Juan [illegible] Mozart, *Don Giovanni*, I. ii, Dover, p. 100: "In Italia seicento e quaranta; in Almagna duecento e trentuna; cento in Francia, in Turchia novantuna; ma in Ispagna, ma in Ispagna son già mille e tre!" (Leporello: "Il catalogo è questo delle belle che amò il padron mio, un catalogo egli è che ho fatto io")

[illegible] Walter Sickert, *A Free House*, ed. by Osbert Sitwell, p. 5: "You are NOT to consider that every new & personal beauty in art abrogates past achievement no more than an Act of Parliament does preceding ones. You are to consider these beauties as innovations, as enrichments, as variations, as additions to an existing family. How barbarous you would seem if you were unable to bestow your admiration & affection on a fascinating child in the nursery without at once finding yourselves compelled to rush downstairs & cut its mother's throat & stifle its grandmother" [illegible] pp. 349 ff.: "Do we not feel that the *magnitude* of Tennyson's production is a main element in our consideration of him?" etc. [illegible]

C. Delisle Burns, *The Horizon of Experience*, p. 168: "The new horizon in science lies beyond the old, whereas in the arts it is *beside* the old";

W. P. Ker, *On Modern Literature*, p. 187: "Progress in politics is a progress that deletes the old for the sake of the new; whereas in the progress of poetry the old order does not change to give place to the new. The old order, if it ever was of any good at all,

[illegible]



need be none the worse on account of that which follows it".

verdienen — das ist eine rechte Schweine-Art!" (Alfred Kröner Verlag. S. 284)

Stephen D. Pepper, The Basis of Criticism in the Arts, p. 80: "It does take a good deal of physical size to incorporate a very large amount of aesthetic material. The greatest fiction is among novels rather than short stories; the greatest pictures are among oils, frescoes rather than miniatures. Bigness is aesthetically important" [illegible]

"The life of a man cannot be appreciated by a few hours of heroism or of pusillanimity; & the author, as author, cannot be appreciated by a few lines bad or good… As a rule [an anthology] tries to catch him in his Sunday suit, & looking his best.

Hazlitt, English Literature, ch. 9: "The only specimen of Burke is all that he wrote"

Collin D'Harleville, Les Châteaux en Espagne, III, vii [illegible]

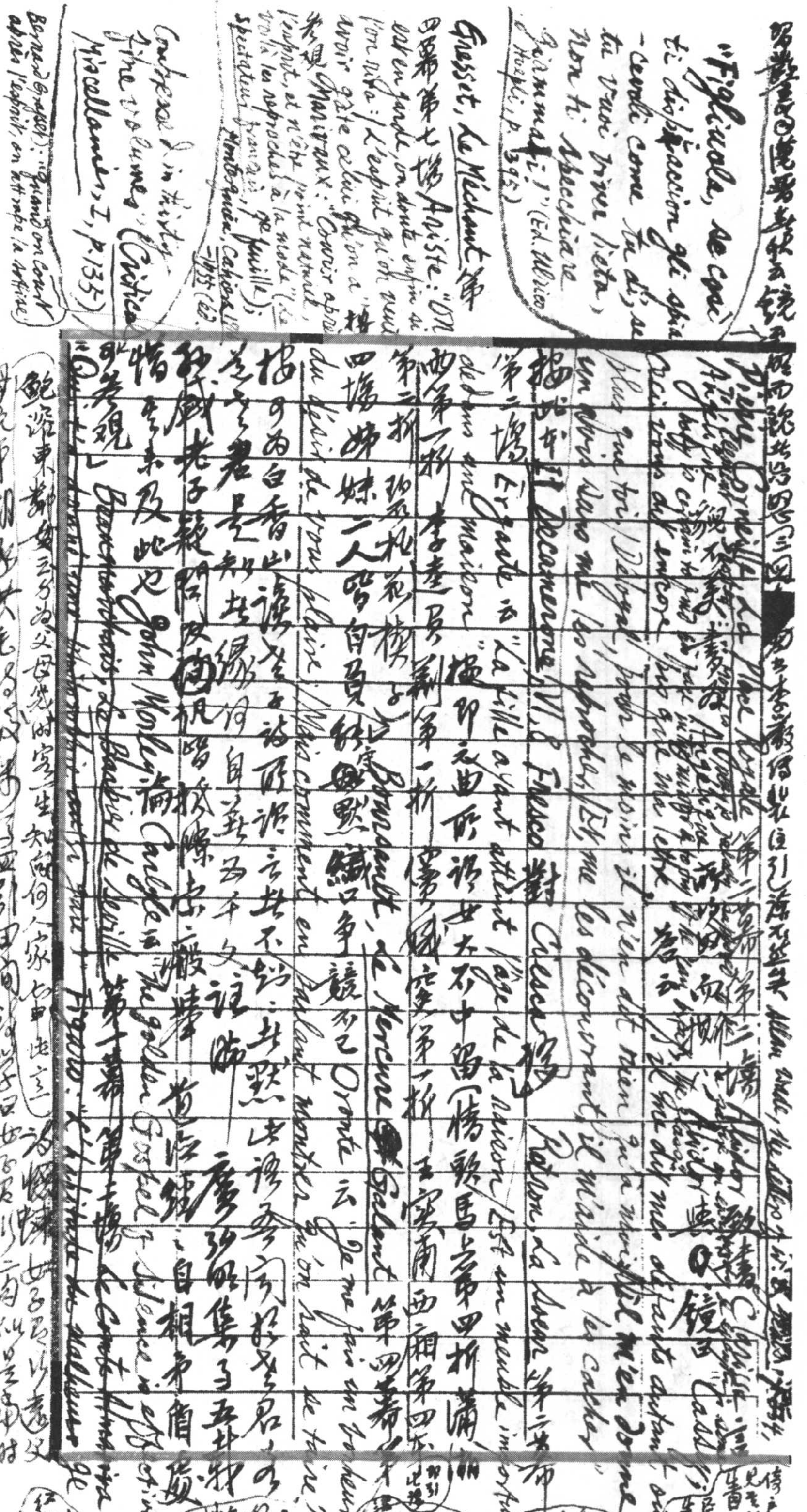
S. F. Lahey, G. M. Hopkins, p. 63 [illegible] Hopkins: "Where there is high excellence in the work, labour in the execution, there volume, amount, quantity tells & helps to perpetuate all. If you wrote a considerable poem more it would not only add to your works & fame by its own weight or its own buoyancy, but it would bulk out & buoy up all the rest. Are Virgil's Georgics & Bucolics read or more or less for his having written the Aeneid? Much more"; Jules Renard, Journal (Edition NRF), p. 7: "Le talent est une question de quantité. Le talent, ce n'est pas d'écrire une page: c'est une question d'en écrire 300." [illegible]

pp. 352-3 [illegible] "The sole use of anthology is to allure to further study" [illegible]

H. Parigot, Théâtre choisi des Auteurs Comiques du XVIIe et XVIIIe siècle [illegible]

Harriet Monroe, A Poet's Life: "Ezra Pound called Blunt, Rhys & others 'poor for anthologies,' poets who show to their best advantage by a poem or so".

[illegible]



"Figliuola, se così ti dispiaccion gli spiacevoli, come tu di', se tu vuoi viver lieta, non ti specchiare giammai!" (Ed. Ulrico Hoepli, p. 395)

Gresset, *Le Méchant* 第四幕第七場 Ariste: "On est en garde, on doute enfin de l'on voit [illegible] l'esprit qu'on a [illegible] avoir gâté celui qu'on a"

Marivaux: "Courir après l'esprit, et n'être point naturel, voilà les reproches à la mode" (*Le Spectateur français*, 1re feuille)

Confessed in thirty-five volumes (*Critical Miscellanies*, I, p. 135)

Bernard Grasset: "Quand on court après l'esprit, on attrape la sottise"

Pierre Corneille, *La Place Royale* [illegible] Angélique [illegible] Alidor [illegible] Cléandre

摘此书 *Il Decamerone* VI. 8 Fresco 對 Ciesca 語

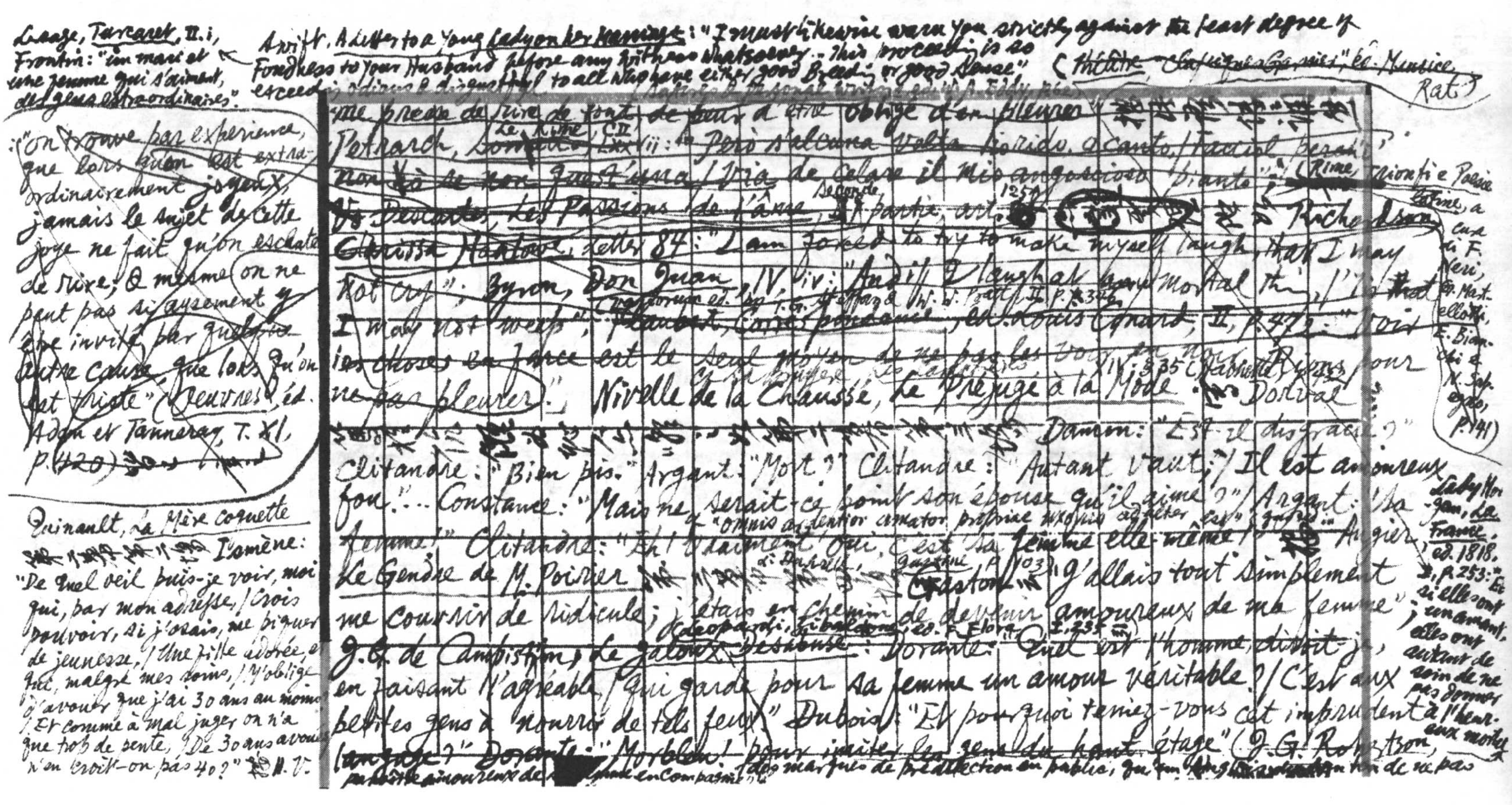
Rotrou, *La Sœur*

第二場 Eraste 云："La fille ayant atteint l'âge de la raison / Est un meuble importun dedans une maison" 按即元曲所謂女大不中留（楊顯之[illegible]第四折、[illegible]西廂第四本第二折）

Boursault, *Le Mercure Galant* [illegible] Oronte 云："Je ne fais un bonheur [illegible] du désir de vous plaire / Mais comment en parlant montrer qu'on hait de taire?" 按可為白香山讀老子詩所謂「言者不知知者默」、「若道老君是知者，緣何自著五千文」註腳

John Morley 論 Carlyle 云："the golden Gospel of Silence effectively [illegible]"

Beaumarchais, *Le Barbier de Séville* [illegible] Figaro: "L'habitude du malheur [illegible]"



Lesage, *Turcaret*, II. i, Frontin: "un mari et une femme qui s'aiment, des gens extraordinaires". ←

~~"On trouve par experience, que lors qu'on est extraordinairement joyeux, jamais le sujet de cette joye ne fait qu'on esclate de rire; & mesme on ne peut pas si aysement y estre invité par quelque autre cause que lors qu'on est triste" (Oeuvres, éd. Adam et Tannery, T. XI, p. 420)~~

Quinault, *La Mère coquette* [illegible] Isménè: "De quel oeil puis-je voir, moi qui, par mon adresse, / Crois pouvoir, si j'osais, me piquer de jeunesse, / Une fille adorée, et qui, malgré mes soins, / M'oblige d'avouer que j'ai 30 ans au moins / Et comme à mal juger on n'a que trop de pente, / De 30 ans avoués n'en croit-on pas 40?" [illegible] II. V.

Swift, *A Letter to a Young Lady on her Marriage*: "I must likewise warn you strictly against the least degree of Fondness to your Husband before any Witness whatsoever. This proceeding is so exceeding odious & disgustful to all who have either good Breeding or good Sense" (*Théâtre*, ~~[illegible]~~, éd. Maurice Rat)

~~me presse de rire de tout, de peur d'être obligé d'en pleurer~~ [illegible]

~~Petrarch, *Sonetti* (*Le Rime*, CII) LXXVII: "Però s'alcuna volta io rido, o canto, / Facciol perch'i' non ho se non quest'una / Via da celare il mio angoscioso pianto"~~ (*Rime*, *Trionfi e Poesie latine*, a cura di F. Neri, G. Martellotti, E. Bianchi e N. Sapegno, p. 141)

~~Descartes, *Les Passions de l'âme*, seconde partie, art. 125~~ [illegible] Richardson, ~~*Clarissa Harlowe*, Letter 84: "I am forced to try to make myself laugh, that I may not cry".~~ ~~Byron, *Don Juan*, IV. iv (Variorum ed. by T. G. Steffan & W. W. Pratt, II, p. 346): "And if I laugh at any mortal thing, / 'Tis that I may not weep".~~ ~~Flaubert, *Correspondance*, éd. Louis Conard, II, p. 472: "Voir les choses en farce est le seul moyen de ne pas les voir en noir. Rions pour ne pas pleurer."~~ (IV, 335 [illegible])

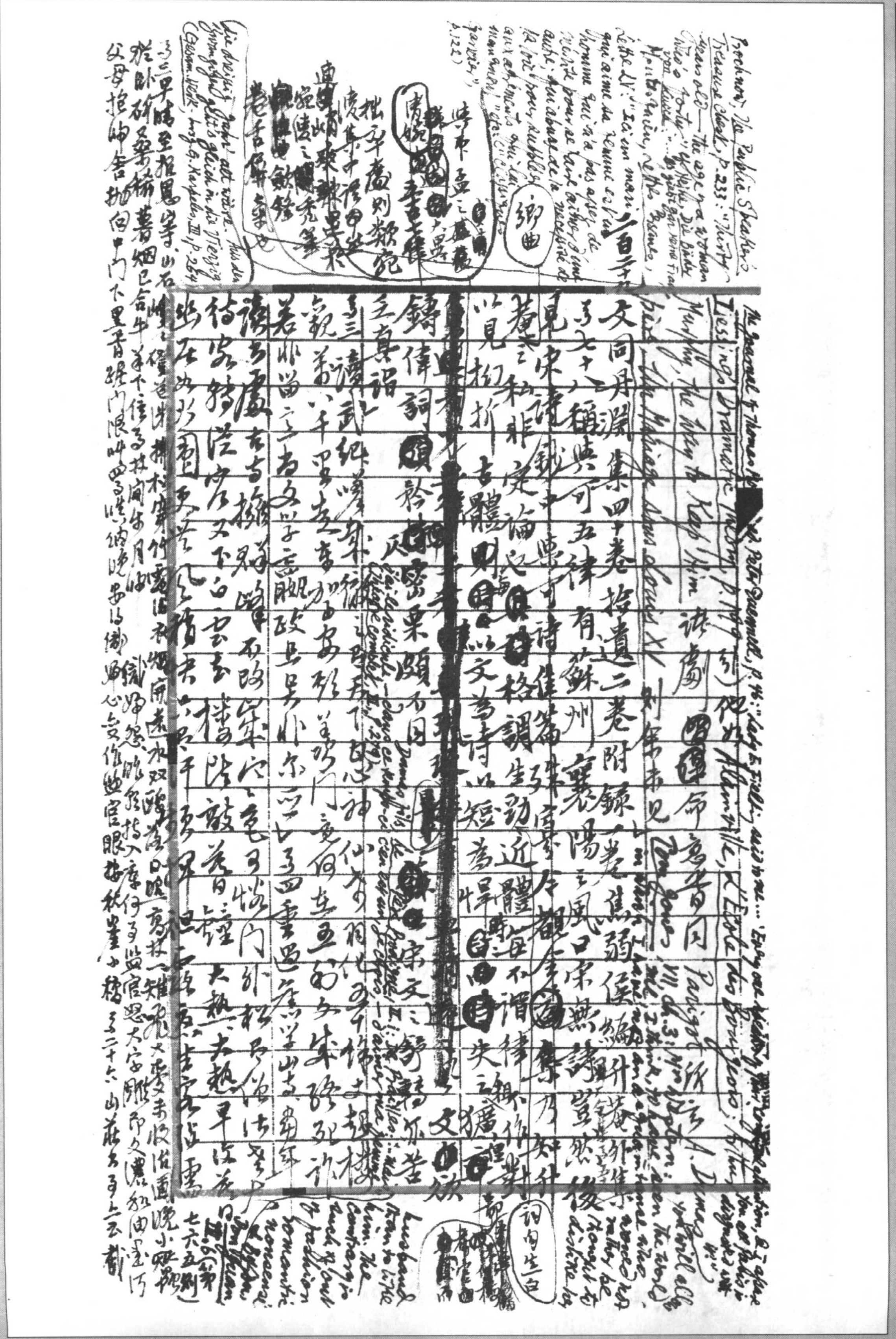
Nivelle de la Chaussée, *Le Préjugé à la Mode* [illegible] Dorval [illegible] Damon: "Est-il disgracié?" Clitandre: "Bien pis." Argant: "Mort?" Clitandre: "Autant vaut; / Il est amoureux fou."... Constance: "Mais ne serait-ce point son épouse qu'il aime?" / Argant: "Sa femme!" Clitandre: "Eh! vraiment oui, c'est sa femme elle-même!" [illegible] cf. "omnis ardentior amator propriae uxoris adulter est" [illegible]

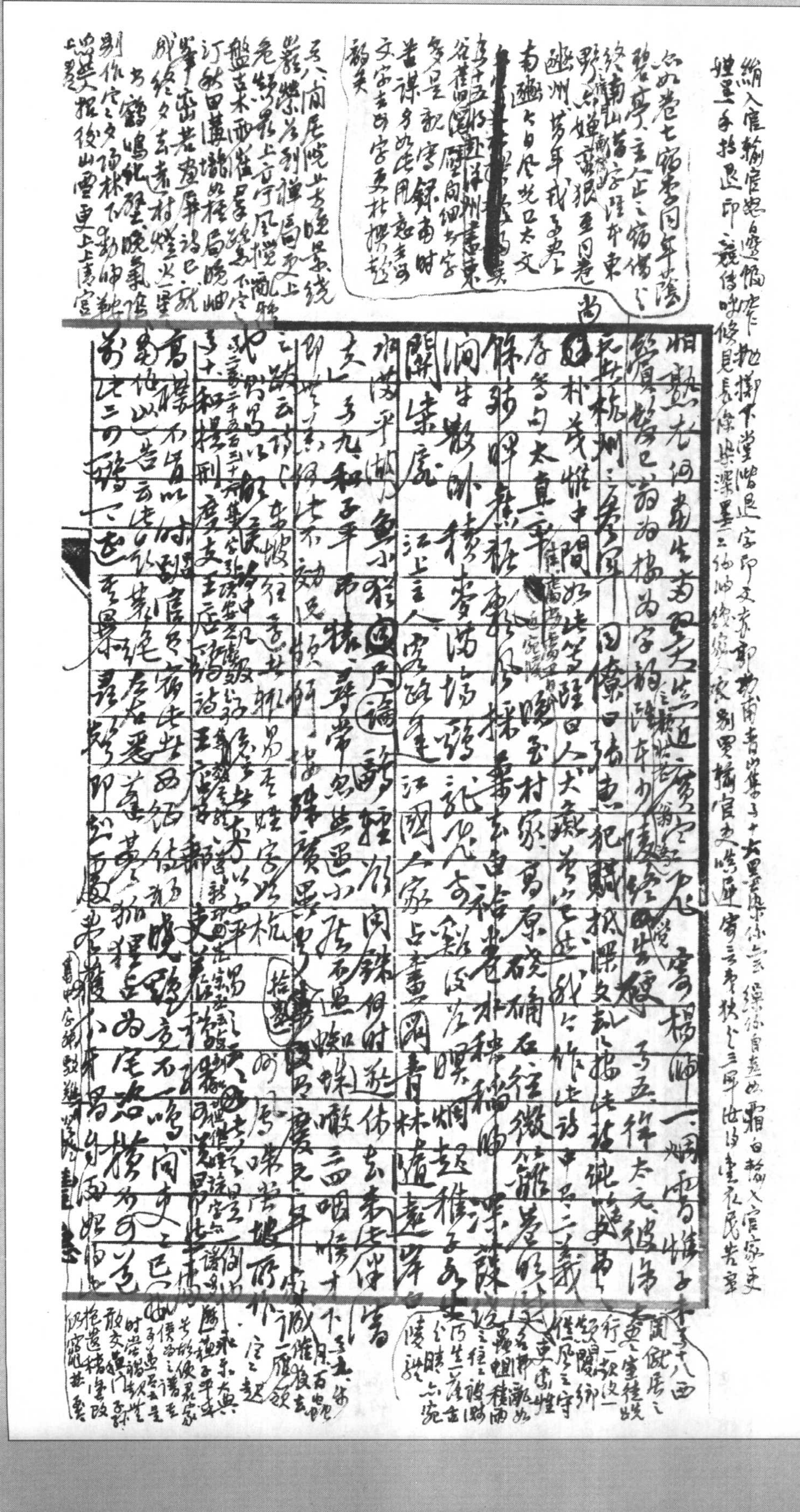
Augier, *Le Gendre de M. Poirier* [illegible] Gaston: "J'allais tout simplement me couvrir de ridicule; j'étais en chemin de devenir amoureux de ma femme" (cf. Leopardi, *Zibaldone*, ed. F. Flora, I, 234)

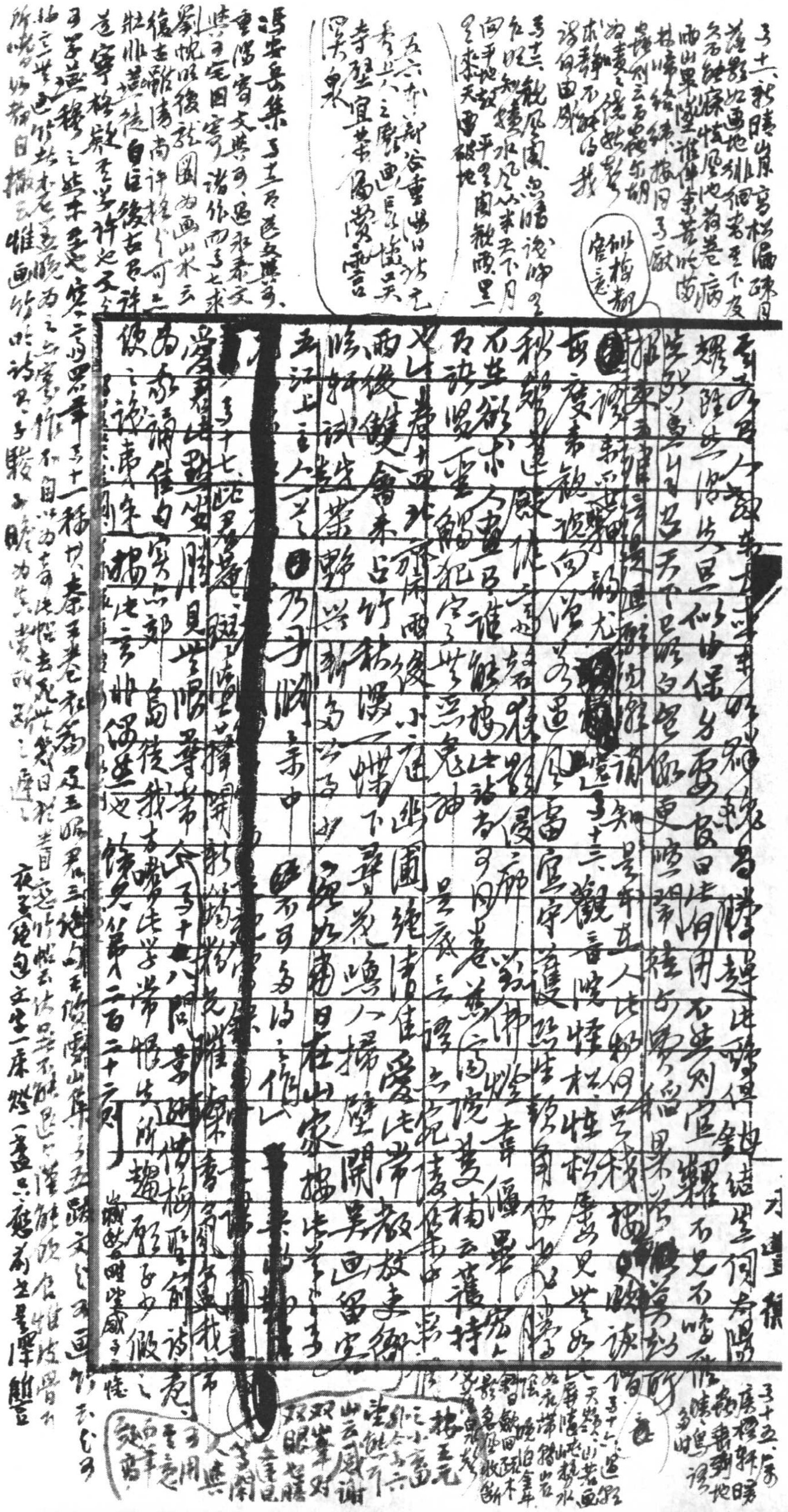
J.-G. de Campistron, *Le Jaloux désabusé*: Dorante: "Quel est l'homme, disait-je, en faisant l'agréable, / Qui garde pour sa femme un amour véritable? / C'est aux petites gens à nourrir de tels feux." Dubois: "Et pourquoi teniez-vous cet imprudent langage?" Dorante: "Morbleu! pour imiter les gens du haut étage" (J. G. Robertson,

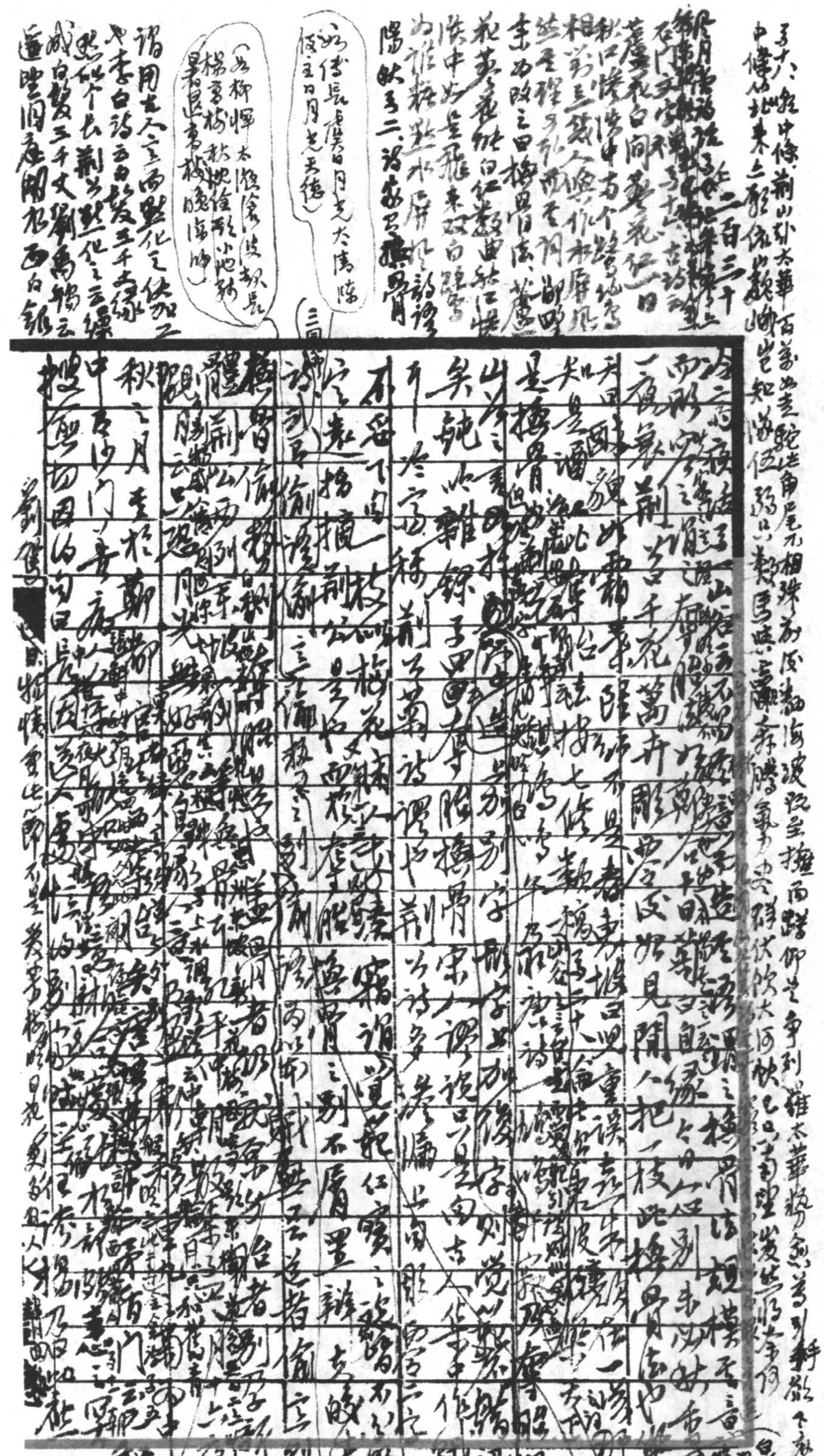
paraître amoureux de [illegible] en compagnie"; "des marques de prédilection en public, qu'un [illegible] de ne pas

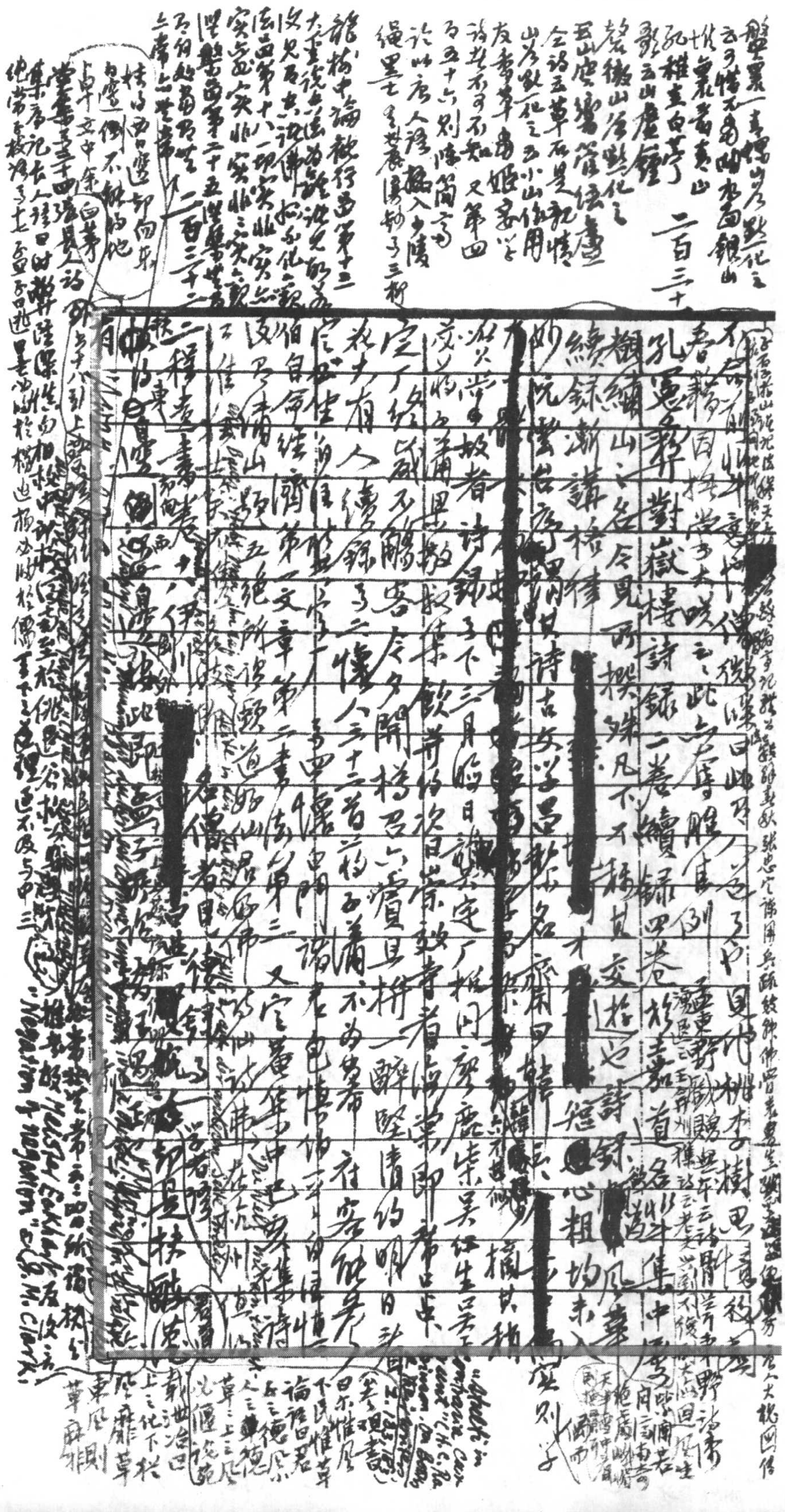
Lady Morgan, *La France*, ed. 1818, I, p. 253: "Et si elles ont un amant, elles ont autant de soin de ne pas donner à l'heureux mortel

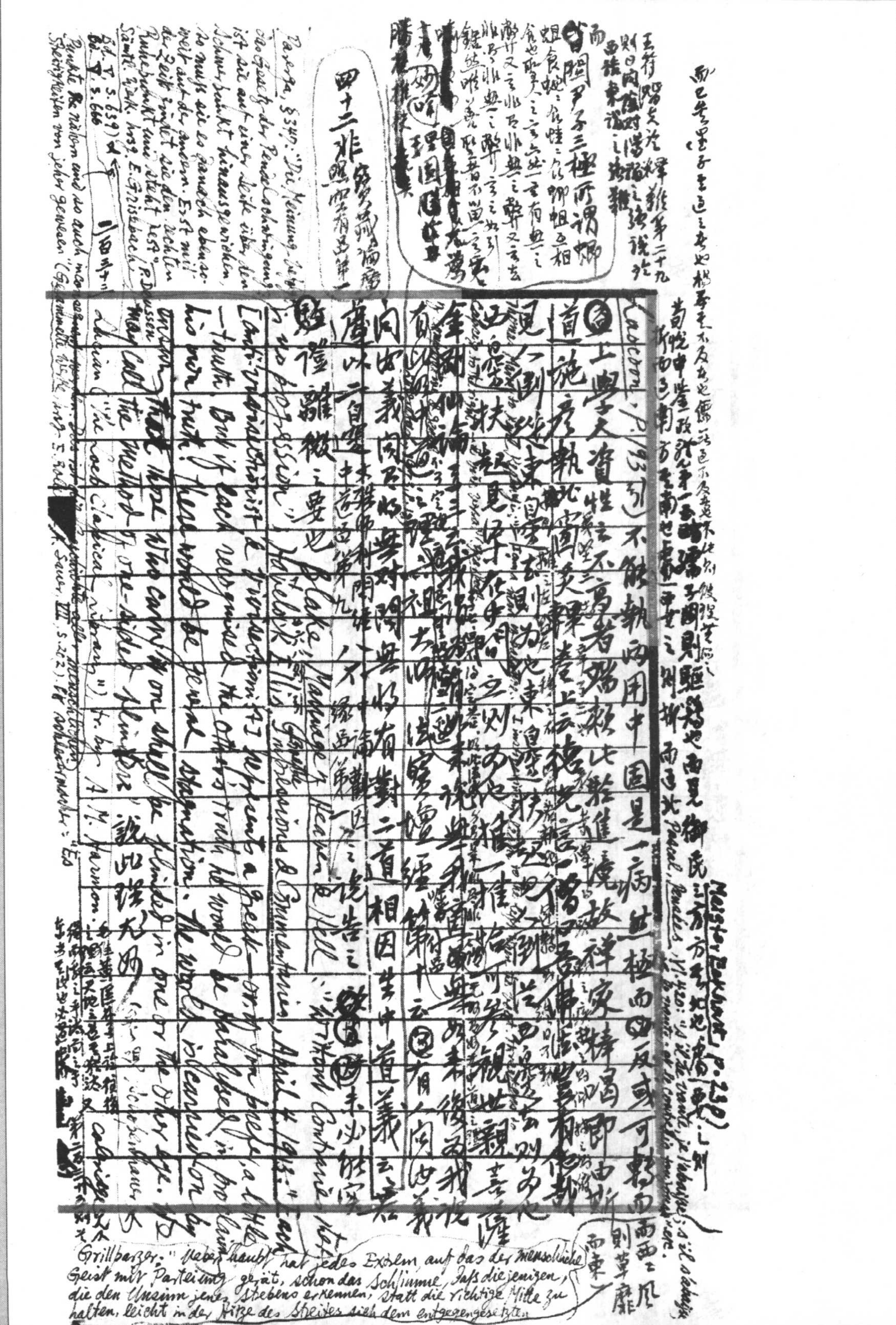












荀悅申鑒政體第一 [illegible]

Pascal, Pensées, VI. 420 [illegible]

Meister Eckhart P. 212 [illegible]

王符潛夫論 [illegible]

（Lacombe, P. 193 引）不能執兩用中固是一病然極而必反或可藉而 [illegible]

四 上學天資性 [illegible] 不高者賴比較進境故禪家棒喝即由斯 [illegible]

首 [illegible]

四十二非 [illegible]

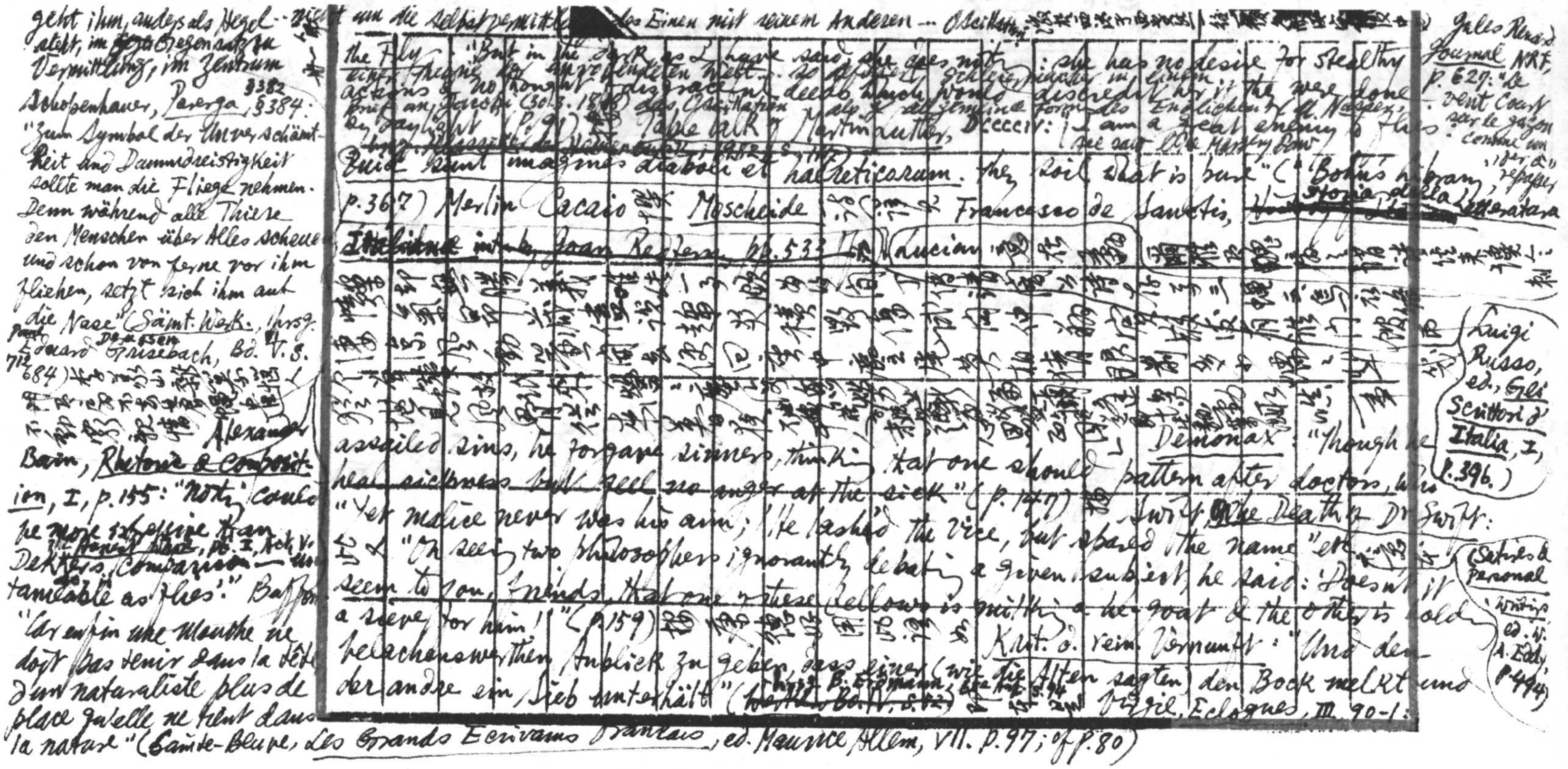
Paulsen, S. 349: "Die Meinung [illegible] der Pendelschwingung [illegible] ist sie auf einer Seite über [illegible] hinausgewirkt [illegible] so muß sie so ganz nach ebenso weit auf die andere [illegible]. Erst mit der Zeit findet sie den rechten Ruhepunkt [illegible]" P. Deussen [illegible] E. Griesebach [illegible] Bd. I S. 659 [illegible] Bd. II S. 666

Blake, Marriage of Heaven & Hell [illegible]

Havelock Ellis, Impressions & Comments, April 1913: "Each [illegible] progression [illegible] Contradiction & [illegible] — truth. But if each [illegible] the other [illegible] the world would be [illegible] stagnation. The world [illegible] in one or the other [illegible]" [illegible] A. M. Harmon [illegible]

[illegible] (Gesammelte Werke [illegible] A. Sauer, III, S. 262) Ed Schleiermacher: "Es [illegible]"

Grillparzer: "Ueberhaupt hat jedes Extrem, auf das der menschliche Geist mit Parteiung gerät, schon das Schlimme, daß diejenigen, die den Unsinn jenes Strebens erkennen, statt die richtige Mitte zu halten, leicht in der Hitze des Streites sich dem entgegengesetzten



geht ihm, anders als Hegel [illegible] steht, im Gegensatz zu Vermittelung, im Zentrum [illegible] nicht um die Selbstvermittlung des Einen mit seinem Anderen ... Oscillation [illegible]

Schopenhauer, *Parerga* §382 §384: "Zum Symbol der Unverschämtheit und Dummdreistigkeit sollte man die Fliege nehmen. Denn während alle Thiere den Menschen über Alles scheuen und schon von ferne vor ihm fliehen, setzt sich ihm auf die Nase" (*Sämt. Werk.*, hrsg. Paul Deussen Eduard Grisebach, Bd. IV V. S. 712 684) [illegible]

the Fly [illegible] "But in the dark, as I have said, she does not [illegible]: she has no desire for stealthy actions & no thought [illegible] disgrace in deeds which would discredit her if they were done by daylight" (p. 91) [illegible] *Table Talk* of Martin Luther, DCCCCIV: "I am a great enemy to flies: [illegible] quia sunt imagines diaboli et haereticorum. they soil what is best" ("Bohn's Library", p. 367) Merlin Cocaio [illegible] *Moscheide* [illegible] Francesco de Sanctis, *Storia della Letteratura* [illegible] Lucian [illegible] *Demonax*: "though he assailed sins, he forgave sinners, thinking that one should pattern after doctors, who heal sickness but feel no anger at the sick" (p. 147) [illegible] "On seeing two philosophers ignorantly debating a given subject, he said: 'Doesn't it seem to you, friends, that one of these fellows is milking a he-goat & the other is holding a sieve for him!'" (p. 159) [illegible] *Krit. d. rein. Vernunft*: "Und den belachenswerthen Anblick zu geben, dass einer (wie die Alten sagten) den Bock melkt und der andere ein Sieb unterhält" (hrsg. B. Erdmann, S. 94 Werke, Bd. IV, S. 82) [illegible] Virgil, *Eclogues*, III. 90-1. [illegible] Swift, *On the Death of Dr Swift*: "Yet malice never was his aim; He lashed the vice, but spared the name" etc. [illegible] (*Satires & Personal Writings*, ed. W. A. Eddy, p. 494)

Jules Renard, *Journal*, NRF, p. 627: "Le vent court sur le gazon comme un [illegible]" [illegible] (Luigi Russo, ed., *Gli Scrittori d'Italia*, I, p. 396.)

[illegible] Alexander Bain, *Rhetoric & Composition*, I, p. 155: "Nothing could be more expressive than [illegible] Dekker's comparison — "as untameable as flies"." Buffon: "Car enfin une Mouche ne doit pas tenir dans la tête d'un naturaliste plus de place qu'elle ne tient dans la nature" (Sainte-Beuve, *Les Grands Écrivains français*, ed. Maurice Allem, VII. p. 97; cf. p. 80)

Il Pentamerone, V.8 (tr. B. Croce, p.519) → C. Collodi, *Le Avventure di Pinocchio*, cap. 34, 35 (Salani Editore, pp. 185 ff.) Geppetto [illegible]

Nennella 為大魚所吞 [illegible] 中 [illegible]
園林宮室

誤入蜃妖腹中 [illegible]
神魔

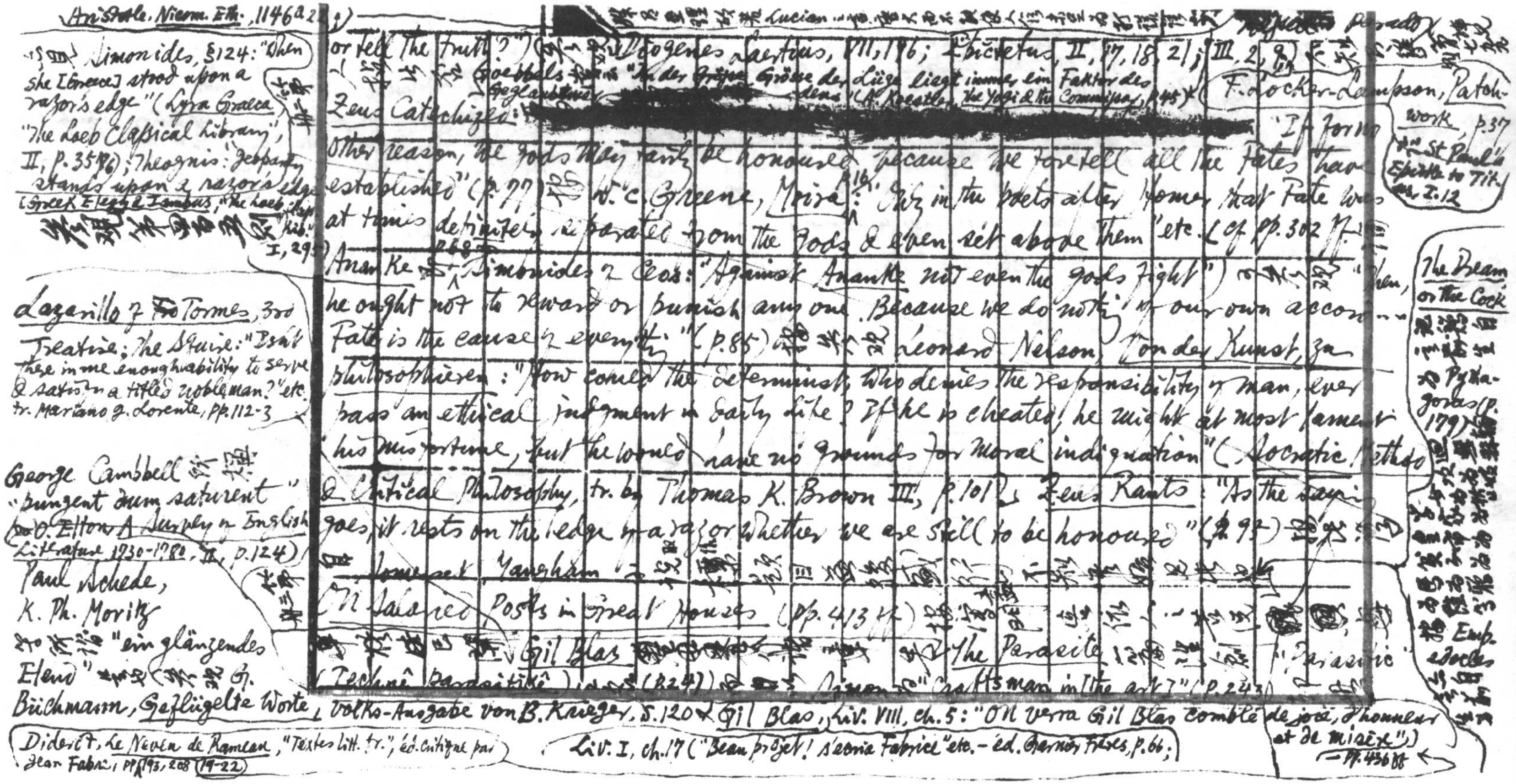
第三十四回 [illegible]

[illegible]

Fielding [illegible] Lucian [illegible] *Jonathan Wild*, Bk IV, ch. 9 [illegible] Mrs Heartfree [illegible] Lucian [illegible] Windsor Castle [illegible] "equal to the Capaciousness of a large Hall" [illegible] (pp. 287 ff.) [illegible] "came forth at another passage, which I must be excused from naming" [illegible]

"Qui Bavium non odit, amet tua carmina, Maevi, atque idem iungat vulpes et mulgeat hircos" (Horace, I, 24) [illegible] *A True Story* 此 [illegible] "Lügendichtungen" [illegible] William Rose, *Men, Myths, & Movements in German Literature*, pp. 118 ff. [illegible] *Travels of Baron Munchausen* [illegible] *Gulliver's Travels* [illegible] W. A. Eddy, *Critical Study of Gulliver's Travels*, pp. 158 ff. [illegible] Swift [illegible] Lucian [illegible] Laputa [illegible] Endymion's Island [illegible] Lucian [illegible] "The number of the Cloud-Centaurs who came to Phaethon's aid I leave unrecorded for fear someone may think it incredible, it was so great" (271); "I am reluctant to tell you what sort of eyes they have, for fear that you may think me lying on account of the incredibility of the story" (p. 279) "On the Isles of the Wicked the severest punishment fell to those who told lies while in life, among whom were Ctesias of Cnidos & Herodotus. On seeing them, I had good hopes for the future, for I have never told a lie that I know of" (p. 337) [illegible] Swift: "Indeed, the author was so distinguished for his veracity that it became a sort of Proverb among his neighbours at Redriff, when one affirm'd a thing, to say it was true as if Mr Gulliver had spoke it" ("Publisher to the Reader") [illegible] "But my lying is far more honest than theirs, for though I tell the truth in nothing else I shall at least be truthful in saying that I am a liar" (p. 253) [illegible] Chrysippus [illegible] "the Liar" [illegible] ("If a person says 'I am lying', does he lie") [illegible] "but I could by no means [illegible] prevail on to follow them, whether I looked on it as an indecency (the Monster [illegible])"

Volkmann, *Rhetorik der Griechen und Römer*, S. 96: "A man dreamt that he should not believe his dreams; what should he believe on his awakening?" (Paul Shorey, *What Plato Said*, p. 575, 31) 未 [illegible]



[illegible] Lucian [illegible]

or tell the truth?") ([illegible]) Diogenes Laertius, VII, 176; Epictetus, II, 7.18, 21; III, 2, 8 [illegible] Goebbels [illegible] "In der Grösse der Lüge liegt immer ein Faktor des Geglaubtwerdens" (A. Koestler, The Yogi & the Commissar, p.45) (F. Locker-Lampson, Patchwork, p.37; St Paul's Epistle to Titus, I.12)

Zeus Catechized: [redacted] "If for no other reason, the gods may rightly be honoured because we foretell all the Fates have established" (p.77) [illegible] W. C. Greene, Moira, p.16: "Only in the poets after Homer that Fate was at times definitely separated from the gods & even set above them" etc. (cf. pp.302 ff.)

Ananke [illegible] Simonides of Ceos: "Against Ananke not even the gods fight") [illegible] "Then, he ought not to reward or punish any one. Because we do nothing of our own accord... Fate is the cause of everything." (p.85) [illegible] Leonard Nelson, Von der Kunst, zu philosophieren: "How comes the determinist, who denies the responsibility of man, ever to pass an ethical judgment in daily life? If he is cheated, he might at most lament his misfortune, but he would have no grounds for moral indignation" (Socratic Method & Critical Philosophy, tr. by Thomas K. Brown III, p.101) [illegible] Zeus Rants: "As the saying goes, it rests on the edge of a razor whether we are still to be honoured" (p.93) [illegible]

[illegible] Somerset Maugham [illegible] On Salaried Posts in Great Houses (pp.413 ff.) [illegible] Gil Blas [illegible] The Parasite [illegible] "Parasitic (Technê Parasitikê)" [illegible] (p.247) [illegible] "craftsman in the art" (p.243)

The Dream or the Cock [illegible] Pythagoras (p.179) [illegible] Empedocles [illegible]

Aristotle, Nicom. Eth., 1146a 21)

[illegible] Simonides, §124: "When she [Greece] stood upon a razor's edge" (Lyra Graeca, "The Loeb Classical Library", II, p.359 f.); Theognis: "Jeopardy stands upon a razor's edge" (Greek Elegy & Iambus, "The Loeb Classical Lib.", I, 295) 參觀第四百五則

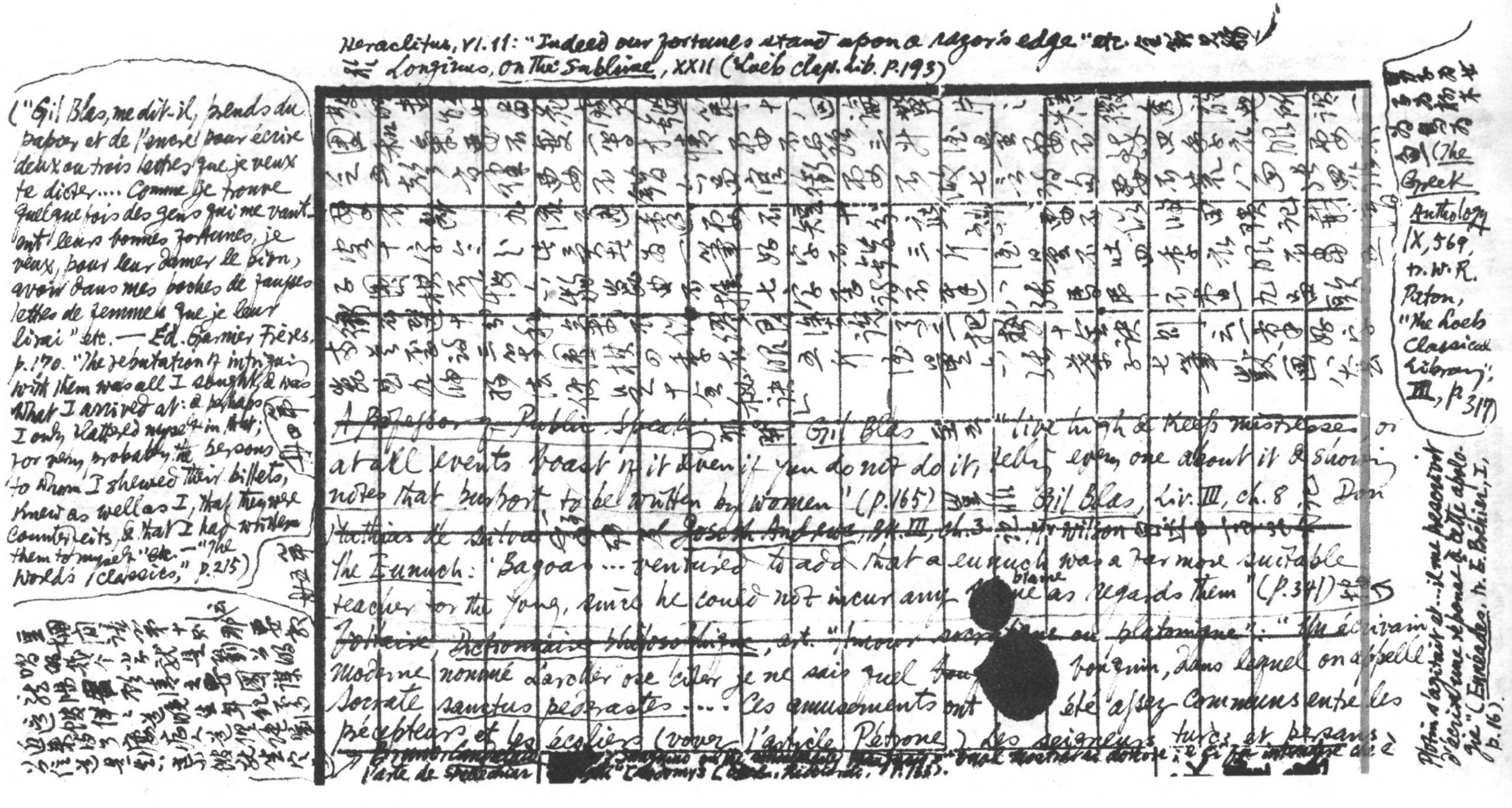
Lazarillo of Tormes, 3rd Treatise: The Squire: "Is not there in me enough ability to serve & satisfy a titled nobleman?" etc. tr. Mariano J. Lorente, pp.112-3

George Campbell 所撰 "pungent dum saturent" (O. Elton, A Survey of English Literature 1730-1780, II, p.124)

Paul Schede, K. Ph. Moritz [illegible] "ein glänzendes Elend" [illegible] (參觀 G. Büchmann, Geflügelte Worte, Volks-Ausgabe von B. Krieger, S.120) & Gil Blas, Liv. VIII, ch.5: "On verra Gil Blas comblé de joie, d'honneur et de misère") — pp.436 ff.

Diderot, Le Neveu de Rameau, "Textes litt. fr.", éd. critique par Jean Fabre, pp.193, 208 (19-22)

Liv. I, ch.17 ("Beau projet! s'écria Fabrice" etc. – éd. Garnier Frères, p.66;



Heraclitus, VI. 11: "Indeed our fortunes stand upon a razor's edge" etc. [illegible]
[illegible] Longinus, On the Sublime, XXII (Loeb Class. Lib. p. 193)

[illegible]

[illegible] (The Greek Anthology IX, 569, tr. W. R. Paton, "The Loeb Classical Library", III, p. 317)

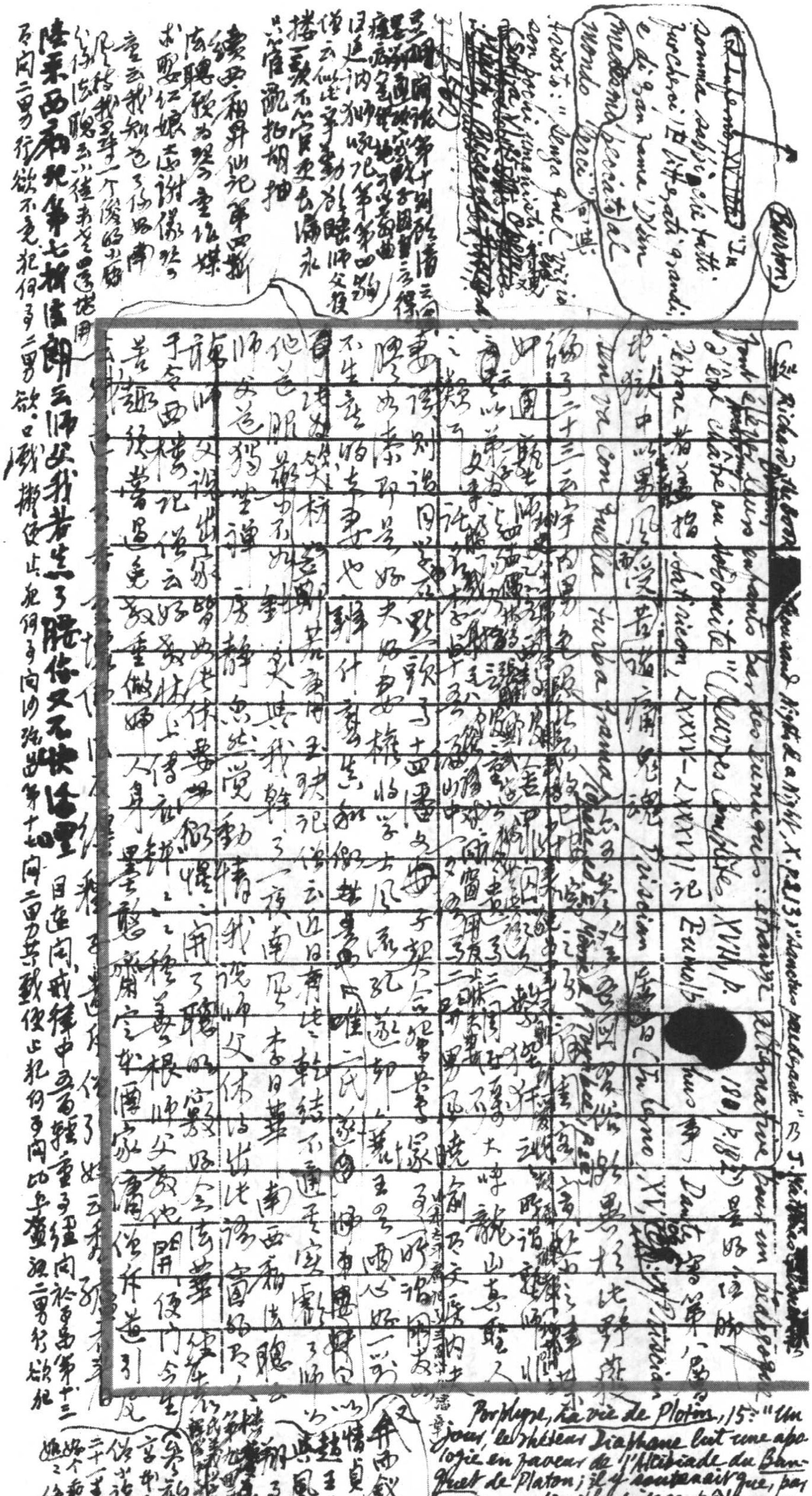
("Gil Blas, me dit-il, prends du papier et de l'encre pour écrire deux ou trois lettres que je veux te dicter.... Comme je trouve quelquefois des gens qui me vantent leurs bonnes fortunes, je veux, pour leur damer le pion, avoir dans mes poches de fausses lettres de femmes que je leur lirai" etc. — Ed. Garnier Frères, p. 170. "The reputation of intriguing with them was all I sought, & was what I arrived at: or perhaps I only flattered myself in that; for very probably the persons to whom I shewed their billets, knew as well as I, that they were counterfeits, & that I had written them to myself" etc. — "The World's Classics," p. 215)

[illegible]

A Professor of Public Speaking 云 Gil Blas [illegible] "live high & keep mistresses, or at all events boast of it even if you do not do it, telling every one about it & showing notes that purport to be written by women" (p. 165) [illegible] Gil Blas, Liv. III, ch. 8 [illegible] Don Mathias de Silva [illegible] Joseph Andrews, Bk. III, ch. 3 [illegible] Mr Wilson [illegible]

The Eunuch: "Bagoas ... ventured to add that a eunuch was a far more suitable teacher for the young, since he could not incur any blame as regards them" (p. 341) [illegible] Voltaire, Dictionnaire philosophique, art. "Amour socratique ou platonique": "Un écrivain moderne nommé Larcher ose citer je ne sais quel [illegible] bouquin, dans lequel on appelle Socrate sanctus pederastes ... Ces amusements ont été assez communs entre les précepteurs et les écoliers (voyez l'article Pétrone) des seigneurs turcs et persans [illegible]

Plotin s'agitait et ... il me prescrivit d'écrire une réponse à cette apologie" (Ennéades, tr. E. Bréhier, I, p. 16).



Inferno, XV: "In somma sappi che tutti fur cherci e litterati grandi e di gran fama, d'un medesmo peccato al mondo lerci."

Burton

Ariosto: "Senza quel vizio son pochi umanisti"

（Satire, VI）

Sir Richard Burton

續西廂昇仙記第四齣

陸采西廂記第七摺法聰云：師父我若去了，瞧你又不快活哩。

Porphyre, La vie de Plotin, 15: "Un jour, le rhéteur Diophane lut une apologie en faveur de l'Alcibiade du Banquet de Platon; il y soutenait que, par vertu, un disciple doit se prêter aux désirs amoureux de son maître."

[illegible]

Anatomy of Melancholy, Pt. I, Sect. III, Mem. 3, Subs. 4: "...It troubles me to think of those... rapes, incests, adulteries, mastupration, sodomies, buggeries of monks & friars" (Everyman's I, p. 419)

E. & J. de Goncourt, *Journal*, Édition définitive, I, p. 204: "La plus étonnante modernité étonne et charme dans Lucien. Ce Grec.... est notre contemporain par l'âme et l'esprit. Son ironie d'Athènes commence la 'blague de Paris'.... En le lisant, il me semble lire le grand-père de Henri Heine";

G. Bruno, *Candelaio*, IV.16: Sanguino 語 Manfurio [un maestro di scuola]: "Vuol mostrarsi dottore; e ci fa intendere che è l'arte de spellecchiar capretti" [i.e. sodomia] (*Opere di G. Bruno e di T. Campanella*, ed. A. Guzzo e R. Amerio, p. 133)

[illegible]

錢秋光[illegible]卷五第十一
南宋竹枝詞之六云：平原不
用諸家體，[illegible]中來宮[illegible]
[illegible]額[illegible]城西祖
詭法[illegible]樓詩社剩兩
僧雜廣有好男而經
[illegible]甚

總角同在為集（秀野
芳澗詩集五卷小秀野
詩卷三[illegible]卷一[illegible]山陰
卷一[illegible]大小雅[illegible]卷五[illegible]
集[illegible]卷二[illegible]標讀詩卷三
[illegible]）

巧思

西第九之五云天增[illegible]以冥天家
日以新，未[illegible]生以難証說諸不
如今則明時見李印茫皆其佛
穿鑿天不讀高[illegible]芳[illegible]夢要
合觀[illegible]出[illegible]誤改空是證好
難人云之息且余與見之為之
刻[illegible]不自覺云[illegible]所肯佔
也

言言

蓋不如妹，妹乃帥作假[illegible]妹，妹為家，[illegible]醜[illegible]姻緣》第九十一回吳推官[illegible]容
僮屬無不畏內，[illegible]陵，一僮一笑，上下[illegible]畏[illegible]懼，紀[illegible]畏，[illegible]安[illegible]望老安
免於吳推官[illegible]芭，[illegible]者益士[illegible]君[illegible]畏[illegible]華[illegible]色[illegible]彼，弟怕佳者
明也。其東[illegible]詳[illegible]首[illegible]史[illegible]第十三回杜子[illegible]慮
話[illegible]數[illegible]之[illegible]愛[illegible]正[illegible]
[illegible]
頤翻云秀堂詩集五卷，[illegible]持修飾，欽為清[illegible]茅[illegible]
四[illegible]微情無糊，令作[illegible]眼，剪綠為花，何異[illegible]張[illegible]稽[illegible]
課[illegible]
唯[illegible]自此正是[illegible]通[illegible]韓[illegible]
詩中集大成[illegible]吉[illegible]少陵[illegible]諱[illegible]吏[illegible]評[illegible]怪[illegible]方[illegible]了一言懷[illegible]第[illegible]首[illegible]
散[illegible]神仙[illegible]稱[illegible]名[illegible]三[illegible]計[illegible]女[illegible]香山白太傅[illegible]
第一首[illegible]學[illegible]萬[illegible]陵[illegible]西江[illegible]詩[illegible]硬語生事[illegible]樓[illegible]形[illegible]
讀[illegible]流[illegible]辭，乃至此三家[illegible]行[illegible]云[illegible]雅云[illegible]師說花草[illegible]夫[illegible]
[illegible]情[illegible]
獨出類[illegible]道陶公[illegible]慕陸[illegible]五[illegible]劍[illegible]宋之[illegible]
[illegible]附詩何恨以為派題云百家詩集改第三[illegible]評[illegible]
[illegible]

我愛西
崑好新
声[illegible]
李[illegible]
[illegible]

說
[illegible]
詞因
[illegible]

[illegible]佳才把
[illegible]住一日也
成不以

[illegible]

[補二百三十二則 Schopenhauer 論 "das Gesetz der Pendelschwingung"] Coleridge, the Table-Talk & Omniana, ed. T. Ashe, April 5, 1832: "It is curious to trace the operation of the moral law of polarity in the history of politics, religion, &c. When the maximum of one tendency has been attained, there is no gradual decrease, but a direct transition to its minimum, till the opposite tendency has attained its maximum; & then you see another corresponding revulsion" etc. (ed. George Bell & Sons, 1894, pp. 155-6). 王荊公[illegible]人[illegible]不[illegible]二[illegible]而[illegible]中[illegible]此亦[illegible]不比[illegible]不[illegible]

二百三十五

馮詢子良詩錄[illegible]序所摘[illegible]子良[illegible]張南山弟子[illegible]亦杜心[illegible]也

（梁[illegible]）

調[illegible]可以卑[illegible]撼之

[illegible]上地[illegible]老盲[illegible]不能[illegible]鄉[illegible]如雨依稀似直[illegible]後[illegible]聽到

黃[illegible]自注曰[illegible]內[illegible]鼓首者伏生聽[illegible]穿[illegible]

道[illegible]息[illegible]聽[illegible]車中[illegible]晴東難火焰山西東苦[illegible]戶東[illegible]

（[illegible]子備[illegible]）

開[illegible]東雲[illegible]結馬[illegible]雨[illegible]雪[illegible]溫[illegible]

劉[illegible]長安[illegible]首道[illegible]官好[illegible]官[illegible]休[illegible]安[illegible]官皆白頭

[illegible]官[illegible]民[illegible]官[illegible]民[illegible]官曰[illegible]

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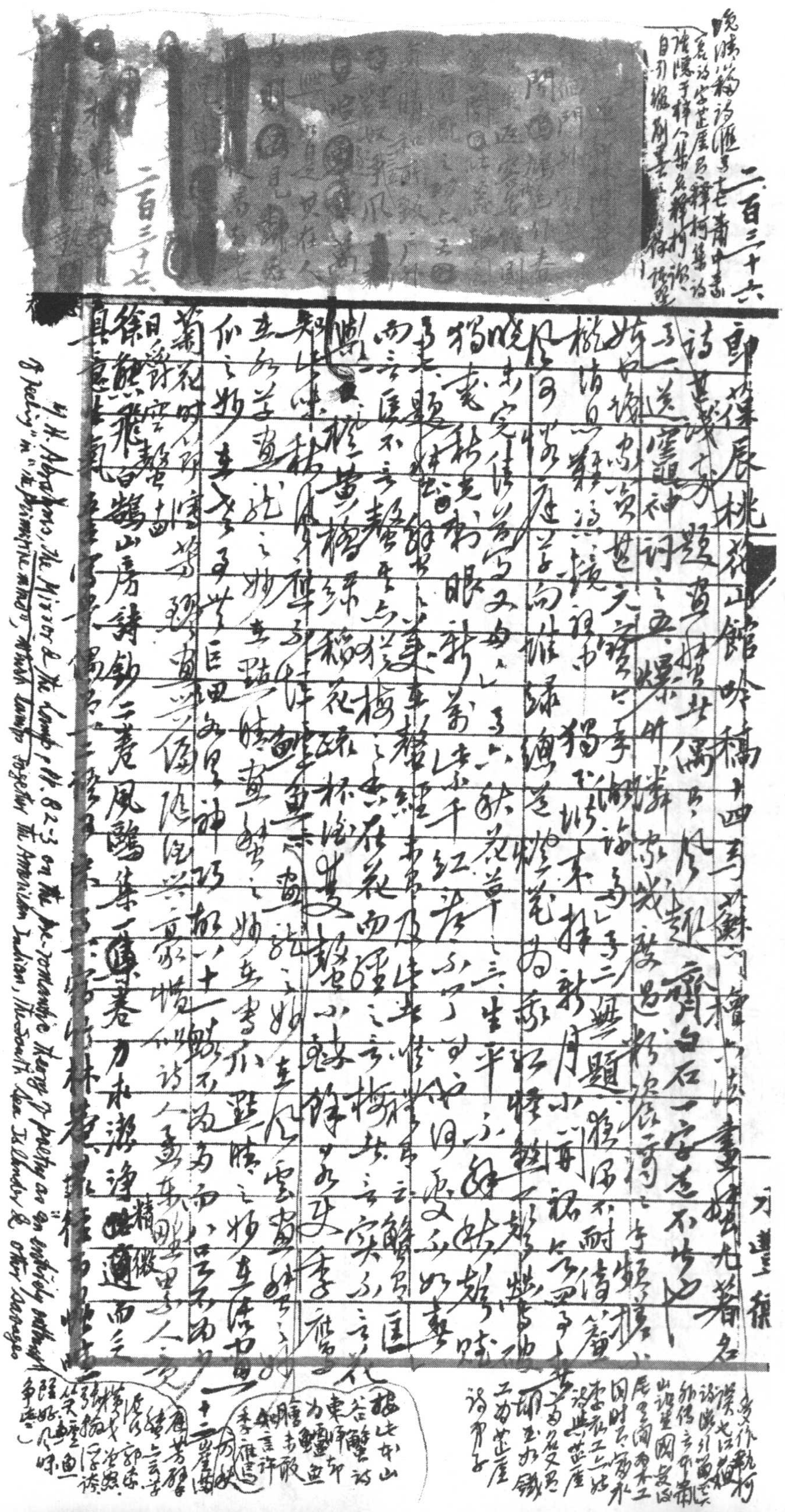


[illegible]

二百三十六

郎葆辰桃花山館吟稿十四卷 [illegible] 畫蟹尤著名

詩甚淺 [illegible] 題畫 [illegible] 偶有風 [illegible] 白石一字意不少也

[illegible] 送 [illegible] 神中詞之五 [illegible]

[illegible] 卷二無題 [illegible] 不耐 [illegible]

[illegible] 獨 [illegible] 新月小詞 [illegible]

[illegible] 晚 [illegible] 又白 [illegible] 秋花草 [illegible] 三生平不 [illegible]

獨 [illegible] 眼 [illegible] 千紅 [illegible]

[illegible] 梅 [illegible] 花 [illegible]

[illegible] 菊花 [illegible]

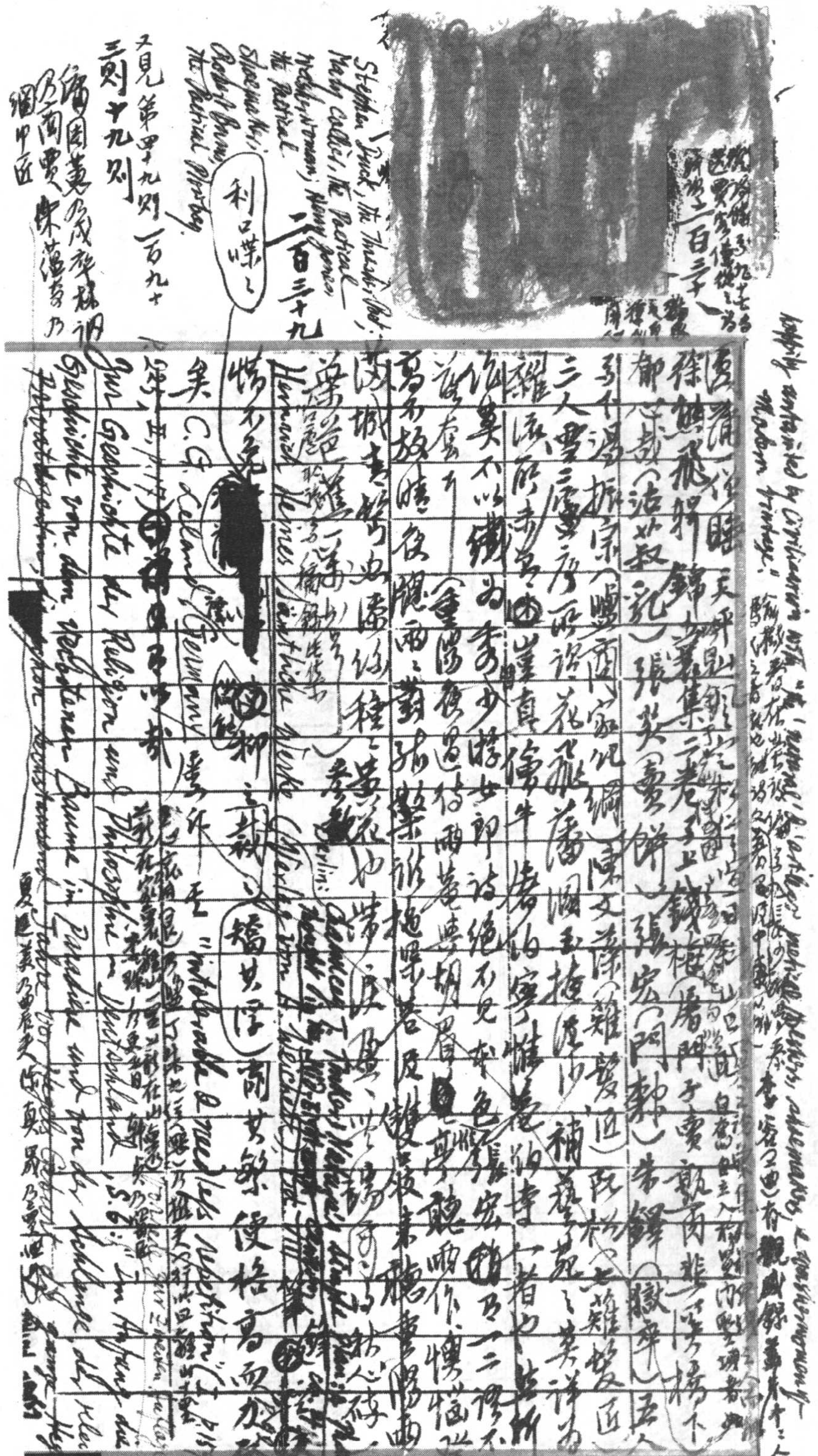
徐熊飛白鵠山房詩鈔二卷 [illegible] 集一卷 [illegible]

[illegible]

二百三十七

[illegible]

M. H. Abrams, *The Mirror & the Lamp*, pp. 82-3 on the pre-romantic theory of poetry as an entirely natural [illegible] of feeling" in "the primitive mind", which lumps together the American Indian, the South Sea Islander & other savages



二百三十九

利口喋喋

Stephen [illegible], The Thinking Reed [illegible] the Poetical [illegible] the Poetical [illegible] the Poetical Mirror [illegible]

又見第四十九則、一百九十三則、十九則

[illegible]百三十一

happily untainted by Civilization with its [illegible] artifices [illegible] Modern Printing

徐熊飛[illegible]集二卷　王上　錢椿　屠[illegible]子賣[illegible]雨非[illegible]橋下

[illegible]（沽以殺記）　張炎（夢餅）　張宏（阿勳）　常解（懶翁）　吾人

[illegible]湯振宗（鳴商）　宋[illegible]（編）　陳文述（雜費匪）　阮[illegible]　雜費匪

三人[illegible]花飛落潤和梅渡沙補[illegible]英[illegible]

[illegible]崖真像牛[illegible]寧情[illegible]詩一首也[illegible]

[illegible]莫不以鐵爲秀步[illegible]女郎詩絶不見[illegible]色[illegible]宏[illegible]乃一二[illegible]

[redacted]

Heinrich Heines Sämtliche Werke [illegible] Berlin [illegible]

奚　C. G. [illegible] Germany

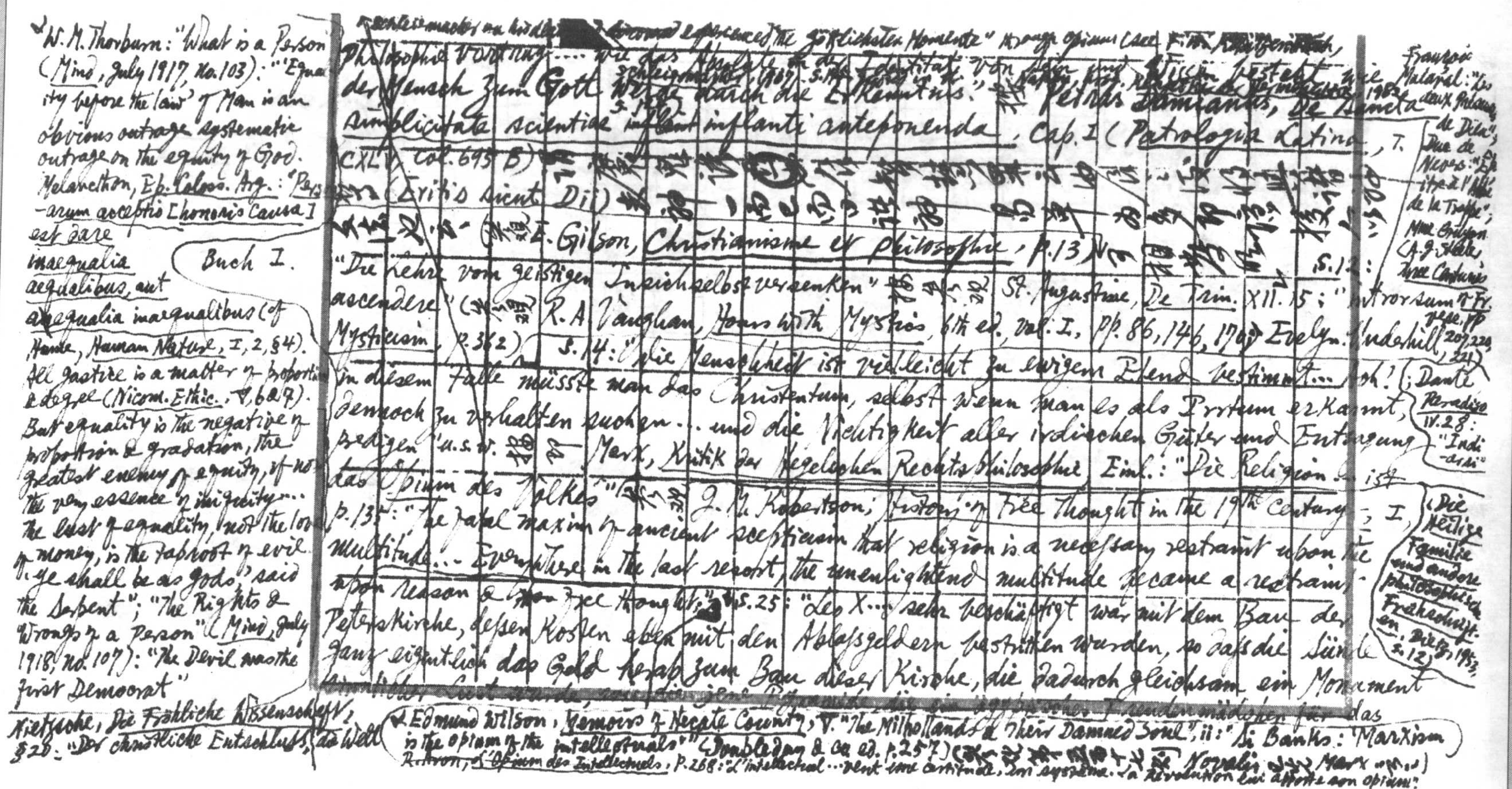
Zur Geschichte der Religion und Philosophie in Deutschland

Geschichte von dem Verbotenen Baume im Paradiese und von der Schlange [illegible]

矯其浮　剛其[illegible]　使格高而於[illegible]

C. Brooks, Modern Poetry [illegible]

p. 350



[illegible] experienced the göttlichsten Momente" [illegible] opium case [illegible]

Philosophie Vortrag: … wie das Absolute in der Identität von Sein und Wissen besteht, wie der Mensch zum Gott werde durch die Erkenntnis." Schleiermacher 1907, S. 132 [illegible] Petrus Damianus, De Sancta simplicitate scientiae ~~inflant~~ inflanti anteponenda, Cap. I (Patrologia Latina, T. CXLV, col. 695 B) [illegible] ① [illegible] (Eritis sicut Dii) [illegible] E. Gilson, Christianisme et philosophie, p. 13 [illegible]

S. 12: "Die Lehre vom geistigen Insichselbstversenken" [illegible] St. Augustine, De Trin. XII. 15: "introrsum ascendere" ([illegible] R. A. Vaughan, Hours with Mystics, 6th ed., Vol. I, pp. 86, 146, 170; Evelyn Underhill, Mysticism, p. 362) S. 14: "Die Menschheit ist vielleicht zu ewigem Elend bestimmt… ach! in diesem Falle müsste man das Christentum, selbst wenn man es als Irrtum erkannt, dennoch zu erhalten suchen… und die Nichtigkeit aller irdischen Güter und Entsagung predigen" u.s.w. [illegible] Marx, Kritik der Hegelschen Rechtsphilosophie, Einl.: "Die Religion … ist das Opium des Volkes" [illegible] J. M. Robertson, History of Free Thought in the 19th Century, I, p. 13: "The fatal maxim of ancient scepticism that religion is a necessary restraint upon the multitude… Everywhere in the last resort, the unenlightened multitude became a restraint upon reason & free thought." S. 25: "Leo X… sehr beschäftigt war mit dem Bau der Peterskirche, dessen Kosten eben mit den Ablassgeldern bestritten wurden, so dass die Sünde ganz eigentlich das Geld hergab zum Bau dieser Kirche, die dadurch gleichsam ein Monument sinnlicher Lust wurde, wie jene Pyramide, die ein ägyptisches Freudenmädchen für das [illegible]

W. M. Thorburn: "What is a Person" (Mind, July 1917, No. 103): "'Equality before the law' of Man is an ~~obvious outrage~~ systematic outrage on the equity of God. Melancthon, Ep. Coloss. Arg.: 'Personarum acceptio [honoris causa] est dare inaequalia aequalibus, aut aequalia inaequalibus' (cf. Hume, Human Nature, I, 2, §4). All justice is a matter of proportion & degree (Nicom. Ethic. V, 6 & 7). But equality is the negative of proportion & gradation, the greatest enemy of equity, if not the very essence of iniquity… The lust of equality, not the love of money, is the taproot of evil. 'Ye shall be as Gods,' said the Serpent"; "The Rights & Wrongs of a Person" (Mind, July 1918, No. 107): "The Devil was the first Democrat"

Buch I.

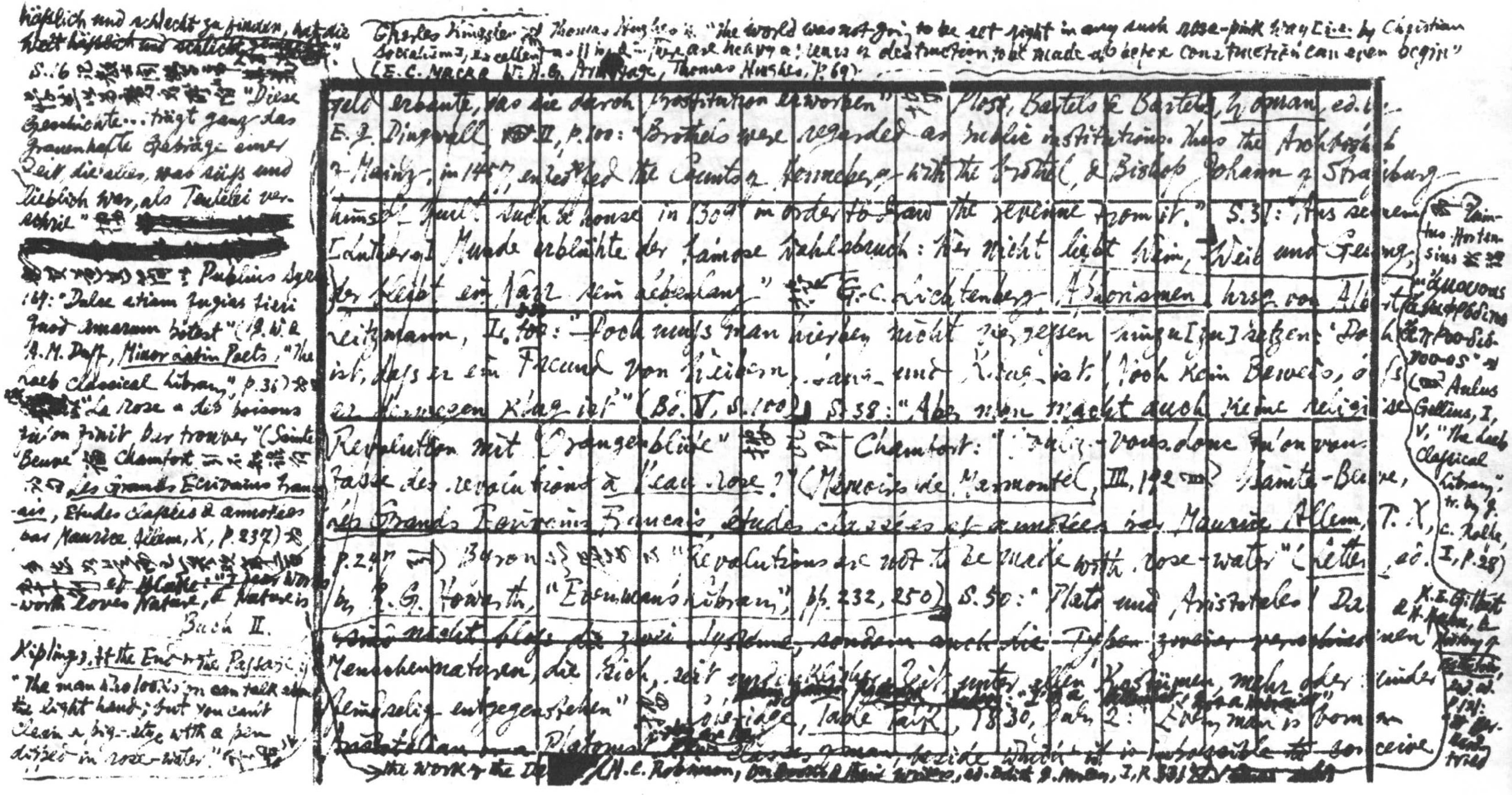
Nietzsche, Die Fröhliche Wissenschaft, §20: "Der christliche Entschluss, die Welt

François Malaval: "Les deux Palais de Dieu"; Duc de Nevers: "Épître à l'Abbé de la Trappe"; Mme Guyon. (A. G. Steele, Three Centuries of French Prose, pp. 207, 220, 221)

Dante, Paradiso IV. 28: "Indiarsi"

("Die Heilige Familie" und andere philosophische Frühschriften, Dietz, 1953, S. 12)

Edmund Wilson, Memoirs of Hecate County, V. "The Milhollands & Their Damned Soul", ii: "Si Banks: 'Marxism is the opium of the intellectuals'" (Doubleday & Co. ed. p. 257) ([illegible] Novalis [illegible] Marx [illegible]) R. Aron, L'Opium des Intellectuels, p. 268: "L'intellectuel … veut une certitude, un système. La Révolution lui apporte son opium."



häßlich und schlecht zu finden, bis die Welt häßlich und schlecht [illegible]"

S. 16 [illegible] "Diese Geschichte … trägt ganz das grauenhafte Gepräge einer Zeit, die alles, was süß und lieblich war, als Teufelei verschrie" [illegible] [redacted]

[illegible] Publius Syrus 169: "Dulce etiam fugias fieri quod amarum potest" (J. W. & A. M. Duff, Minor Latin Poets, "The Loeb Classical Library," p. 36) [illegible] "La rose a des poisons qu'on finit par trouver" (Sainte-Beuve [illegible] Chamfort [illegible] Les Grands Écrivains français, Études classées & annotées par Maurice Allem, X, p. 237) [illegible] et Blake: "[illegible] Wordsworth loves Nature, & Nature is

Buch II.

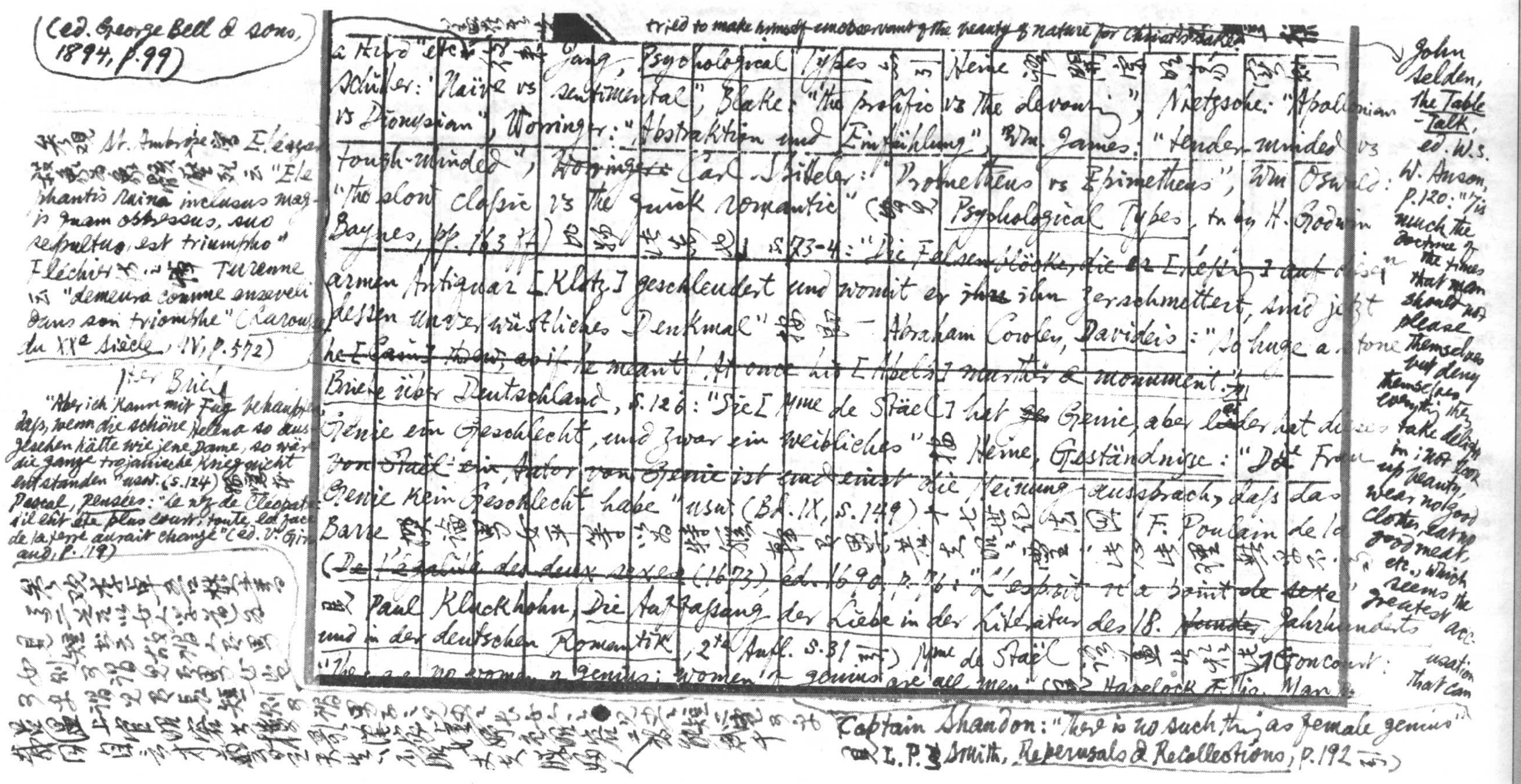
Kipling, At the End of the Passage: "The man who looks on can talk about the right hand; but you can't clean a pig-sty with a pen dipped in rose-water." [illegible]

Charles Kingsley [illegible] Thomas Hughes [illegible]: "the world was not going to be set right in any such rose-pink way [i.e. by Christian Socialism], excellent as it [illegible]. There are heavy arrears of destruction to be made up before construction can even begin" (E. C. Mack & W. H. G. Armytage, Thomas Hughes, p. 69).

[illegible]geld erbaute, das sie durch Prostitution erworben" [illegible] Ploss, Bartels & Bartels, Woman, ed. by E. J. Dingwall, II, p. 100: "Brothels were regarded as public institutions. Thus the Archbishop of Mainz, in 1457, entrusted the Counts of Henneberg with the brothel, & Bishop Johann of Strassburg himself built such a house in 1309 in order to draw the revenue from it." S. 31: "Aus seinem (Luthers) Munde erblühte der famose Wahlspruch: Wer nicht liebt Wein, Weib und Gesang, der bleibt ein Narr sein Lebenlang" [illegible] G. C. Lichtenberg, Aphorismen, hrsg. von Albert Leitzmann, I, 100: "Doch muss man hierbei nicht vergessen hinzu[zu]setzen: Daß er ist, dass er ein Freund von Weibern, Wein und [illegible] ist, noch kein Beweis, daß er ein [illegible] klug ist" (Bd. V, S. 100). S. 38: "Aber man macht auch keine religiöse Revolution mit Orangenblüte" [illegible] Chamfort: "[illegible]-vous donc qu'on [illegible] des révolutions à l'eau rose?" (Mémoires de Marmontel, III, 172 [illegible] Sainte-Beuve, Les Grands Écrivains Français, Études classées et annotées par Maurice Allem, T. X, p. 247 [illegible]) Byron [illegible] "Revolutions are not to be made with rose-water" (Letters, ed. by R. G. Howarth, "Everyman's Library," pp. 232, 250). S. 50: "Plato und Aristoteles! Das sind nicht bloß die zwei Systeme, sondern auch die Typen zweier verschiedenen Menschennaturen, die sich, seit undenklicher Zeit, unter allen Kostümen mehr oder minder feindselig entgegenstehen" [illegible] Coleridge, Table Talk, 1830, July 2: "Every man is born an Aristotelian or a Platonist. [illegible] beside which it is impossible to conceive [illegible] the work of the De[redacted] (H. C. Robinson, On Books & their Writers, ed. Edith J. Morley, I, p. 331 [illegible])

[illegible] Quintus Hortensius [illegible] "[illegible]" (Aulus Gellius, I, V, "The Loeb Classical Library," tr. by J. C. Rolfe, I, p. 28)

K. E. Gilbert & H. Kuhn, A History of Esthetics, rev. ed., p. 121: [illegible]



(ed. George Bell & Sons, 1894, p. 99)

[illegible] St. Ambrose [illegible] Éléazar [illegible] "Elephantis ruina inclusus magis quam obpressus, suo sepultus est triumpho" Fléchier [illegible] Turenne [illegible] "demeura comme enseveli dans son triomphe" (Larousse du XXe siècle, IV, p. 572)

[illegible] Brief "Aber ich kann mit Fug behaupten, daß, wenn die schöne Helena so ausgesehen hätte wie jene Dame, so wäre der ganze trojanische Krieg nicht entstanden" usw. (S. 124) [illegible] Pascal, Pensées: "Le nez de Cléopatre, s'il eût été plus court, toute la face de la terre aurait changé" (éd. V. Giraud, p. 119)

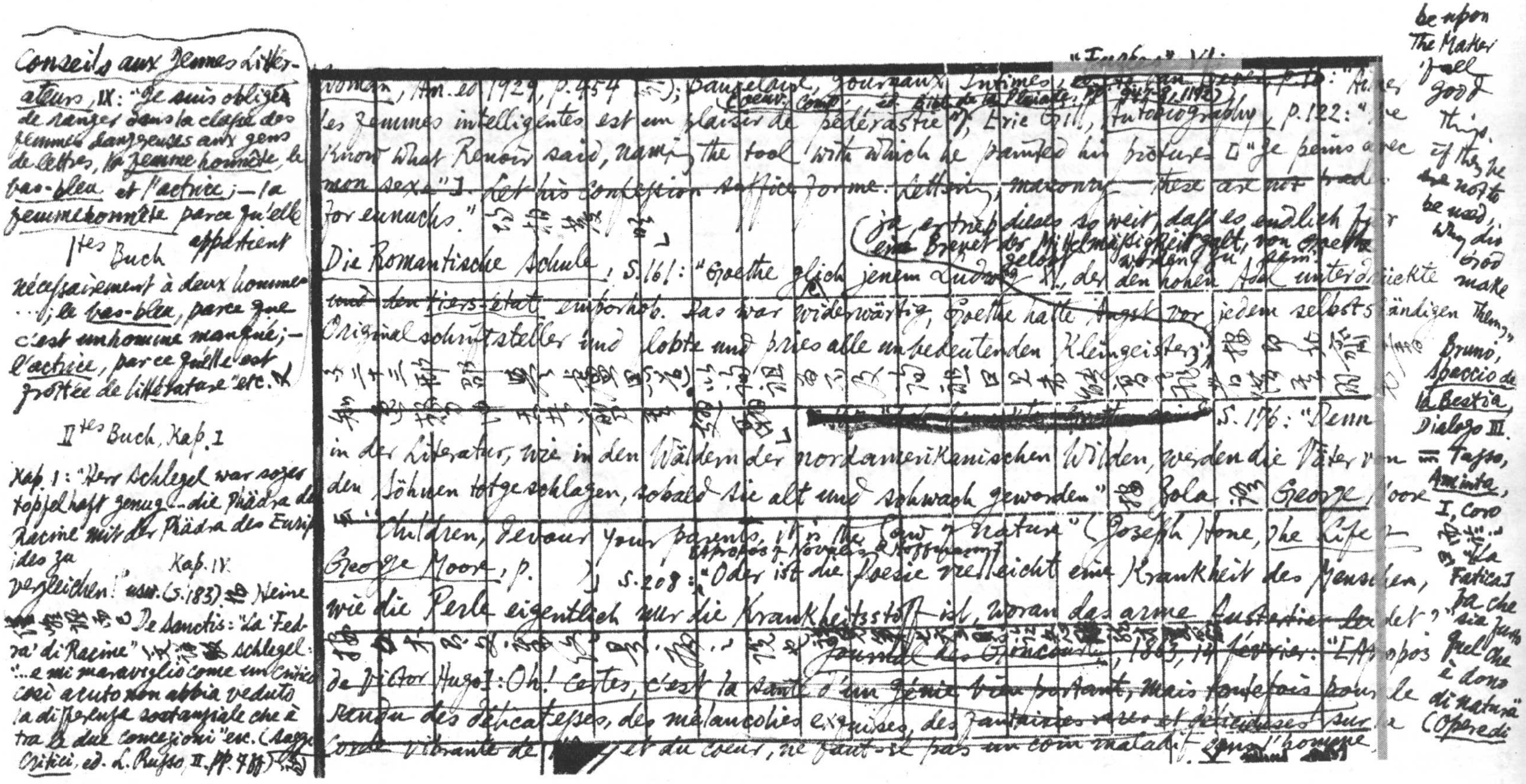
[illegible]

[illegible] tried to make himself unobservant of the beauty of nature for Christ's sake [illegible]

a Hero" etc. [illegible] Jung, Psychological Types [illegible] Heine [illegible]
Schiller: "Naive vs sentimental", Blake: "the prolific vs the devouring", Nietzsche: "Apollonian
vs Dionysian", Worringer: "Abstraktion und Einfühlung", Wm. James: "tender-minded vs
tough-minded", ~~Worringer~~ Carl Spitteler: "Prometheus vs Epimetheus", Wm Oswald:
"the slow classic vs the quick romantic" ([illegible] Psychological Types, tr. by H. Godwin
Baynes, pp. 163 ff.) [illegible] S. 73-4: "Die Felsenblöcke, die er [Lessing] auf diesen
armen Antiquar [Klotz] geschleudert und womit er ~~ihn~~ ihn zerschmettert, sind jetzt
dessen unverwüstliches Denkmal" [illegible] — Abraham Cowley, Davideis: "So huge a stone
~~he [Cain] threw, as if he meant~~ At once his [Abel's] murther & monument." [illegible]
Briefe über Deutschland, S. 126: "Sie [Mme de Staël] hat ~~[illegible]~~ Genie, aber leider hat dieses
Genie ein Geschlecht, und zwar ein weibliches" [illegible] Heine, Geständnisse: "Die Frau
~~von Staël, ein Autor von Genie ist und einst~~ die Meinung aussprach, daß das
Genie kein Geschlecht habe" usw. (Bd. IX, S. 149) [illegible] F. Poulain de la
Barre [illegible]
(De l'égalité des deux sexes (1673), éd. 1690, p. 76): "L'esprit n'a point de sexe"
[illegible] Paul Kluckhohn, Die Auffassung der Liebe in der Literatur des 18. ~~[illegible]~~ Jahrhunderts
und in der deutschen Romantik, 2te Aufl. S. 31 [illegible]) Mme de Staël [illegible] Goncourt:
"There are no women of genius; women of genius are all men" ([illegible] Havelock Ellis, Man

Captain Shandon: "There is no such thing as female genius" ([illegible] L. P. Smith, Reperusals & Recollections, p. 192 [illegible])

John Selden, the Table-Talk, ed. W. S. W. Anson, p. 120: "'Tis much the doctrine of the times that men should not please themselves but deny themselves everything they take delight in; not look upon beauty, wear no good clothes, eat no good meat, etc., which seems the greatest accusation that can



Conseils aux Jeunes Litterateurs, IX: "Je suis obligé de ranger dans la classe des femmes dangereuses aux gens de lettres, la femme honnête, le bas-bleu et l'actrice; — la femme honnête parce qu'elle appartient nécessairement à deux hommes …; le bas-bleu, parce que c'est un homme manqué; — l'actrice, parce qu'elle est frottée de littérature" etc. [illegible]

Ites Buch

IItes Buch, Kap. I

Kap. I: "Herr Schlegel war sogar kopflos genug … die Phädra des Racine mit der Phädra des Euripides zu vergleichen!" usw. (S. 183) [illegible] Heine [illegible] De Sanctis: "La 'Fedra' di Racine" [illegible] Schlegel: "… e mi maraviglio come un critico così acuto non abbia veduto la differenza sostanziale che è tra le due concezioni" ecc. (Saggi Critici, ed. L. Russo, II. pp. 7 ff.) [illegible]

Kap. IV.

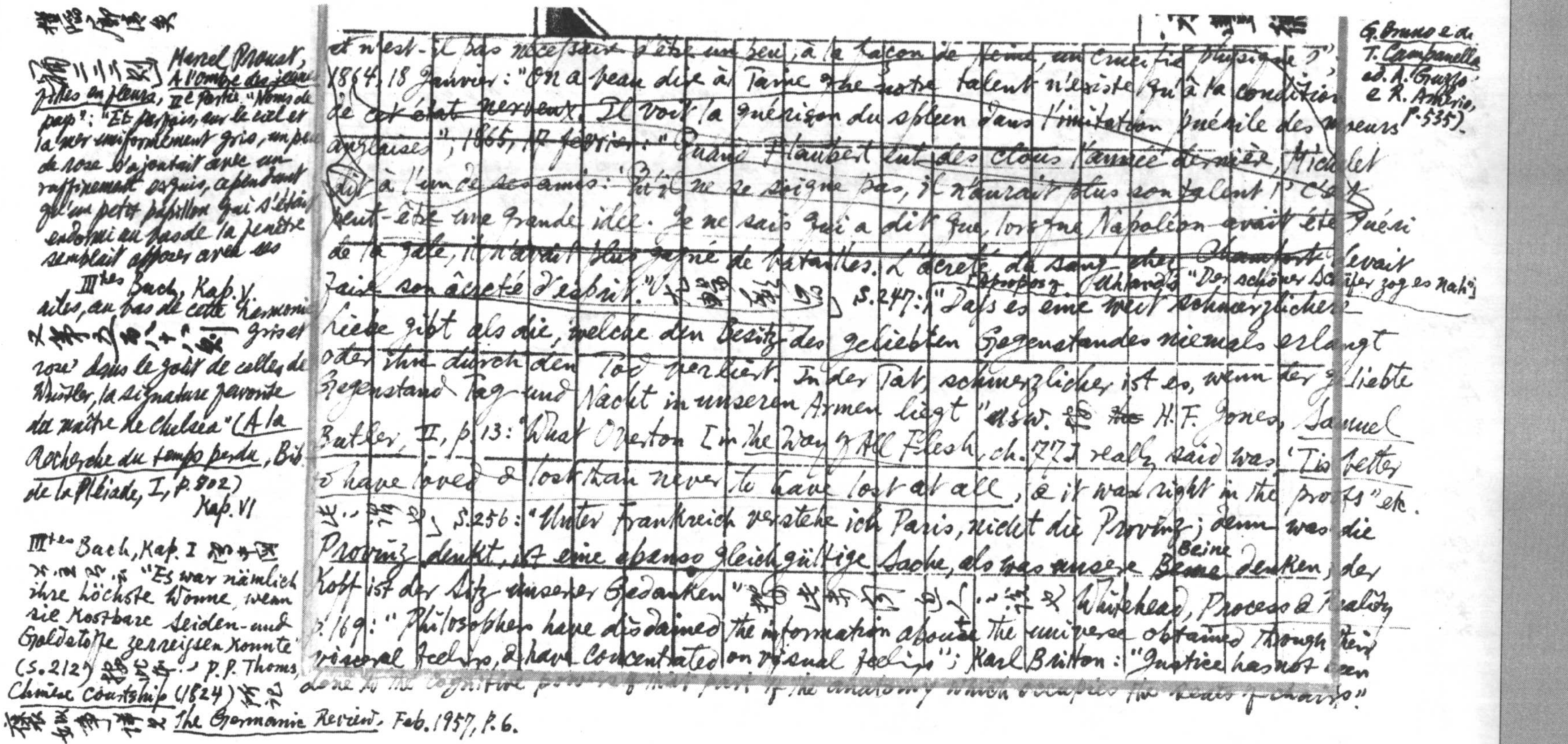
"Fusées" VI:

woman, Am. ed. 1929, p. 454 [illegible]); Baudelaire, Journaux Intimes, [illegible] p. [illegible]: "Aimer (Oeuvr. Comp. et Bibl. de la Pléiade, pp. [illegible], 1192)
les femmes intelligentes est un plaisir de pédéraste"; Eric Gill, Autobiography, p. 122: "He
know what Renoir said, naming the tool with which he painted his pictures ["Je peins avec
mon sexe"]. Let his confession suffice for me. Lettering, masonry — these are not trades
for eunuchs." [illegible]

(ja er trieb dieses so weit, daß es endlich für ein Brevet der Mittelmäßigkeit galt, von Goethe gelobt worden zu sein.)

Die Romantische Schule, S. 161: "Goethe glich jenem Ludwig XI., der den hohen Adel unterdrückte
~~und den~~ tiers-état emporhob. Das war widerwärtig, Goethe hatte Angst vor jedem selbständigen
Originalschriftsteller und lobte und pries alle unbedeutenden Kleingeister;" [illegible]
[illegible]
S. 176: "Denn
in der Literatur, wie in den Wäldern der nordamerikanischen Wilden, werden die Väter von
den Söhnen totgeschlagen, sobald sie alt und schwach geworden." [illegible] Zola [illegible] George Moore
"Children, devour your parents, it is the law of nature" (Joseph) Hone, The Life of
George Moore, p. [illegible] S. 208: [Apropos of Novalis & Hoffmann] "Oder ist die Poesie vielleicht eine Krankheit des Menschen,
wie die Perle eigentlich nur der Krankheitsstoff ist, woran das arme Austertier leidet?" [illegible]
Journal des Goncourt, 1863, 14 février: "L'Apropos
de Victor Hugo]: Oh! certes, c'est la santé d'un génie bien portant, mais toutefois pour le
rendu des délicatesses, des mélancolies exquises, des fantaisies rares et délicieuses sur la
corde vibrante de [illegible] et du coeur, ne faut-il pas un coin malade dans l'homme

be upon The Maker 'full good things. If they be not to be used, why did God make them,'" Bruno, Spaccio de la Bestia, Dialogo III. Tasso, Aminta, I, Coro [illegible] "[la Fatica] ha che sia giusto quel che è dono di natura" (Opere di



[illegible]

補三三八則 Marcel Proust, *À l'ombre des jeunes filles en fleurs*, IIe Partie "Noms de pays": "Et parfois, sur le ciel et la mer uniformément gris, un peu de rose s'ajoutait avec un raffinement exquis, cependant qu'un petit papillon qui s'était endormi au bas de la fenêtre semblait apposer avec ses

III^tes Buch, Kap. V.

ailes, au bas de cette 'harmonie

又第九百八十六則

gris et rose' dans le goût de celles de Whistler, la signature favorite du maître de Chelsea" (*À la Recherche du temps perdu*, Bib. de la Pléiade, I, p. 802)

Kap. VI

III^tes Buch, Kap. I 記中國[illegible]：「Es war nämlich ihre höchste Wonne, wenn sie kostbare Seiden- und Goldstoffe zerreißen konnte」(S. 212) 按[illegible] P.P. Thoms, *Chinese Courtship* (1824) 所記褒姒事，詳見 *The Germanic Review*, Feb. 1957, p. 6.

G. Bruno e di T. Campanella ed. A. Guzzo e R. Amerio, p. 535).

et n'est-il pas nécessaire d'être un peu, à la façon de Heine, un crucifié physique?"; 1864, 18 Janvier: "On a beau dire à Taine que notre talent n'existe qu'à la condition de cet état nerveux. Il voit la guérison du spleen dans l'imitation puérile des mœurs anglaises"; 1865, 17 février: "Quand Flaubert eut des clous l'année dernière, Michelet dit à l'un de ses amis: 'S'il ne se soigne pas, il n'aurait plus son talent!' C'est peut-être une grande idée. Je ne sais qui a dit que, lorsque Napoléon avait été guéri de la gale, il n'avait plus gagné de batailles. L'âcreté du sang chez Chamfort devait faire son âcreté d'esprit." [illegible] S. 247: [Apropos of Uhland's "Der schöne Schäfer zog so nah"] "Daß es eine weit schmerzlichere Liebe gibt als die, welche den Besitz des geliebten Gegenstandes niemals erlangt oder ihn durch den Tod verliert. In der Tat, schmerzlicher ist es, wenn der geliebte Gegenstand Tag und Nacht in unseren Armen liegt" usw. 參 ~~the~~ H.F. Jones, *Samuel Butler*, II, p. 13: "What Overton [in *The Way of All Flesh*, ch. 77] really said was '*Tis better to have loved & lost than never to have lost at all*', & it was right in the proofs" etc. [illegible] S. 256: "Unter Frankreich verstehe ich Paris, nicht die Provinz; denn was die Provinz denkt, ist eine ebenso gleichgültige Sache, als was unsere Beine denken; der Kopf ist der Sitz unserer Gedanken" [illegible] Whitehead, *Process & Reality*, p. 169: "Philosophers have disdained the information about the universe obtained through their visceral feelings, & have concentrated on visual feelings"; Karl Britton: "Justice has not been done to the cognitive powers of that part of the anatomy which occupies the seats of chairs."

補二百二十二則 "Breitinger points out quite astutely that Brockes makes a mistake in trying to demonstrate the glories of nature by comparing them with works of art: 'welches gleichviel ist, als das Original eines kunstreichen Mahlers mit einer ungeschickten Copie desselben vergleichen, und dann jenem den Vorzug über diese geben'" (E. A. Blackall, *The Emergence of German as a Literary Language*, p. 291-2)

吾自識 [illegible]

二百四十.

巖翁其尺五堂詩刪初稿六卷近刻四卷。初為明人之三唐

詩，後稍為江西派門之坡詩格調一律。清尚無[illegible]瞎唐高宋之

[redacted] 姑因采而所一律。初刻乃六寄徐方虛自

有心斷軌，白水不來閑，堂[illegible]歇朱門。子三、三秋日作。科頭一月罷

中東方天外藤床愛寄居，詩思息清猿，鄉音在鄉心恰在雁來

初下淮，截棹宜看桃，放網止湖多，撒虞[illegible]秋望，只今猶不淺

二毛久已合蕭疏。近刻卷二題東山[illegible]多[illegible]何日[illegible]竹懷

十年讀書伯悟來椒山館詩二十二卷所謂[illegible]淵源詩[illegible]模

二百四十一

周儀[illegible]

[redacted]

魏晉[illegible]先不辟[illegible]積[illegible]

皆盡符也，較[illegible] [redacted] 張勒風則才情逸勝，矣，全第十五

第二

[illegible]卷外皆有自序，自跋第二十卷有序無敢著稱無多

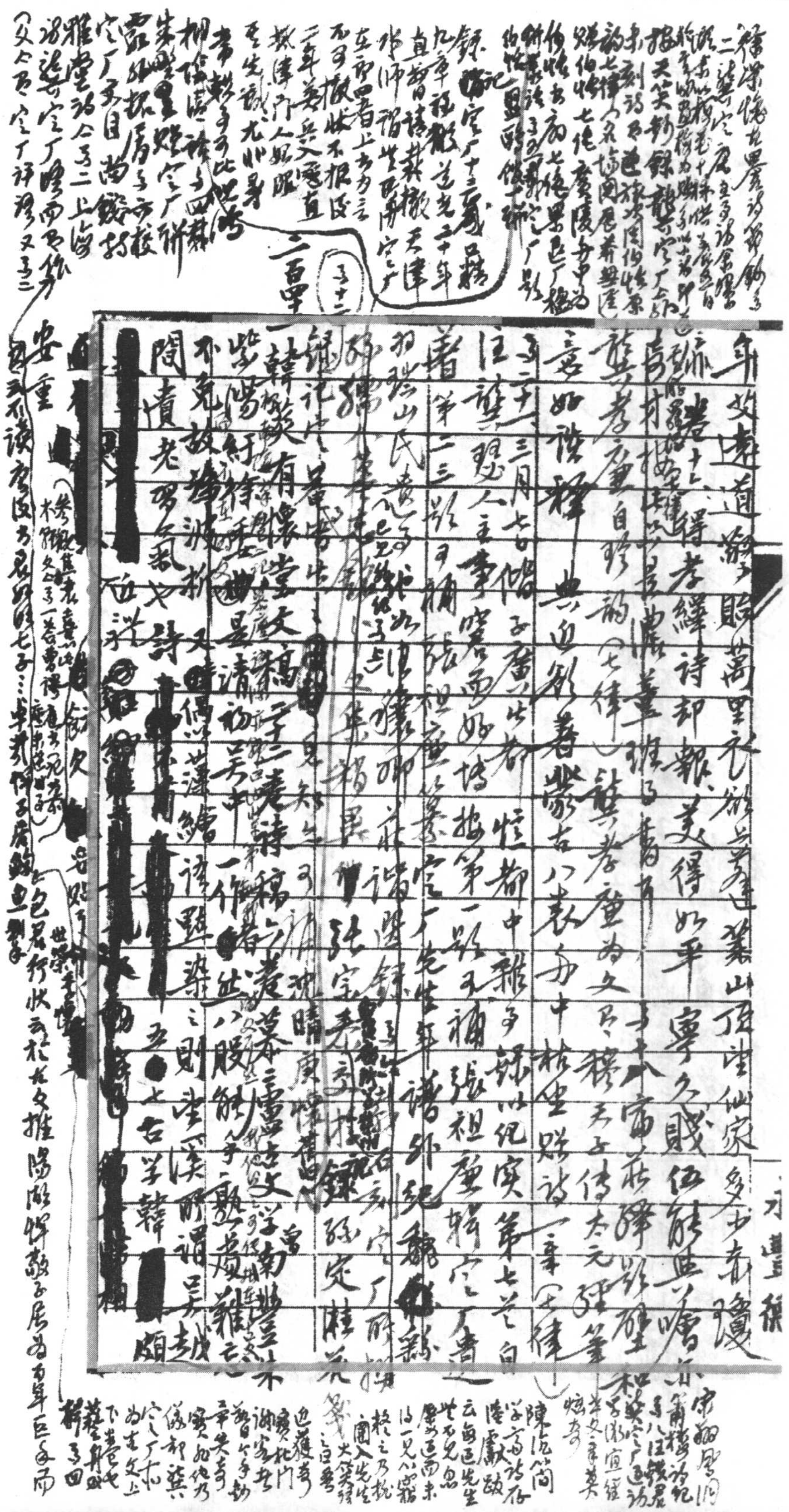
歐見風調，然好為一序云：余年十七始學為詩，爾後已意求之古人

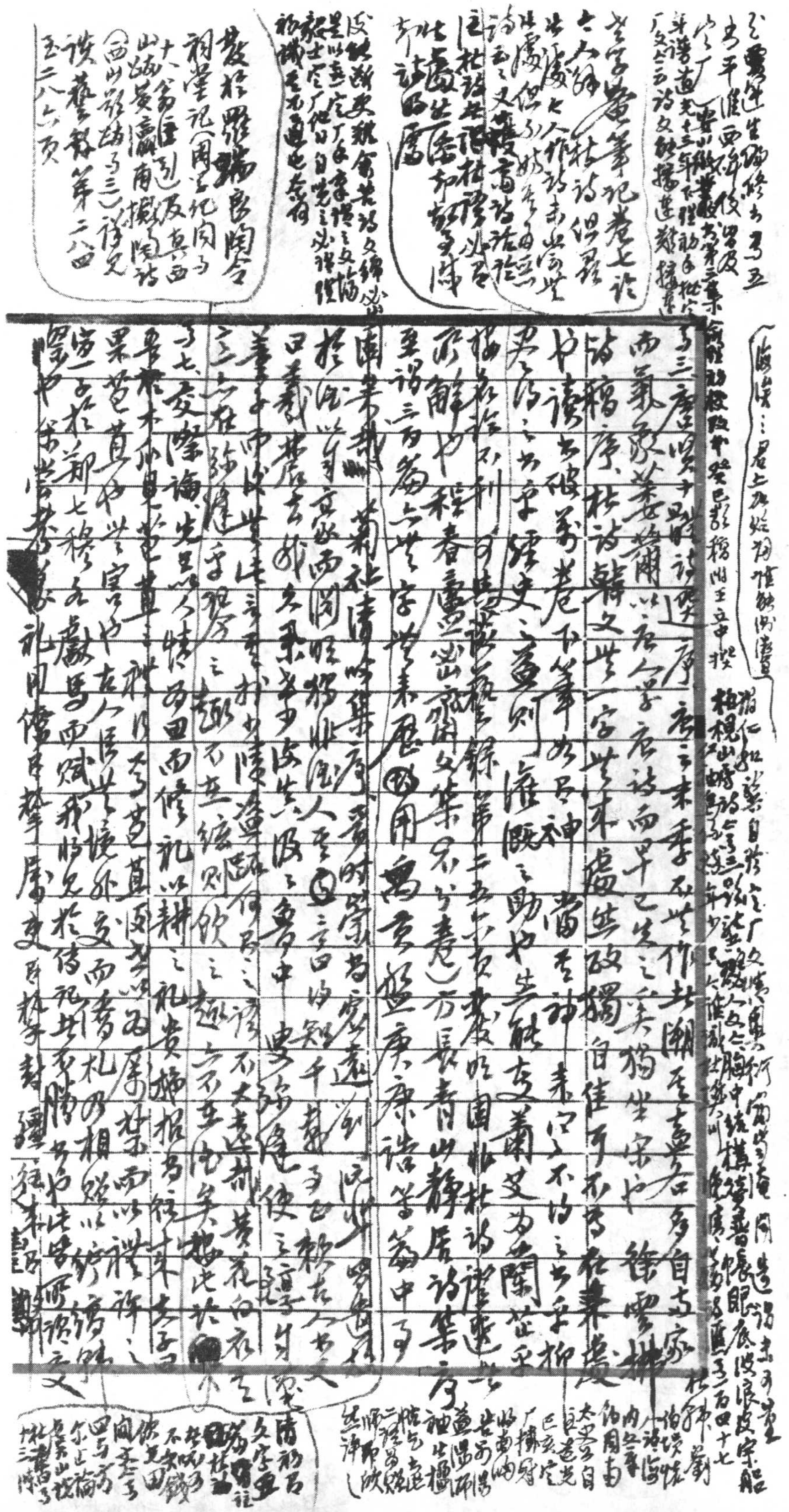
恐縮刻鵠之誚，又參之子長孟堅行文，以變之終未得當也

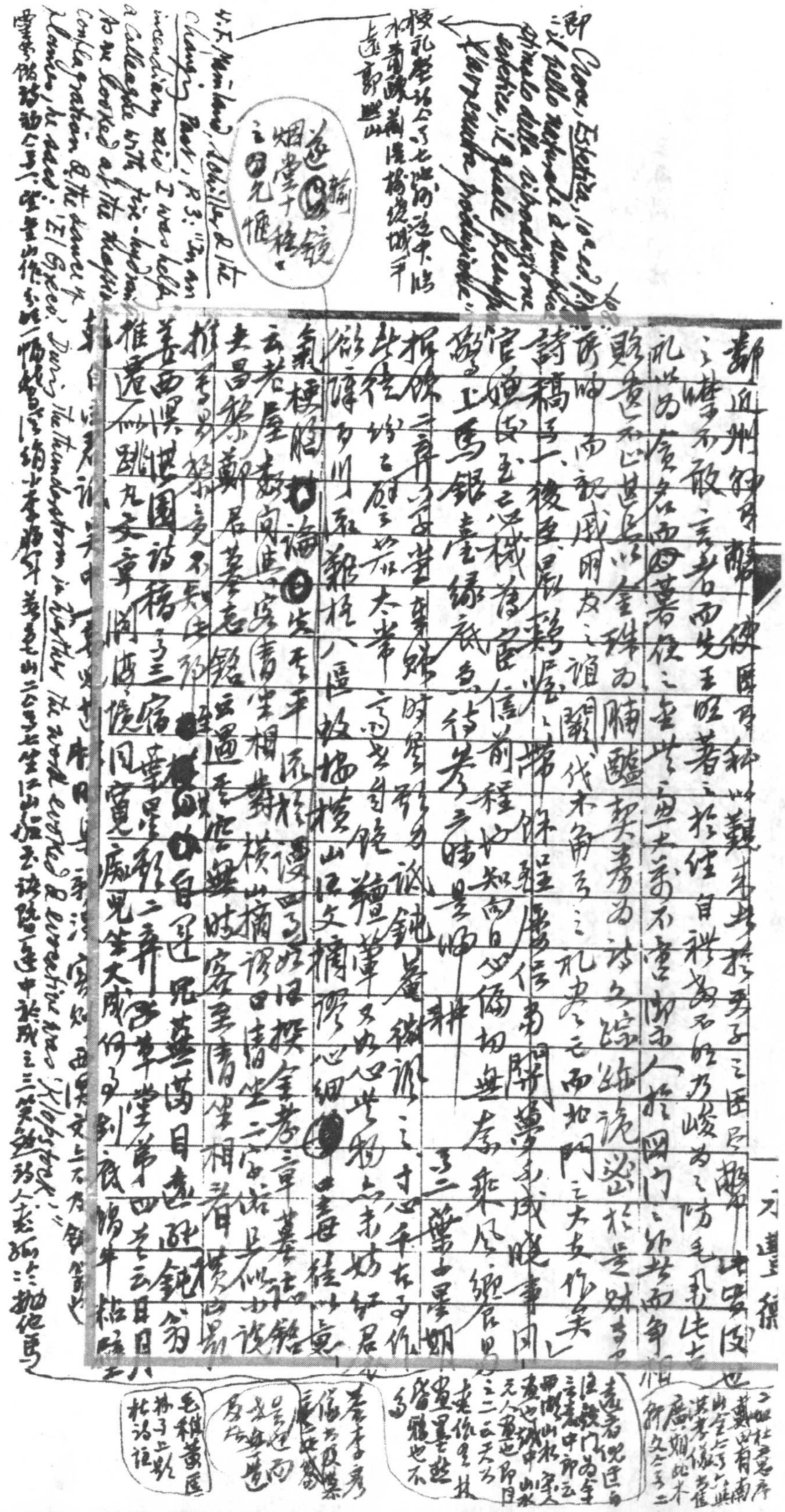
自媿之常州 [redacted] 召氣 [redacted] 可厭，以杜牧董班馬香詩似

性比詩則流有追于 了五、雜感、睛烟和夢太霏微目之暇前

見在時壬刻無崖，雖作別春林何處，不知歸，良方易得







鄭近州[illegible]醉傳國[illegible]稱以難求其於弟子之臣尼[illegible]此宋段也

不遺[illegible]

之懵不敢言者而先王旺著之於經自稱為不能乃峻為之防毛孔先士

札以為資名而回著後之全世無大業不寓胸中人於四門之外[illegible]而争[illegible]

貽黄已不已甚且以金珠為賄賂契券為詩文綜絲詭盜於是財[illegible]

所時而認戚朋友之誼闢代不角立之孔夫子之而北門之大夫作矣

詩稿三一、後至、晨雞鳴、帶餘經處信而開夢未成曉事同

官猶安至之心機舊臣信前程如知而自以偽切無奈乘風總官[illegible]

[illegible]上馬銀臺緣底急待考之時是何耕 三二[illegible]士墨[illegible]

振[illegible]二首[illegible]時[illegible]說鈍[illegible]識之寸心千古子作

北[illegible]紛之[illegible]太常高若自鏡[illegible]華又如心[illegible]未始君

欲[illegible]多川叔鄭桂八區故[illegible]橫山江文摘[illegible]心細[illegible]毒桂之黄

氣標[illegible]論[illegible]先子平流於漫四了姑且揆金孝章基誌銘

云老屋[illegible]向此容安青史相[illegible]橫山摘謂日清坐二宮諸且似於讀

去昌黎鄭居墓志銘亟還[illegible]無時容安青史相著[illegible]

[illegible]竟不[illegible]

姜西溟湛園詩稿之三宿葉星[illegible]二齊[illegible]草堂第四五云日日八

推遷似[illegible]九安章[illegible]饒同寬[illegible]兕笑大成何多剝夜鳴牛枯[illegible]

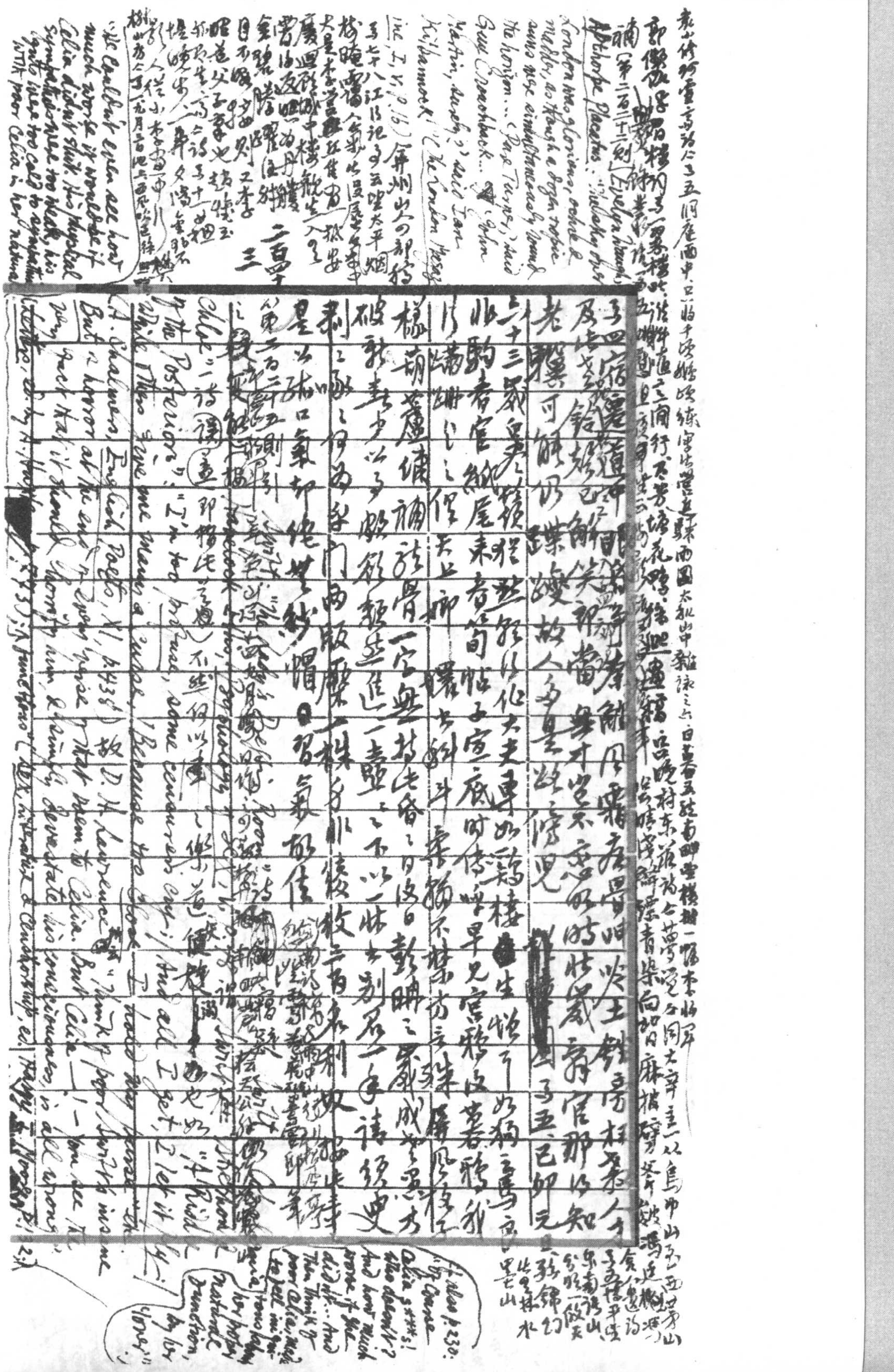
Croce, Estetica, 10 ed., p. [illegible] il fatto naturale [illegible] estetica, il quale [illegible] Klopstock [illegible] produzione [illegible]

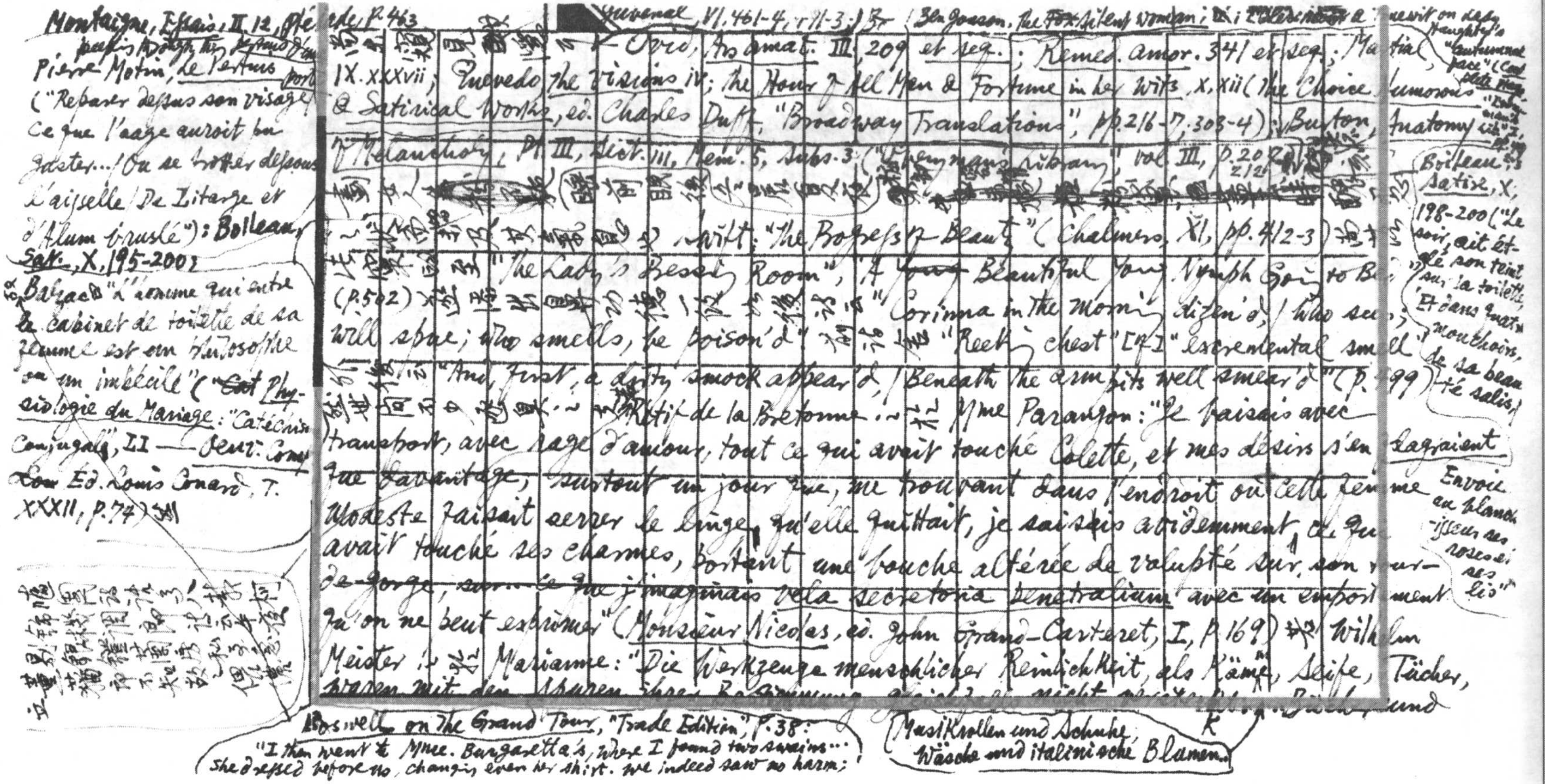
[illegible]榆[illegible]鏡 烟[illegible]十格 之[illegible]光[illegible]

H. T. [illegible], Nobility & the Changing Past, p. 3: "In an incendiary raid I was helping a colleague with fire-fighting [illegible]. As we looked at the [illegible] conflagration & the danger to London, he said: 'E! [illegible]' During the thunderstorm in [illegible] the word evoked [illegible] 'Klopstock!'"

[illegible]

毛稚黄[illegible] 林子上[illegible] 杜詩註





Montaigne, Essais, II.12, [illegible] de, P. 463 [illegible] Pierre Motin, Le Pertuis [illegible] ("Reparer dessus son visage / Ce que l'aage auroit pu gaster... / Ou se frotter dessous l'aisselle / De Litarge et d'Alum bruslé"): Boileau, Sat., X, 195-200; Balzac: "L'homme qui entre dans le cabinet de toilette de sa femme est un philosophe ou un imbécile" (~~Oeuv~~ Physiologie du Mariage: "Catéchisme Conjugal", II — Oeuv. Complètes, Ed. Louis Conard, T. XXXII, p.74) [illegible]

[illegible] Juvenal VI.461-4, VII.3; [illegible] Ovid, Ars amat. III.209 et seq.; Remed. amor. 341 et seq.; Martial IX.xxxvii; Quevedo, The Visions IV; The Hour of All Men & Fortune in her Wits X, XII (The Choice Humorous & Satirical Works, ed. Charles Duff, "Broadway Translations", pp.216-7, 303-4); Burton, Anatomy of Melancholy, Pt. III, Sect. III, Mem. 5, Subs. 3 ("Everyman's Library", vol. III, p.202, 212) [illegible] Swift: "The Progress of Beauty" (Chalmers, XI, pp.412-3) [illegible] "The Lady's Dressing Room", "A ~~Young~~ Beautiful Young Nymph Going to Bed" (p.502) [illegible] "Corinna in the Morning dizen'd, / Who sees, will spew; who smells, be poison'd" [illegible] "Reeking chest" [of I] "excremental smell" [illegible] "And, first, a dirty smock appear'd, / Beneath the arm-pits well besmear'd" (p.499) [illegible] Rétif de la Bretonne [illegible] Mme Parangon: "Je baisais avec transport, avec rage d'amour, tout ce qui avait touché Colette, et mes désirs s'en [illegible] que davantage, surtout un jour que, me trouvant dans l'endroit où cette femme modeste faisait serrer le linge qu'elle quittait, je saisis avidement ce qui avait touché ses charmes, portant une bouche altérée de volupté sur son tour-de-gorge, sur [illegible] ce que j'imaginais vela secretoria penetralium avec un emportement qu'on ne peut exprimer" (Monsieur Nicolas, éd. John Grand-Carteret, I, p.169) [illegible] Wilhelm Meister [illegible] Mariamne: "Die Werkzeuge menschlicher Reinlichkeit, als Kämme, Seife, Tücher, waren mit den Spuren ihrer Bestimmung [illegible] nicht [illegible] Bücher und Musikrollen und Schuhe, Wäsche und italienische Blumen..."

Ben Jonson, The Silent Woman; [illegible] wit on [illegible] Naughty's "autumnal face" (Complete [illegible])

Boileau, Satire, X, 198-200 ("Le soir, ait été de son teint sur la toilette, Et dans quatre mouchoirs, de sa beauté salis, Envoie au blanchisseur ses roses et ses lis")

Boswell on the Grand Tour, "Trade Edition", p.38: "I then went to Mme. Bargasetta's, where I found two swains... She dressed before us, changing even her shirt. We indeed saw no harm;"

[illegible]

But this scene entirely cured my passion for her.:"

Goldsmith, The Citizen of the World, letter 3: "Most ladies here have two faces: one face to sleep in, & another to show in company" (Miscellaneous Works, "The Globe Ed." p. 91)

Strohhüte, keines verschmähte die Nachbarschaft des Andern, alle Waren waren durch ein gemeinschaftliches Element, durch Puder und Staub, vereinigt... Wenn sie selbst mit unbefangener Freimütigkeit manches Natürliche, das man sonst gegen einen andern aus Anstand zu verheimlichen pflegt, vor ihm nicht zu verbergen sucht — es war ihm, sag' ich, als wenn eine Gemeinschaft zwischen ihnen durch unsichtbare Bande befestigt würde (Wilhelm Meisters Lehrjahre, Buch I, Kap. XV) 又 "Henry III of France was consumed by a fit of passion after having wiped his face with the sweaty shift of Maria of Cleves (H. H. Ploss, M. Bartels & P. Bartels, Woman, ed. by E. J. Dingwall, vol. I, p. 11[illegible]) 又 Mirza Rahman Kayil 詩云 "Oh, this scent floating from your neck, your breasts, your arms; That circles about your thighs & your little belly; / This scent that is fed for ever & ever / From two shady flasks under your bright arms" (Ibid., p. 373 = E. P. Mathers, Coloured Stars) 又 Remy de Gourmont: "La femme qu'on aime sent toujours bon!" ("Des Pas sur les Sables", Promenades philosophiques, IIIe série, p. 266).

[illegible]

睡眼朝來[illegible]

水內新添玉粉香[illegible]

[illegible]

You can endure the [illegible] eating your sweetheart's toenails — the [illegible]

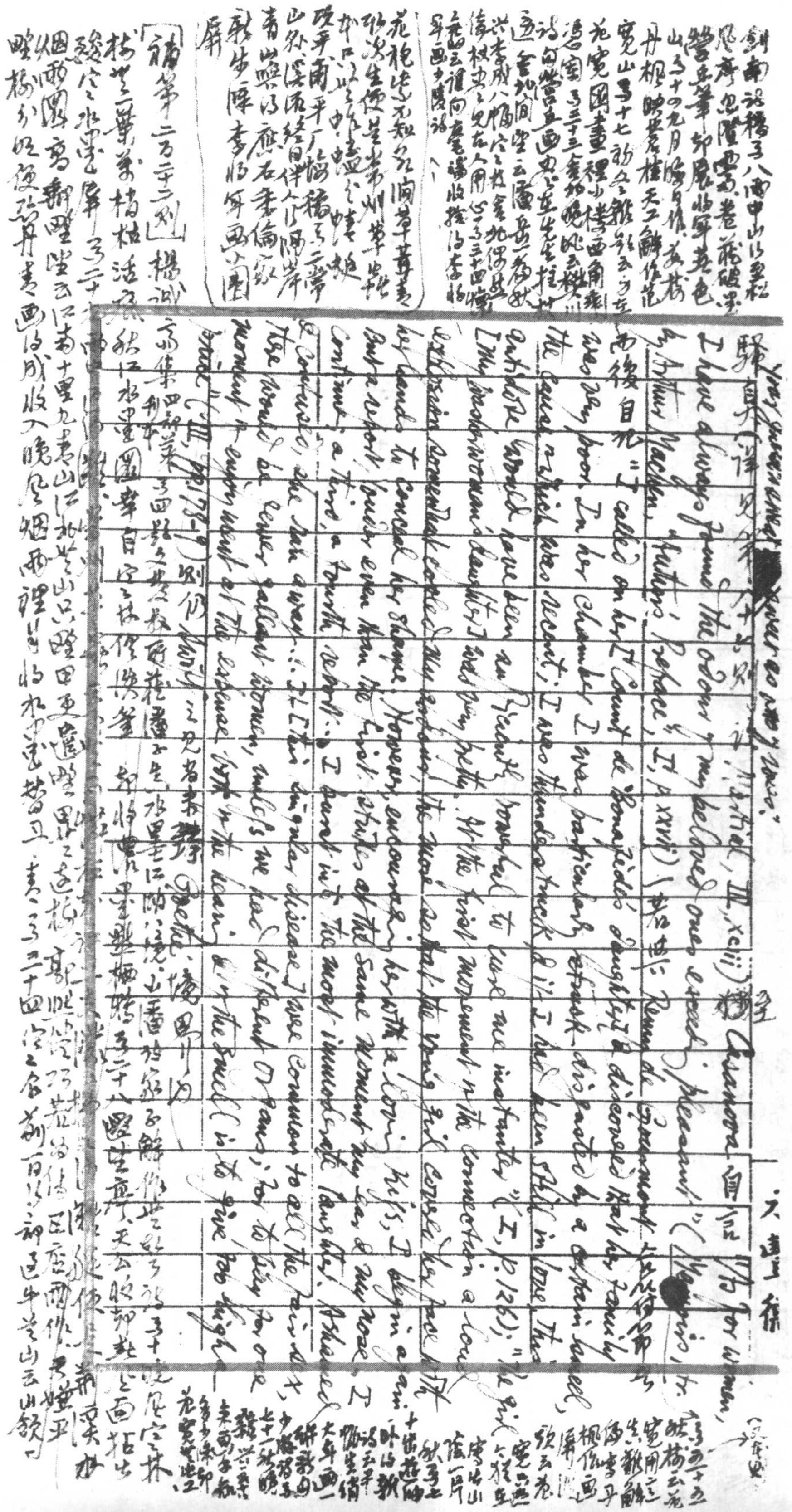
Goethes Werke in zehn Bänden, hrsg. R. Buchwald, Bd. VI, S. 60.

Orlando Furioso, XXXVII. 40 記 Marganore [illegible]人，不使相近 "L'odor l'ammorbi del femineo sesso" (ed. Ulrico Hoepli, p. 398)

R. Burton: "immo nec ipsam amicae stercus foetet" (Anat. Pt III, sect. II, Mem. III, subs. I)

W. N. P. Barbellion, The Journal of a Disappointed Man [illegible] (St. Martin's Library) 1914, 23 (p. 177): "The [illegible] for true love is whether you can endure the [illegible]

Athenaeus, The Deipnosophists XIV. 646, Eupolis on a minion boy: "He reeks with charms, his walk is hip-dance, his excrement is sesame-cake, his sputum is apples" (Loeb, VI, 493).



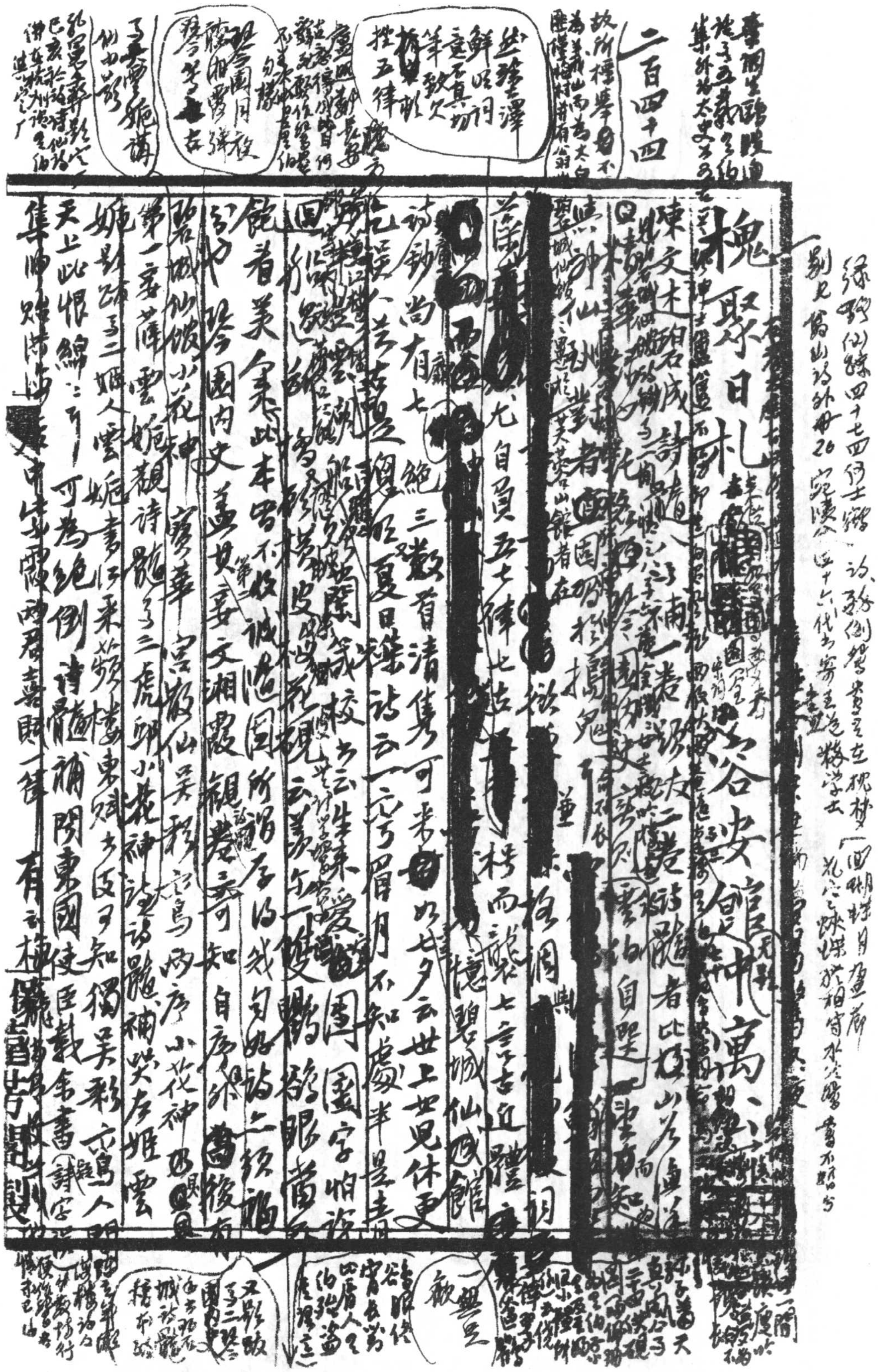
[illegible]

your queen's sweat [illegible] sweet as any of roses."

[illegible] Martial, III, xcii) [illegible] Casanova 自言 "As for women, I have always found the odour of my beloved ones exceeding pleasant" (Memoirs, tr. by Arthur Machen, "Author's Preface", I, p. xxvii) [illegible] Remy de Gourmont [illegible] 而後自記 "I called on her [Count de Bonafede's daughter] & discovered that her family was very poor. In her chamber I was particularly ~~struck~~ disgusted by a certain smell, the cause of which was recent; I was thunderstruck & if I had been still in love, this antidote would have been sufficiently powerful to cure me instanter" (I, p. 126); "The girl [My washerwoman's daughter] was very pretty. At the first movement of the connection a loud explosion somewhat cooled my ardour, the more so that the young girl covered her face with her hands to conceal her shame. However, encouraging her with a loving kiss, I begin again. But a report, louder even than the first, strikes at the same moment my ear & my nose. I continue; a third, a fourth report.. I burst into the most immoderate laughter. Ashamed & confused, she ran away.... If [this singular disease] were common to all the fair sex, there would be fewer gallant women, unless we had different organs; for to pay for one moment of enjoyment at the expense both of the hearing & of the smell is to give too high a price" (III, pp. 178-9) 則 [illegible] Swift [illegible] Goethe [illegible]

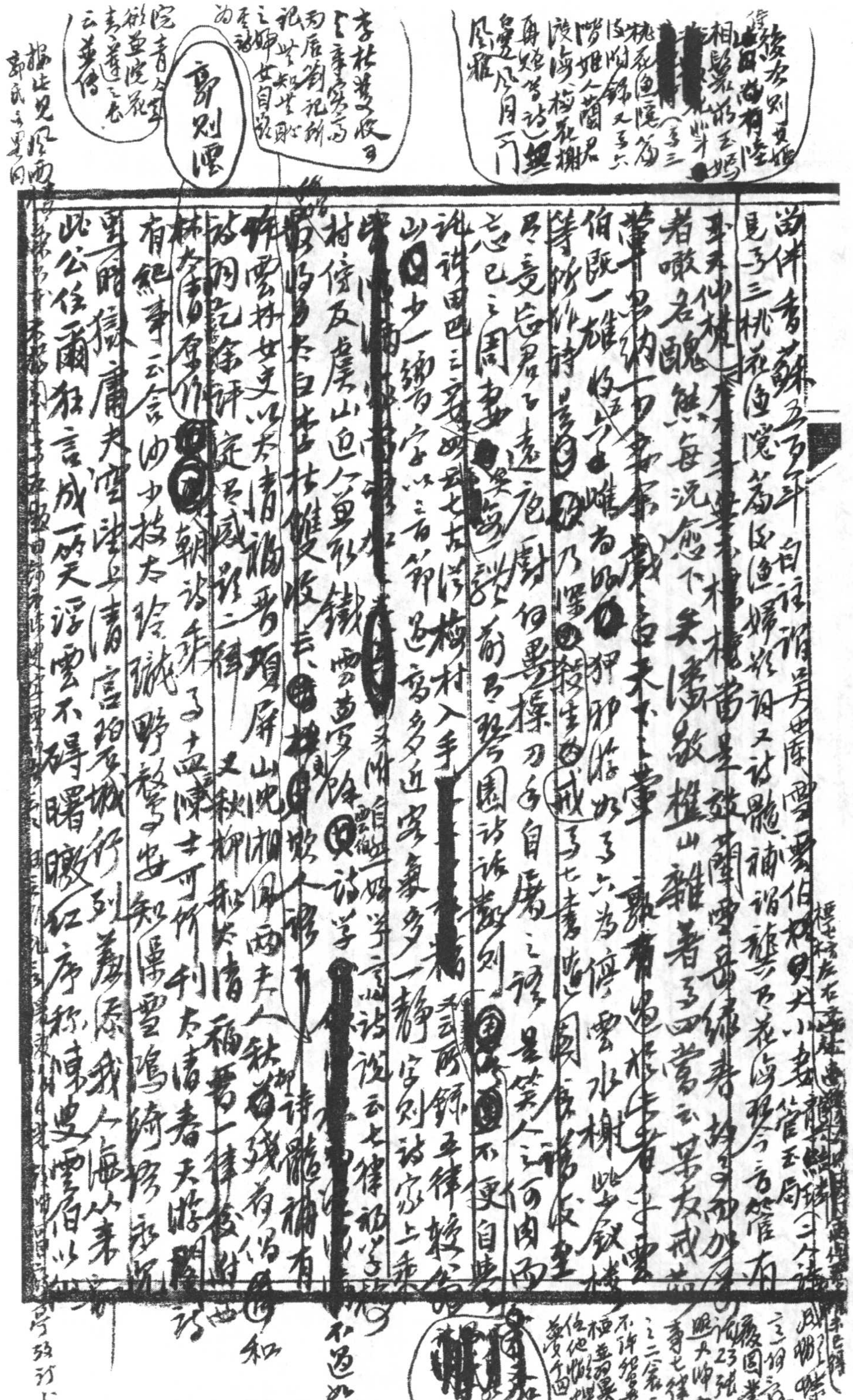
[illegible]

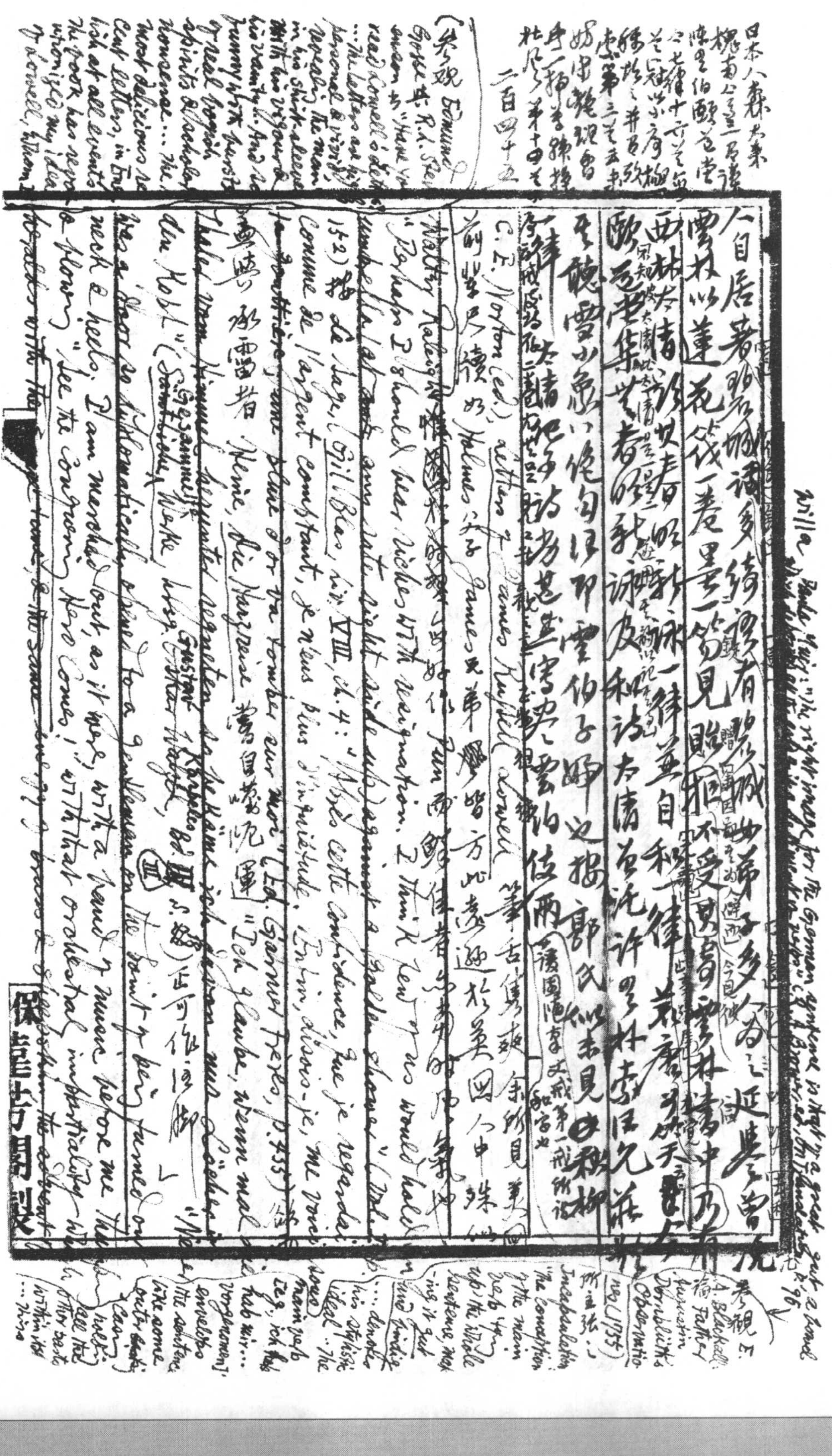
〔補第二百二十二則〕 [illegible]



二百四十四

槐聚日札





日本八森大來 槐南公望一葛[illegible] 陳碧伯[illegible]之七絕十六首[illegible] 又絕以示并[illegible]第三[illegible] 好由雜視曾 [illegible]稀 杜[illegible]第十四 二百四十五

人自居著述詩多綺語有艷情熟中節子多不為之延譽曾況

雲林以蓮花箋一卷墨蹟見貽[illegible]不受 見賞[illegible]雲林精書中乃有

西林太清游女春晴新詠一律並自和[illegible]律 若[illegible]天[illegible]

歐西老人集有春明新詠及和詩太清為汎許雲林索任允莊[illegible]

至聽雪小象以絕句得印雪伯子好之据郎氏[illegible]見[illegible]柳

一律[illegible]太清紀事詩甚造寫其雲泊依兩[illegible]

C. E. Norton (ed.), Letters of James Russell Lowell [illegible]筆古[illegible]所見[illegible]

前此只讀好 Holmes 之子 James 兄弟[illegible]皆方此[illegible]遇於吳四人中殊

Walter Raleigh [illegible] Pun [illegible]佳者[illegible]

"Perhaps I should feel richer with imagination. I think few of us would hold [illegible]

[illegible] any [illegible] sight [illegible] a [illegible] "(Vol. [illegible]

152) 按 Le Sage, Gil Blas, liv. VIII, ch. 4: "Après cette confidence, que je regardai comme de l'argent comptant, je n'eus plus d'inquiétude. Enfin, dis-je, me voici [illegible] une [illegible] où [illegible] tombe sur moi" (Ed. Garnier Frères, p. 433) [illegible]

[illegible] 承雷者 Heine, Die Harzreise [illegible] "Ich glaube, wenn man [illegible]

[illegible] Gesammelte Werke, hrsg. Gustav Karpeles, Bd. III, S. [illegible] 正可[illegible]

[illegible] "I am [illegible] as it were, with a [illegible] before me [illegible]

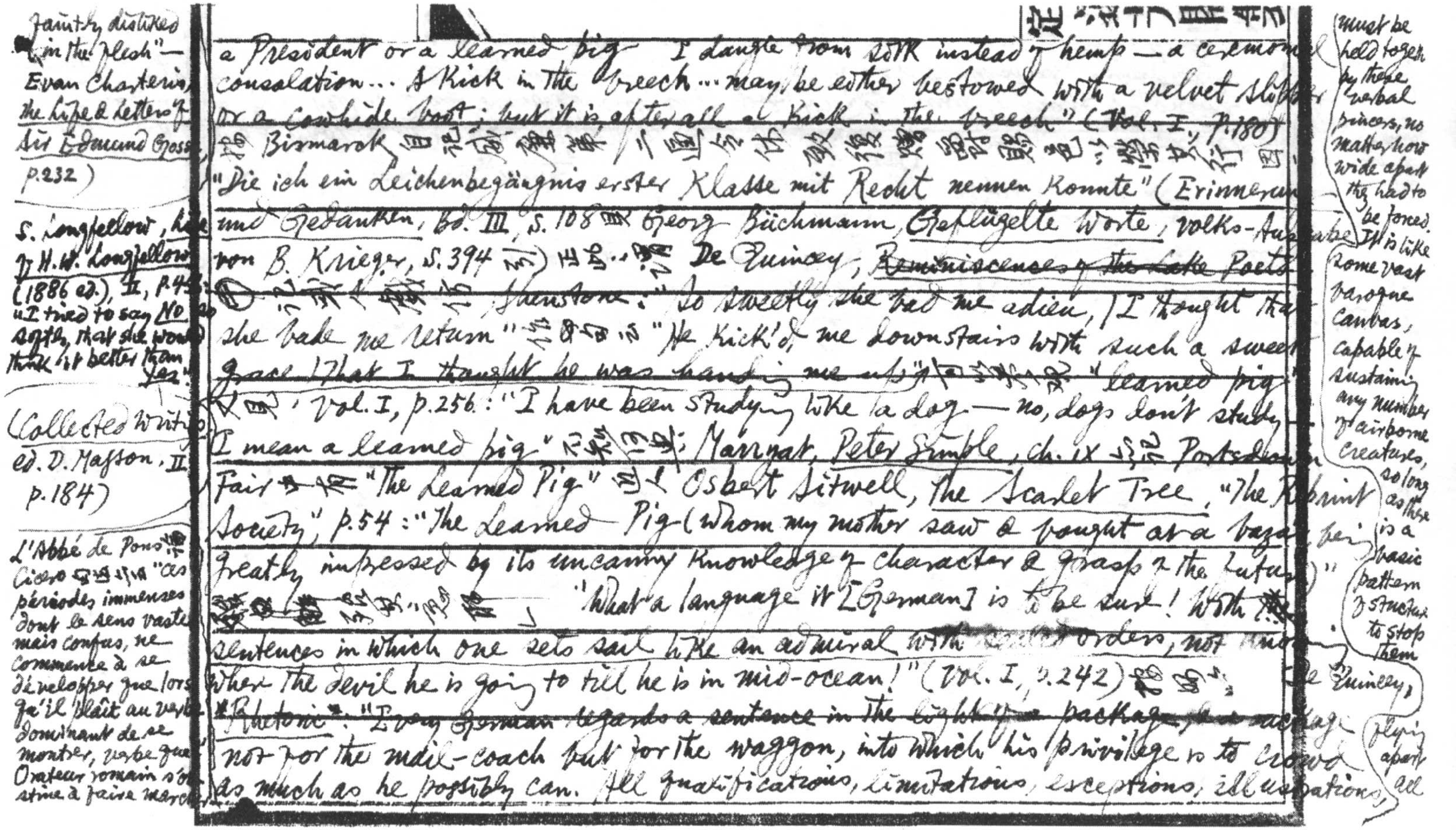
[illegible] 'see the [illegible] here comes!', with that [illegible]

[illegible] the same [illegible]

willa [illegible] "The right [illegible] for the German [illegible] is [illegible] a great [illegible] p. 96

參觀 E. A. Blackall: The Emergence of German as a Literary Language, 1700–1775 [illegible]

(參觀 Edmund Gosse 與 R. L. Stevenson [illegible]



a President or a learned pig I dangle from silk instead of hemp — a ceremonial consolation... A kick in the breech... may be either bestowed with a velvet slipper or a cowhide boot; but it is after all a kick in the breech" (Vol. I, p.180) 按 Bismarck 自記威廉第二逼令休致後贈爵賜邑以榮其行，因 "Die ich ein Leichenbegängnis erster Klasse mit Recht nennen konnte" (Erinnerungen und Gedanken, Bd. III, S. 108 參 Georg Büchmann, Geflügelte Worte, Volks-Ausgabe von B. Krieger, S. 394 引) 正此之謂 De Quincey, Reminiscences of the Lake Poets ① [illegible] Shenstone: "So sweetly she bad me adieu, / I thought that she bade me return" [illegible]云 "He kick'd me downstairs with such a sweet grace / That I thought he was handing me up" [illegible] "learned pig" 又見 Vol. I, p.256: "I have been studying like a dog — no, dogs don't study — I mean a learned pig" 可參閱 Marryat, Peter Simple, ch. ix 記 Portsdown Fair 有 "The Learned Pig" 又 Osbert Sitwell, The Scarlet Tree, "The Rebirth Society", p.54: "The Learned Pig (whom my mother saw & bought at a bazaar, being greatly impressed by its uncanny knowledge of character & grasp of the future)" [illegible] "What a language it [German] is to be sure! With its sentences in which one sets sail like an admiral with sealed orders, not knowing where the devil he is going to till he is in mid-ocean!" (Vol. I, p.242) 按 De Quincey, Rhetoric: "Every German regards a sentence in the light of a package, & a package not for the mail-coach but for the waggon, into which his privilege is to crowd as much as he possibly can. All qualifications, limitations, exceptions, illustrations, all

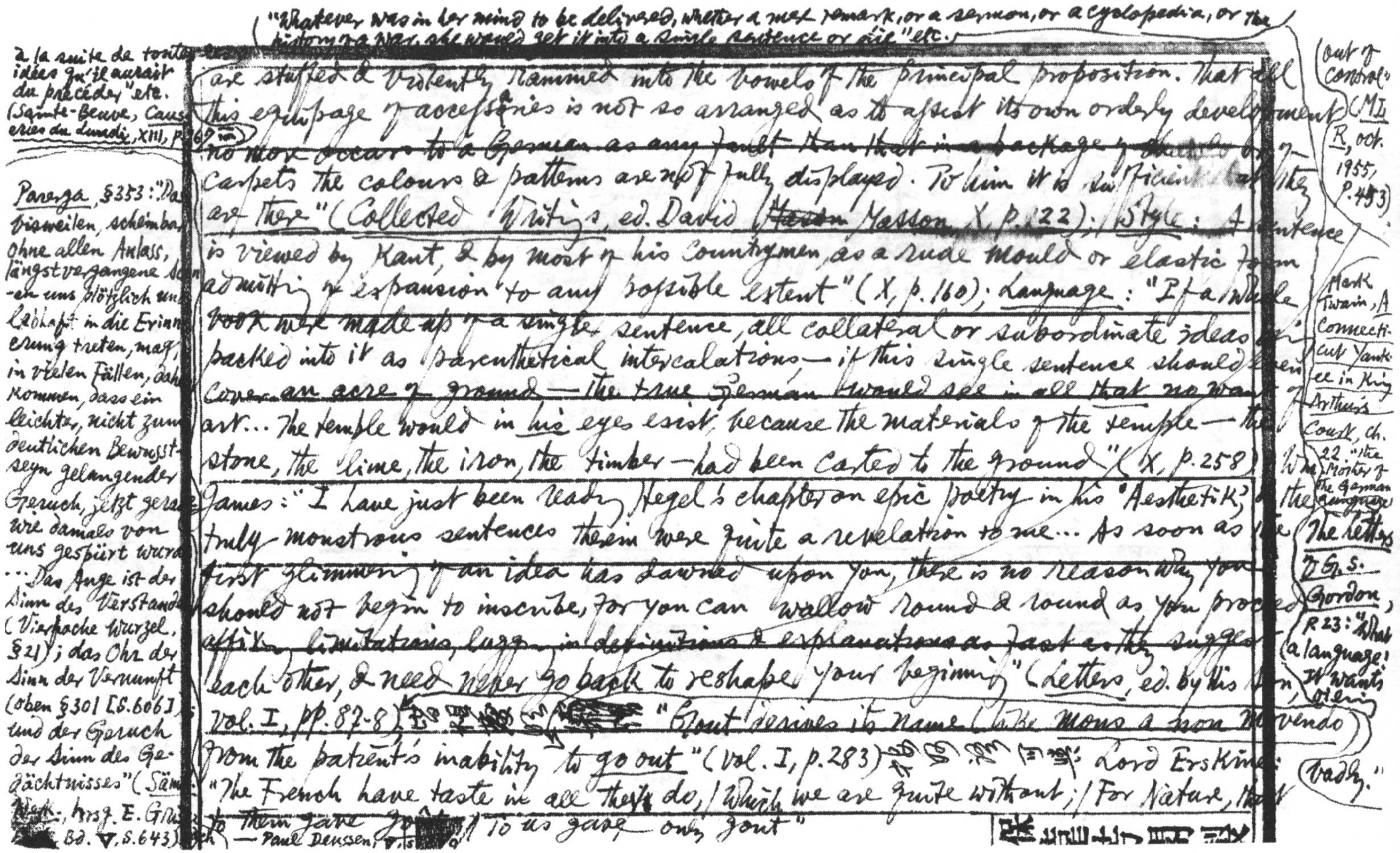
faintly disliked "in the flesh" — Evan Charteris, The Life & Letters of Sir Edmund Gosse, p.232)

S. Longfellow, Life of H. W. Longfellow (1886 ed.), II, p.4[illegible]: "I tried to say No so softly, that she would think it better than Yes."

(Collected Writings, ed. D. Masson, II, p.184)

L'Abbé de Pons 論 Cicero 句法云 "ces périodes immenses dont le sens vaste mais confus, ne commence à se développer que lors qu'il plaît au verbe dominant de se montrer, verbe que l'Orateur romain s'obstine à faire marcher

must be held together by these verbal pincers, no matter how wide apart they had to be forced. It is like some vast baroque canvas, capable of sustaining any number of airborne creatures, so long as there is a basic pattern of structure to stop them flying apart



("Whatever was in her mind to be delivered, whether a mere remark, or a sermon, or a cyclopedia, or the history of a war, she would get it into a single sentence or die" etc.)

are stuffed & violently rammed into the bowels of the principal proposition. That all this equipage of accessories is not so arranged as to assist its own orderly development no more occurs to a German as any fault than that in a package of shawls or carpets the colours & patterns are not fully displayed. To him it is sufficient that they are there" (Collected Writings, ed. David ~~[illegible]~~ Masson, X, p. 122); Style: "A sentence is viewed by Kant, & by most of his countrymen, as a rude mould or elastic form admitting of expansion to any possible extent" (X, p. 160); Language: "If a whole book were made up of a single sentence, all collateral or subordinate ideas being packed into it as parenthetical intercalations — if this single sentence should even cover an acre of ground — the true German would see in all that no want of art... The temple would in his eyes exist, because the materials of the temple — the stone, the lime, the iron, the timber — had been carted to the ground" (X, p. 258)

(out of control" (M II R, Oct. 1955, p. 453)

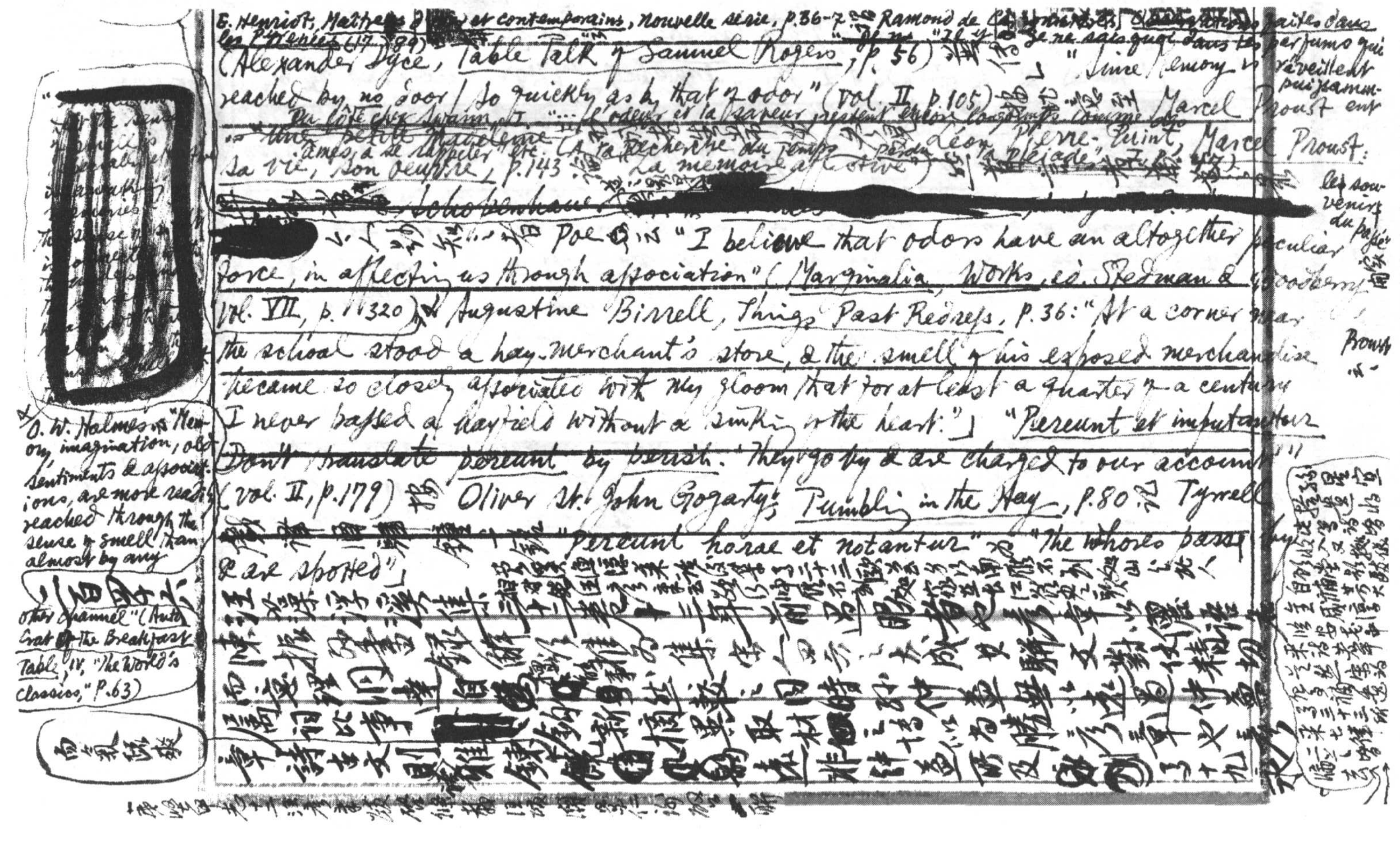
(Mark Twain, A Connecticut Yankee in King Arthur's Court, ch. 22: "the Mother of the German language")

James: "I have just been reading Hegel's chapter on epic poetry in his 'Aesthetik;' the truly monstrous sentences therein were quite a revelation to me... As soon as the first glimmering of an idea has dawned upon you, there is no reason why you should not begin to inscribe, for you can wallow round & round as you proceed affixing limitations, lugging in definitions & explanations as fast as they suggest each other, & need never go back to reshape your beginning" (Letters, ed. by his son, Vol. I, pp. 87-8) [illegible] "Gout derives its name (like mons a non movendo) from the patient's inability to go out" (Vol. I, p. 283) 又[illegible]; Lord Erskine: "The French have taste in all they do, / Which we are quite without; / For Nature, that to them gave goût / To us gave only gout"

(The Letters of G. S. Gordon, p. 23: "What a language! It wants oiling badly.")

à la suite de toutes les idées qu'il aurait dû précéder" etc. (Sainte-Beuve, Causeries du lundi, XIII, p. 69)

Parerga, §353: "Dass bisweilen, scheinbar ohne allen Anlass, längst vergangene Scenen uns plötzlich und lebhaft in die Erinnerung treten, mag in vielen Fällen daher kommen, dass ein leichter, nicht zum deutlichen Bewusstseyn gelangender Geruch, jetzt gerade wie damals von uns gespürt wird... Das Auge ist der Sinn des Verstandes (Vierfache Wurzel, §21); das Ohr der Sinn der Vernunft (oben §301 [S. 606]) und der Geruch der Sinn des Gedächtnisses" (Sämtl. Werk., hrsg. E. Gri Bd. V, S. 643) — Paul Deussen, V. 15



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二百四十六

E. Henriot, Maîtres d'[illegible] et contemporains, Nouvelle série, p.36-7 [illegible] Ramond de Carbonnières, Observations faites dans les Pyrénées (1789) "Il y a je ne sais quoi dans les parfums qui réveille puissamment les souvenirs du passé" (Alexander Dyce, Table Talk of Samuel Rogers, p.56) [illegible] "Since memory is reached by no door / So quickly as by that of odor" (Vol. II, p.105) [illegible] Marcel Proust en Du côté chez Swann, I. "...l'odeur et la saveur restent encore longtemps, comme des âmes, à se rappeler" etc. (A la recherche du temps perdu, "la Pléiade", I, p.47) Léon Pierre-Quint, Marcel Proust: sa vie, son oeuvre, p.143 La mémoire affective

[redacted]

[illegible] Poe 云 "I believe that odors have an altogether peculiar force, in affecting us through association" (Marginalia, Works, ed. Stedman & Woodberry, Vol. VII, p. 11320) 又 Augustine Birrell, Things Past Redress, p.36: "At a corner near the school stood a hay-merchant's store, & the smell of his exposed merchandise became so closely associated with my gloom that for at least a quarter of a century I never passed a hayfield without a sinking of the heart." "Pereunt et imputantur" ~~Don't translate pereunt by perish.~~ "They go by & are charged to our account" (vol. II, p.179) 按 Oliver St. John Gogarty, Tumbling in the Hay, p.80 記 Tyrell [illegible] "pereunt horae et notantur" 之 "The whores pass by & are spotted"

O. W. Holmes 云 "Memory, imagination, old sentiments & associations, are more readily reached through the sense of smell than almost by any other channel" (Autocrat of the Breakfast Table, IV, "The World's Classics," p.63)

而氣疏爽

汪藻浮溪集三十二卷[illegible]十三年前呂[illegible]眼者也彥章以儷語名[illegible]陳振孫書錄解題[illegible]集宋人四六之大成其駢文對仗精切而意理洞達自然[illegible]較之同時孫仲益[illegible]以遠過之仲益屬詞比事[redacted]鈞新摘異取材之博似為勝彥章也[illegible]章詩古文則雅練[illegible]遠非仲益所及[illegible]十九[illegible]

隣幾雜(?)平集内史表 [illegible]

[illegible]

州柳先生祠堂記云周[illegible]三文章之盛莫如漢唐唐[illegible]

元習沿之餘以文章聲者如陳子昂蕭穎士李邕蘇許之徒

不爲無人東漢以來撰并之氣未汨也至元和始精且一遍于正其

所以臻此者惟先生及昌黎韓公之力歟云雖數術顧自不

便上門中專人[illegible]弟子[illegible]十四年中十論樞都官同脈詩

亦見其樽尊古文[redacted]未必甘以四六[illegible]手自了也 [illegible]

予嘗四[illegible]月行在越州[illegible]具時政[illegible]

[illegible]馭馬以[illegible]

衛詭[illegible]首[illegible]

不當遣其刻而謀將以生入[illegible]中[illegible]

因降[illegible]

驟謁種[illegible]前便左出坐視太臣以像友祖宗[illegible]武臣莫[illegible]

衛兄右臣必[illegible]避青[illegible]而退以[illegible]觀之有陵夷之[illegible]

殆[illegible]不[illegible]已而[illegible]之財[illegible]一[illegible]戰士[illegible]一軍[illegible]中[illegible]

戰士其[illegible]三[illegible]二[illegible]名而[illegible]其一[illegible]名[illegible]以[illegible]

名[illegible]精其一使[illegible]律[illegible]十戰士之[illegible]萬止[illegible]

[illegible]有[illegible]名[illegible]而請其四[illegible]中[illegible]

[illegible]

本子見識
二篇佚了
一百十四 詩話 [illegible]

[illegible] 卷二十五
[illegible] 墓誌銘 [illegible]
文士如簡 [illegible] 蓋嘗出 [illegible] 仲
益 [illegible] 推折 [illegible]
士之氣 [illegible] 理 [illegible]
堂 [illegible]
五百 [illegible]

昇節度副使
潭州安置制
云方宗社 [illegible]
之交乃人臣 [illegible] 自
盡之時而不能 [illegible]
虎狼 [illegible]
往 [illegible]
生之計臨於大 [illegible]
術不忍言也

如传載 [illegible] 戮 [illegible]
宰臣矣 [illegible] 不 [illegible] 白 [illegible]
蔡 [illegible] 無功狀、以牒下 [illegible] 帥出誅
楊跋扈 [illegible] 長 [illegible] 俊 [illegible] 王 [illegible] 手時 [illegible]
[illegible] 陛下不以西閩也
再馬鐵頭之稱 其張俊使之也 古者天子所臨曰幸 言所過之人以為 [illegible]
來是書人莫不 [illegible] 陛下雄一鎮 [illegible] 州一城 [illegible] 下 [illegible]
半中 [illegible] 白 [illegible] 載揚卷觀鳴 [illegible]
卷五謝罷知鎮江府除宮觀表 食息未寧於黔哭 姓名已挂於 [illegible]
丹書 [illegible] 謝 [illegible] 建康府表 [illegible]
堂之識 虎踞龍蟠 坐窮 [illegible] 危城之守 作閱我 [illegible] 我疆之耘耔
懷白首於其 [illegible] 卷七李綱 [illegible] 用登極恩 [illegible] 制 [illegible]
國之英 洽成中天之業 [illegible] 卷二十三賀李綱右丞啟云 精忠貫日 [illegible]
卜 [illegible] 例 [illegible] 中 [illegible] 笑談之頃 [illegible] 業
材經遠以文武張之框 要稽古今治亂之關係 身無九殞以一生
陶鑄 [illegible] 動 [illegible] 卷十五李綱 [illegible] 職
鄂州居住制乃云 朋姦罔上 乃至 [illegible] 必去于 [illegible] 魄姦至盜名 況子 [illegible]
詳 [illegible] 以懷 [illegible] 謀 [illegible] 威 [illegible] 狂喜 [illegible]
云云 [redacted] 大似今日報紙社論文 卷十二張邦昌責授昭化 [illegible]
卷十三皇太后告天下手書 [illegible] 眾恐中原之無統 姑令舊弼以臨朝

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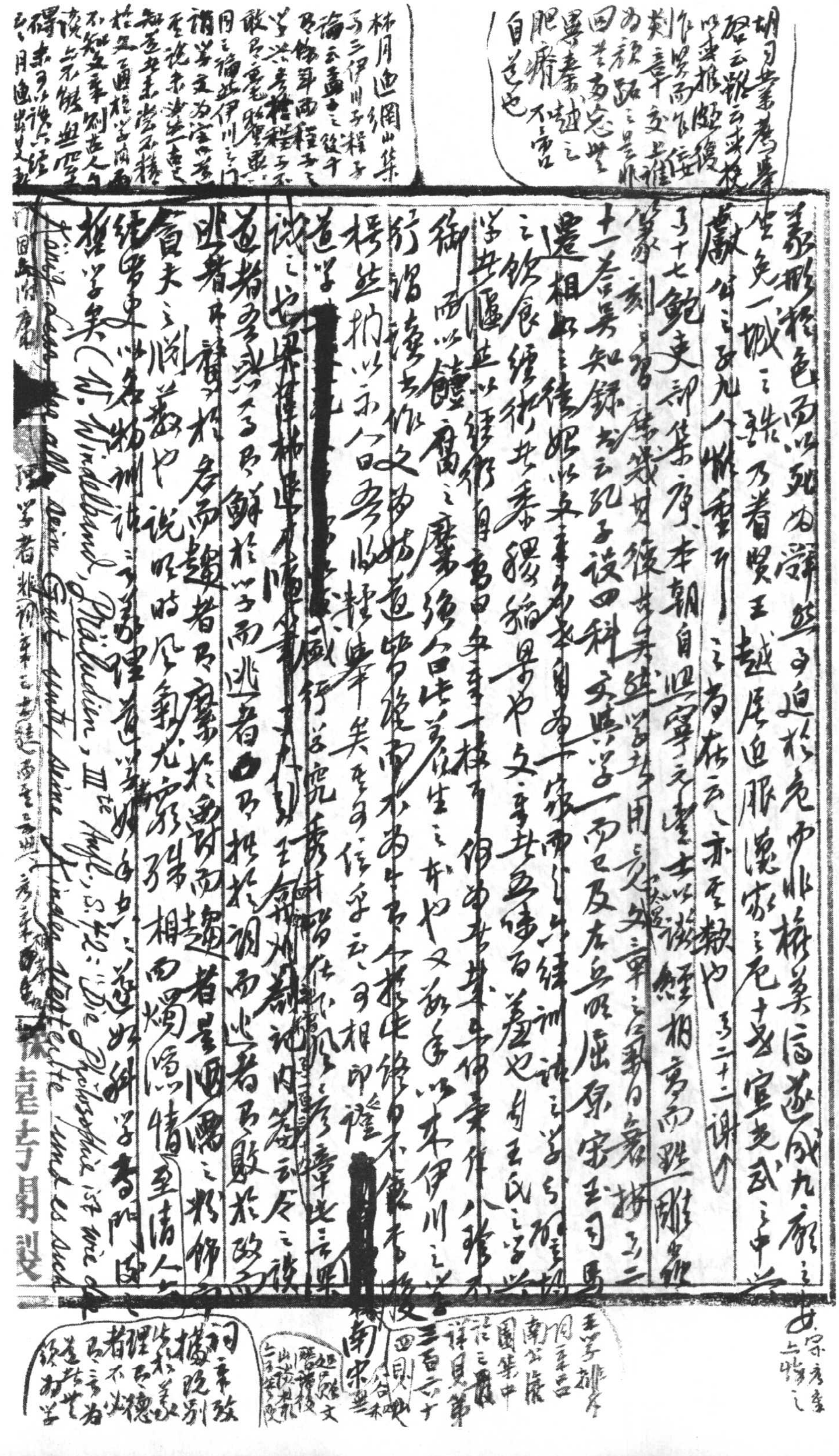
[illegible]



胡引[illegible]為[illegible]啓云[illegible]以[illegible]作[illegible]劉[illegible]為[illegible]四[illegible]畢[illegible]肥[illegible]不[illegible]自[illegible]也

林月[illegible]集 予三伊川子程子論云[illegible]予[illegible]程子[illegible]伊川之[illegible]

蠡形於色，而以死為辭，然予迫於危，少非推美[illegible]成九廟之

生，免一城之誅，乃著賢王越居匪服，[illegible]家之危，十[illegible]宜[illegible]武之中

獻公之子九人，惟重耳之為君云云，亦足歎也（予二十二謂）

予十七 鮑[illegible]部集序：本朝自熙寧元豐，士以經術相高，而雕篆

篆刻[illegible]以為[illegible]用[illegible]文章之學[illegible]之二

十三卷日知錄云：孔子設四科，文學一而已，及左丘明、屈原、宋玉、司馬

遷、相如[illegible]以文章自為一家，而以經訓之學[illegible]

之飲食經術，其[illegible]果也；文[illegible]五味百羞也。自王氏之學

學興，遂並以經術自高，而[illegible]一[illegible]不

御而以[illegible]之[illegible]生之[illegible]也，又欲以本伊川之[illegible]

行謂學者作文，害道也，道[illegible]後[illegible]

揚雄揚以示合於[illegible]矣[illegible]相即[illegible]

道學[redacted][illegible]行[illegible]究[illegible]

識之也[illegible]

道者，予以為予鮮於此予，而逃者，予以為於[illegible]而逃者，予取於政

逃者，予[illegible]於[illegible]而趨者，予[illegible]陋之，將飾

會夫之[illegible]也，說[illegible]時[illegible]相而獨[illegible]情至情人

綜[illegible]以名物訓詁之[illegible]理[illegible]之學[illegible]科學者門

哲學矣。(W. Windelband, Präludien, III Aufl., S. 42: Die Philosophie ist wie die [illegible]

Kant [illegible] alle seine [illegible] Werte [illegible] und es auch [illegible]

[illegible]學者[illegible]

[redacted]

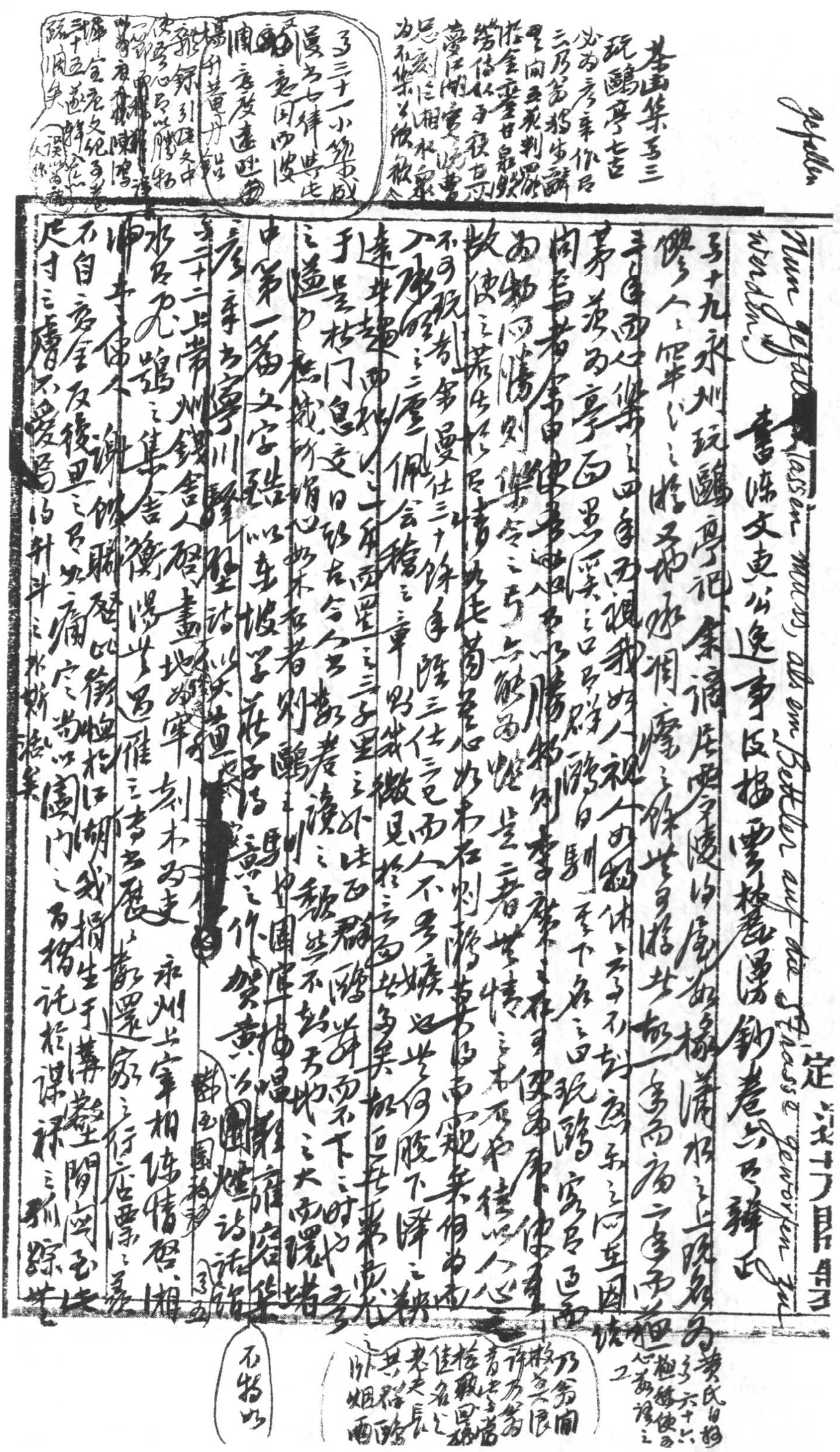
南宋[illegible] 三百[illegible] 四則[illegible]

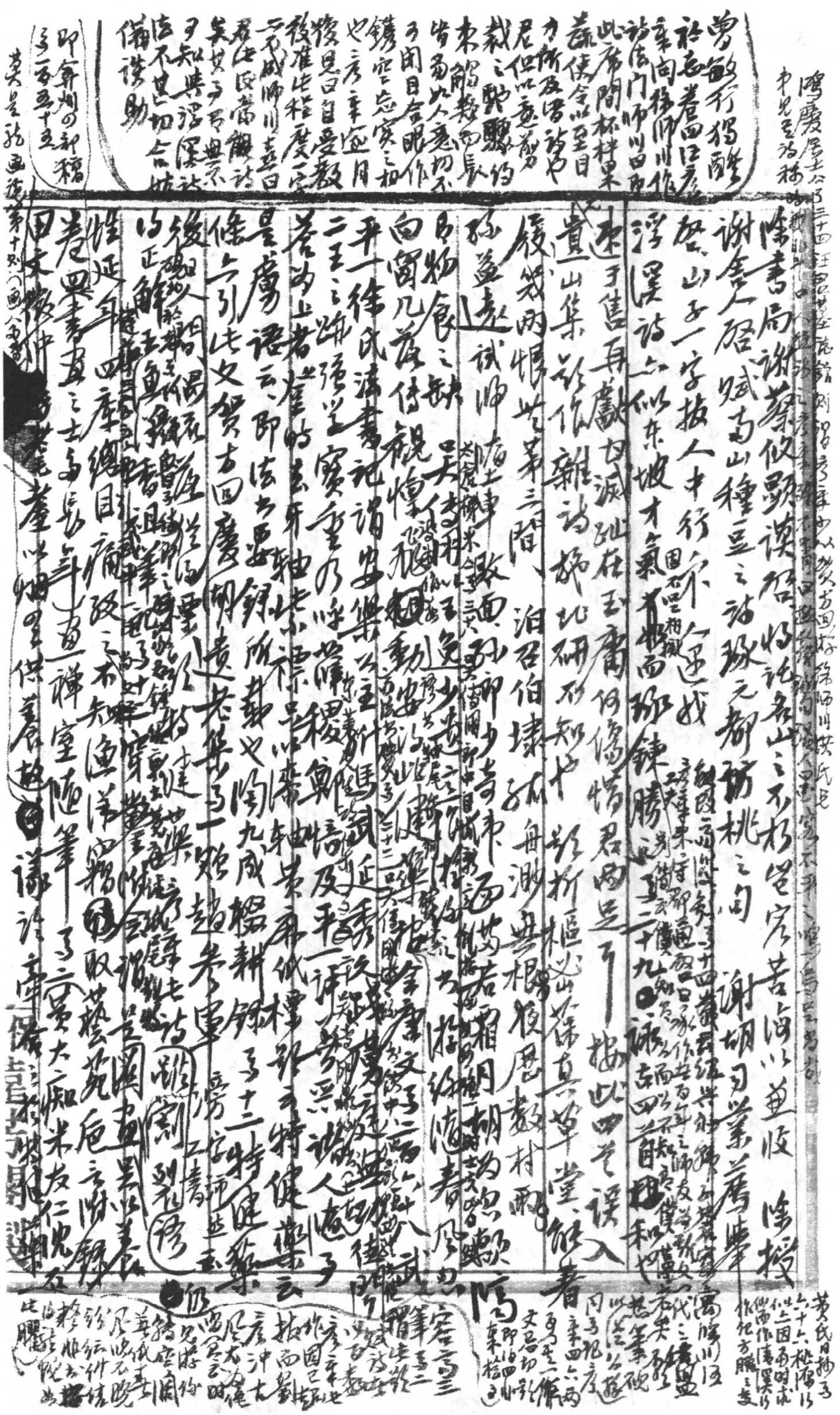
王[illegible] 周[illegible] 南[illegible] 圃集中 [illegible]詳見第

[illegible]文

詞[illegible] 橋[illegible]別 [illegible] 理[illegible]德 者不[illegible] 予[illegible]若 [illegible] 論[illegible]學

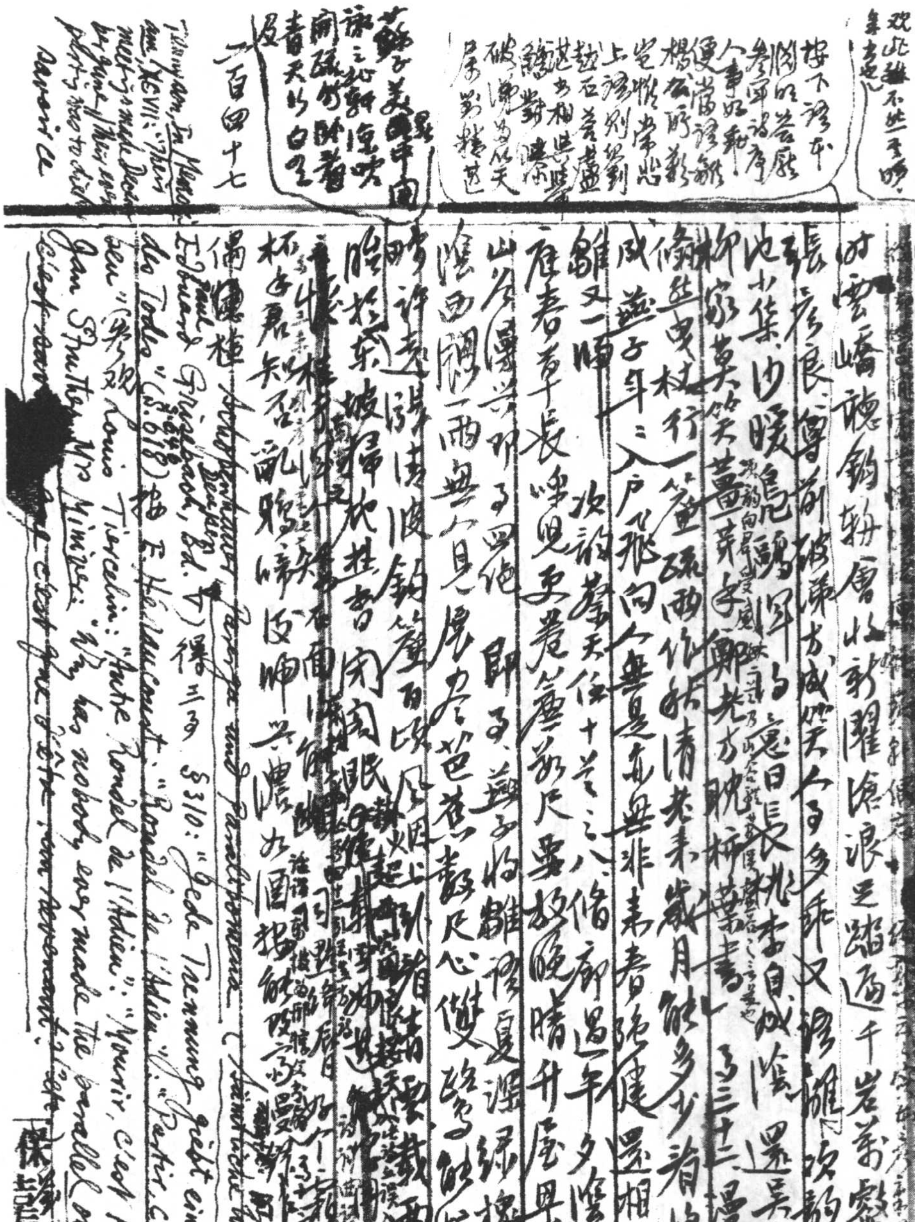
[illegible]宗[illegible]



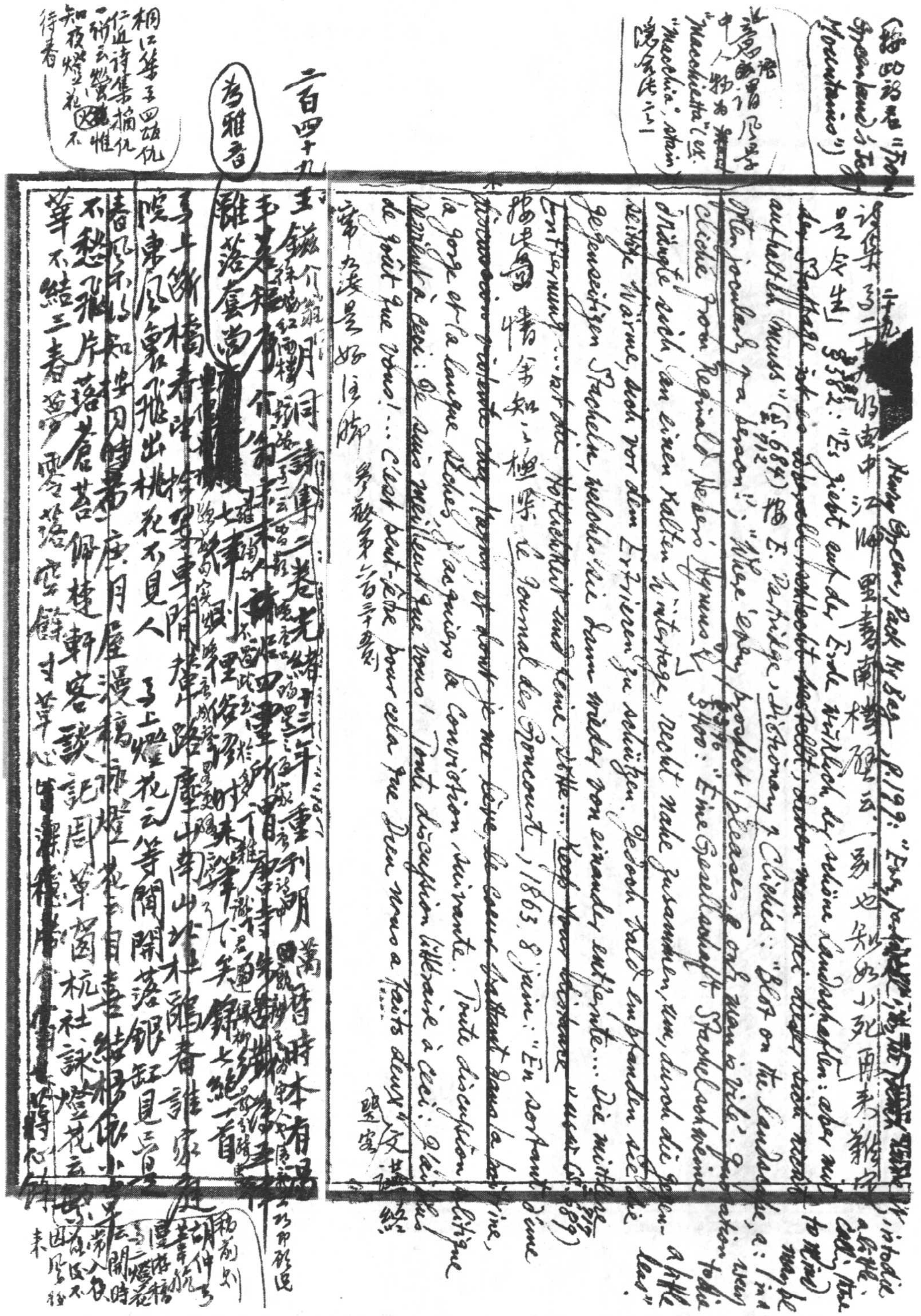


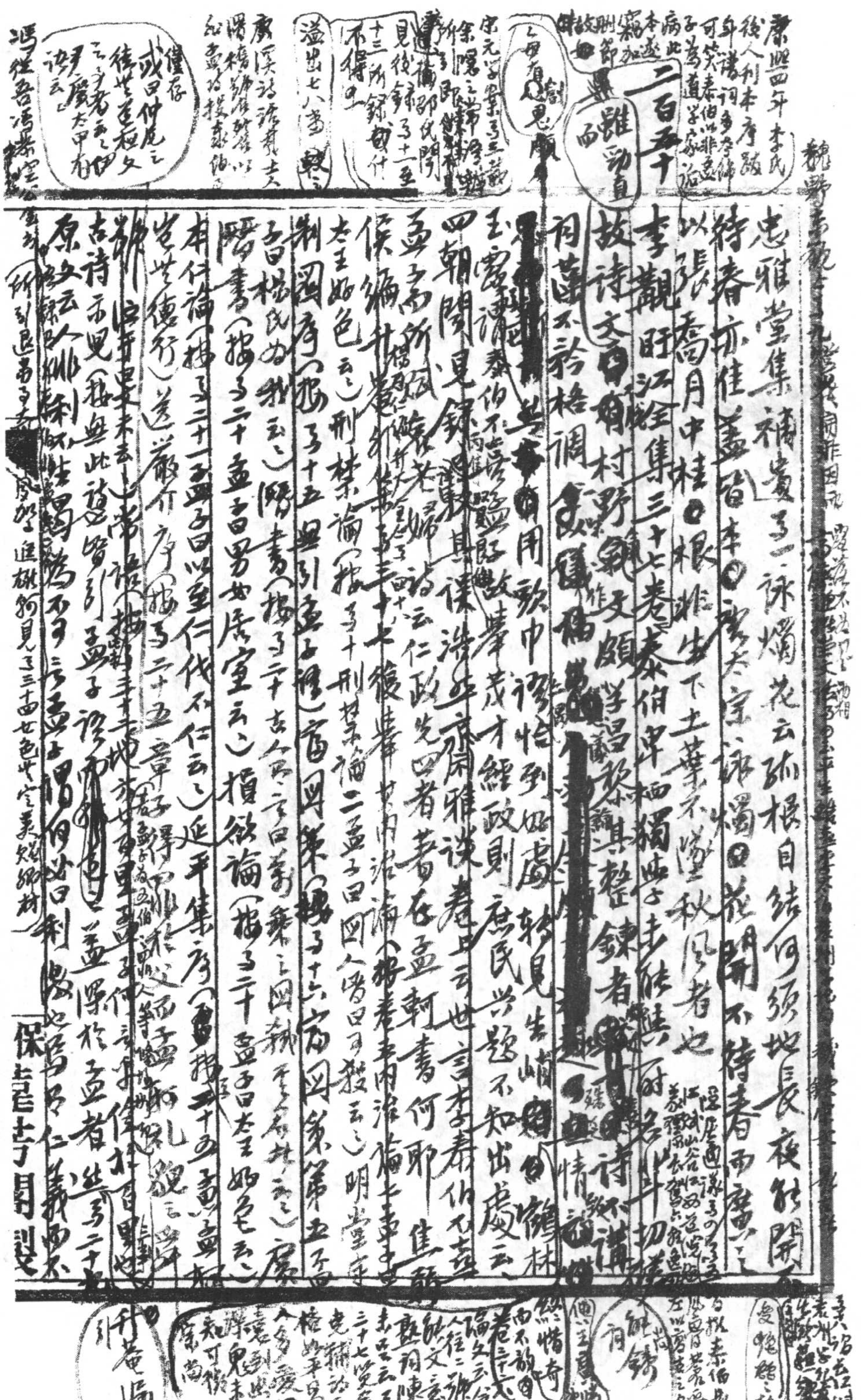
[illegible]文集[illegible]……奉簡公特健藥高西有詩作秋藥所[illegible]為特健藥使人[illegible]……厲樊榭[illegible]人[illegible]……安說劍集堂[illegible]……[illegible]

[illegible]……後說矣……[illegible]……掛天白鷺遠城……[illegible]三十[illegible]……不知我不是厄[illegible]十日[illegible]……天長[illegible]中十年……[illegible]閉門[illegible]夕陽一[illegible]……[illegible]鳴斗[illegible]高枕[illegible]度古城[illegible]……[illegible]知雨剝風流[illegible]到秋[illegible]……天低[illegible]啼鳥[illegible]春去時見好山綠竹低次韻向君受感秋何時……感[illegible]春[illegible]付以鳥[illegible]小藥成漫書故人[illegible]相及……客子今[illegible]兩不來書寄川驛壁留[illegible]眼空花一餉休生狂[illegible]……州路遺[illegible]韓子邵堯夫神識柳侯[illegible]自野田行[illegible]有



一百四十七





忠雅堂集補遺卷一詠燭花云：跡根自結何須地，長夜能開不待春。亦佳，蓋皆本[illegible]大宗詠燭[illegible]花開不待春而[illegible]以張喬月中桂[illegible]根非生下土，葉不墜秋風者也。

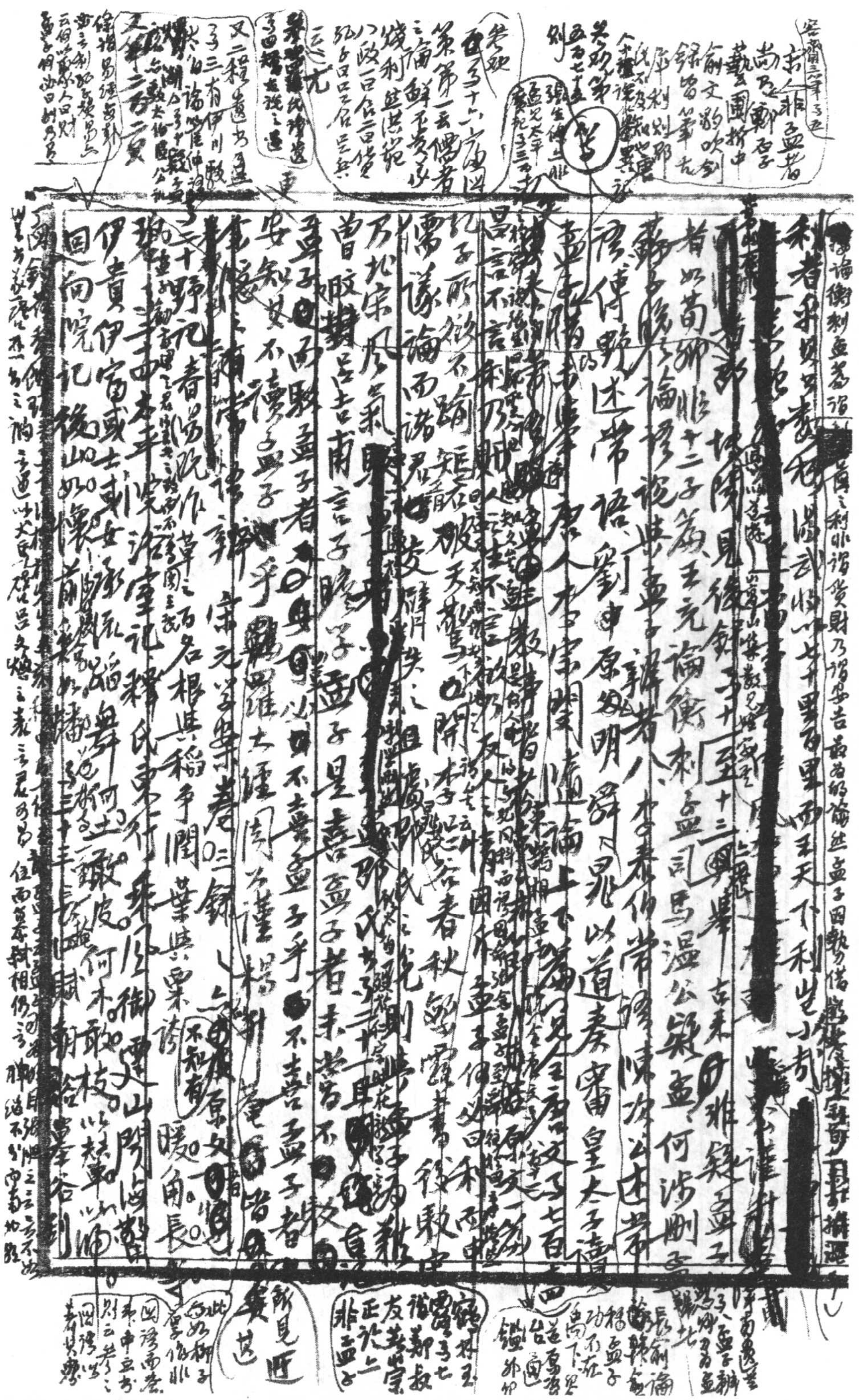
李覯旴江全集三十七卷。泰伯卑栖獨學，未能[illegible]名[illegible]切[illegible]故詩文[illegible]村野氣，文頗學昌黎，[illegible]其整鍊者[illegible]詩[illegible]講[illegible]詞藻不拘格調[illegible]稱[illegible]情[illegible]中用歌中語，怡到處轉見生[illegible]林。

玉靈[illegible]謂泰伯不喜孟子，[illegible]故畢茂才經政則庶民興題不知出處云。四朝聞見錄[illegible]其[illegible]洪范雅談卷上云：世言李泰伯不喜孟子，而所[illegible]著老婦詩云仁政先四者，著在孟軻書，何耶[illegible]

俟編升[illegible]外集卷三十七復[illegible]中內治論（按卷[illegible]內治論[illegible]二孟子曰國人皆曰可殺云云）明堂定制圖序（按卷十五無引孟子[illegible]）富國策（按卷十六富國策第五孟子曰太王好色云云）刑禁論（按卷十刑[illegible]）[illegible]子曰檢民如教云云）臏書（按卷二十古人之言曰[illegible]）[illegible]書（按卷二十孟子曰男女居室云云）損欲論（按卷二十孟子曰太王好色云云）[illegible]

本仁論（按卷二十一孟子曰以至仁伐不仁云云）延平集序（[illegible]按卷二十五孟[illegible]）[illegible]世德行[illegible]送嚴介序（按卷二十五[illegible]子[illegible]）[illegible]常語[illegible]古詩不見（按無此詩）[illegible]引孟子語[illegible]原文云[illegible]孟子[illegible]曰利[illegible]仁義而不[illegible]

保[illegible]



歐陽集卷三十五答吳充書云[illegible]不但[illegible]勝[illegible]南[illegible]詩[illegible]于孟子之[illegible]晚年[illegible]

提筆[illegible]析所向 移時數千字 讀書取大者 [illegible]卷來廬

常慶閣垂之慎之而莫能其繳嵩山崔之[illegible]裏小束如兒童之見

韓駒。縮。頌。銘。手。選。啟。[illegible]謁。蜀 此數節鍊句幽得昌黎之秘

~~泰伯數語~~[illegible] 富岡第五論玄釋老有十利

然集中多[illegible]為黃觀撰文雖謂為著稱揚佔身分宜其相

黃漢傑之驗也（見卷二十八答黃著作書）卷二十五鄧氏神

祠記云五通之為神不存於舊文不次於典祀正人君子未之嘗言而有

於予其可以廢云、[illegible]予不可為陽文正公知也 卷三十五 [illegible]仙賦

云儒者不言仙既雖周而雖見我且知其所如云、當賦五通神

不敢舊[illegible]神仙文直希先生[illegible]詩有一聯云[illegible]有毛女

洞老以為仙也弟子詩云雖是鄭重解嬌的向儂言道是野狐精

夫[illegible]訓之精而不言[illegible]一段一比[illegible]

狐評 卷三十四 穫稻 偷婦 兒啼（朝陽邑山東不田猶[illegible]）逐人不敢立 宿老[illegible]里中一老婦行二[illegible]

[illegible]偶自悼未亡人 著年從二夫 宜常時十八九 嫁昨上十餘 皆日盡[illegible]

亦[illegible]白好須 子豈不欲養 母豈不懷居 影[illegible]及下 貝財盡[illegible]

[illegible]雞[illegible]可免 嫁母乃良[illegible]車 去出門 忽[illegible]

寄祖秘丞 凡一千六百字 中[illegible]云當[illegible]九門[illegible]三[illegible]秘[illegible]

陽[illegible]惟[illegible]不可[illegible]中[illegible]當[illegible]

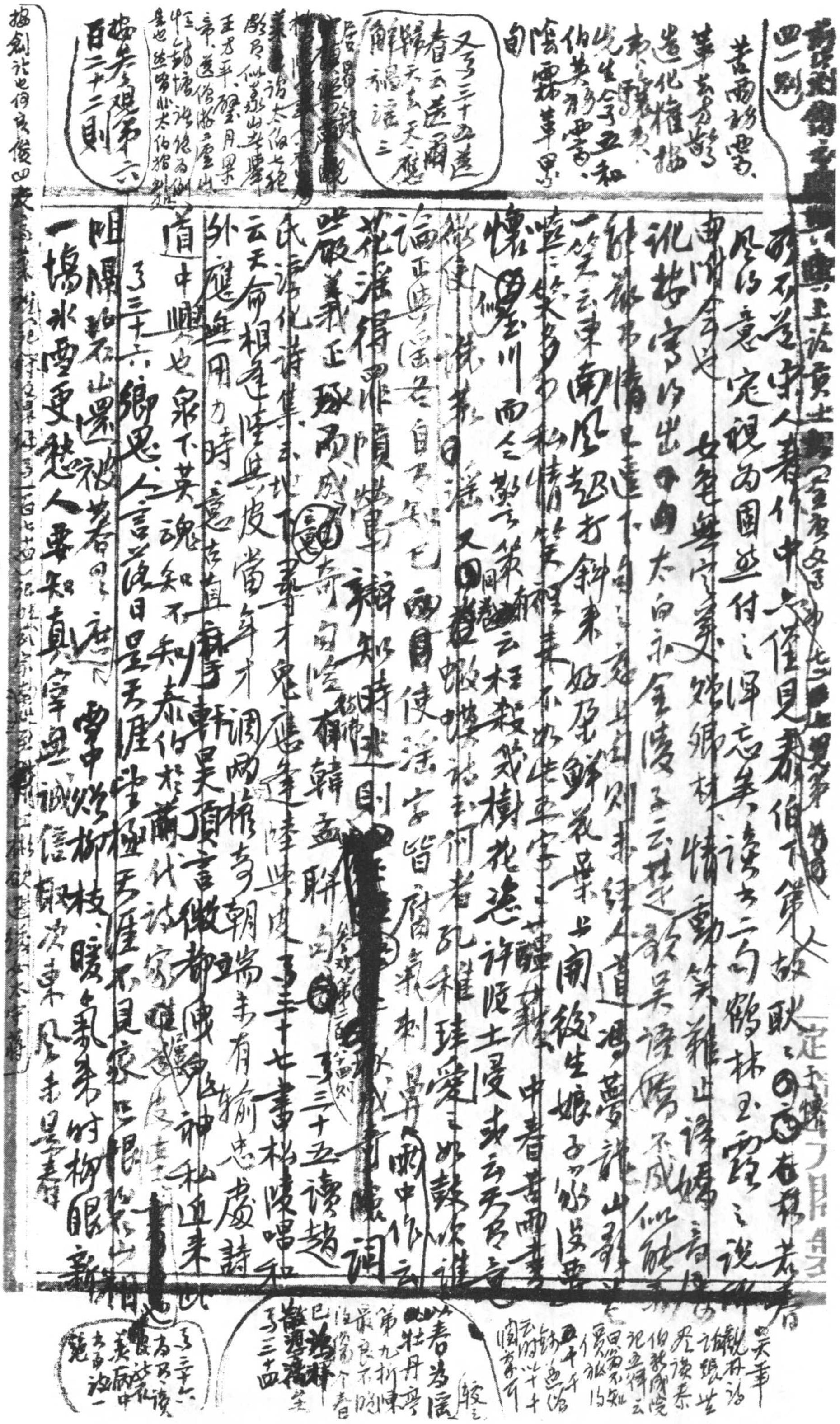
[illegible]敗常鋪[illegible]地[illegible]見直[illegible]前武[illegible]是防備[illegible]

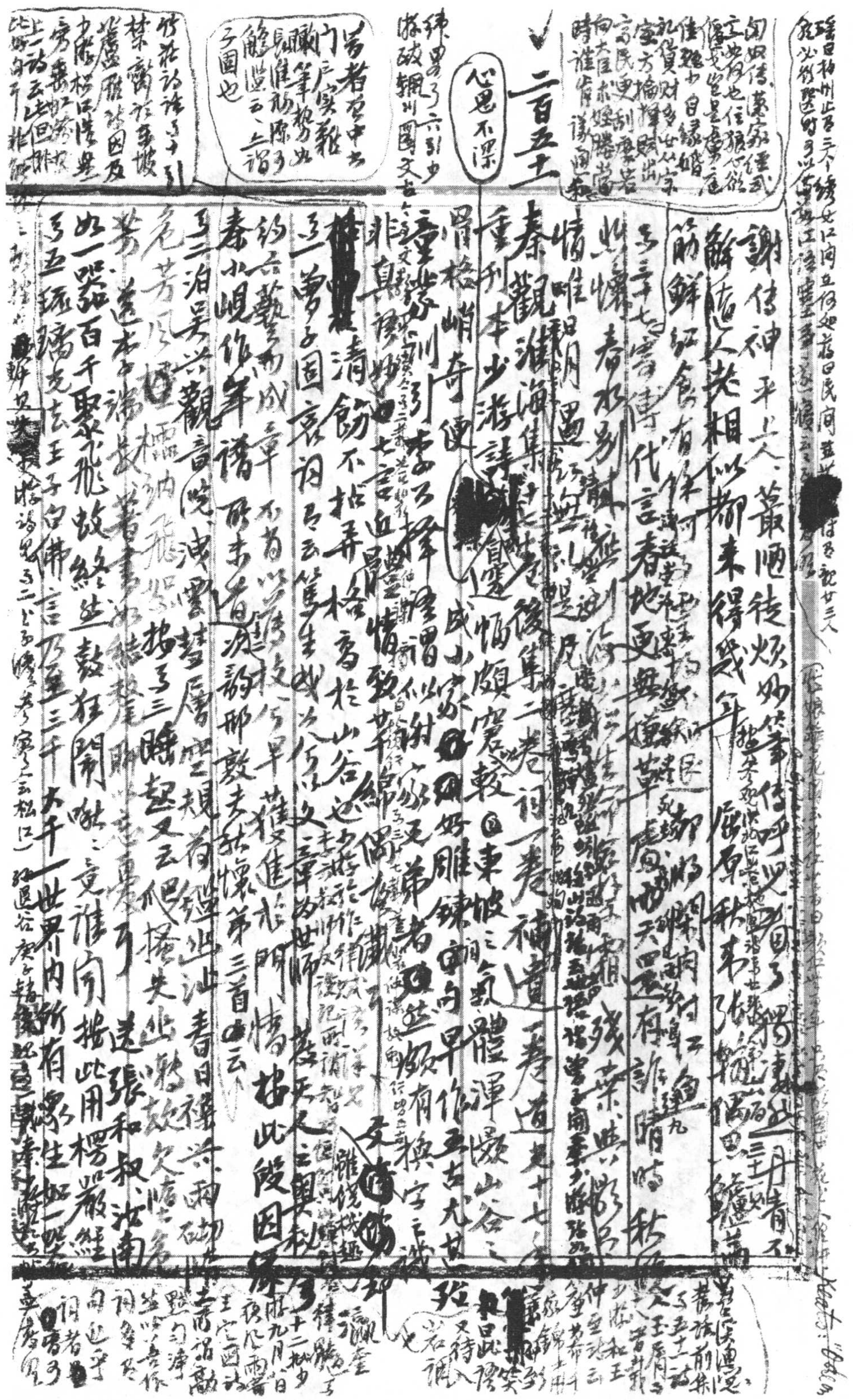
謂[illegible]當[illegible]一朝在檻[illegible]目[illegible]

況乃宋史

自記科試

[illegible]





瑤曰柳州止及三十八繡女江河五何處箭曰虎門益[illegible]後及記廿三人

能必欲認逆時多以[illegible]江[illegible]

閻姆傳：萬家鐘武，文必須也，任狼何欲，懷我宮是毒藥寵，佳麗少自錄婚，札貨財多女從宗，室方揄揶賊出，富民更刮棗若，向大臣求婚勝當，時讒者謗句[illegible]

二百五十二

心思不深

緯男子六引少游破輞川圖文字

芳者若中者，門戶實雜，敵筆勢如，見淮海際子，能選云云二谓子固也

竹莊詩話卷十引禁臠於東坡，以魔雅詩因及少游楊柳隱豈芳[illegible]，上一詩云[illegible]比好句非[illegible]

謝傳神平上人：叢陋徒煩妙筆傳，呼吸因了[illegible]三十二月青不

解隨人去相似，柳來得幾年（按[illegible]洪北江[illegible]）僊原秋氣了[illegible]

節鮮紅食有餘可[illegible]鄭州關內[illegible]

右十七字傳代言春地更無煙草[illegible]風州天四運有詐晴晴秋[illegible]

此懷春水影村[illegible]殘葉蛛[illegible]

情唯日月圖[illegible]

秦觀淮海集[illegible]後集二卷詞一卷補遺一卷[illegible]十七

重刊本少游詩[redacted]遺，惆悵寥寞較東坡之氣體渾凝，山谷之[illegible]

骨格峭奇，便成小家，好雕鍊，自高早作五古，尤其[illegible]

重叠則引李[illegible]謂以射[illegible]致華綿偶[illegible]至弟者甚好有換字之譏

非真[illegible]妙[illegible]七言近體情致芊綿[illegible]

[redacted]清飭不拈弄，格高於山谷也，文章為世師[illegible]

之一夢子固哀詞，見云篤生哉為何[illegible]

約云藝術成章，不省以[illegible]枝[illegible]早獲進非門情，按此段因[illegible]

秦少峴作年譜所未著，次韻邢敦夫秋懷第三首云

之三泊吳興觀音院，沖雲禁書屋規有漢詩[illegible]春日[illegible]雨

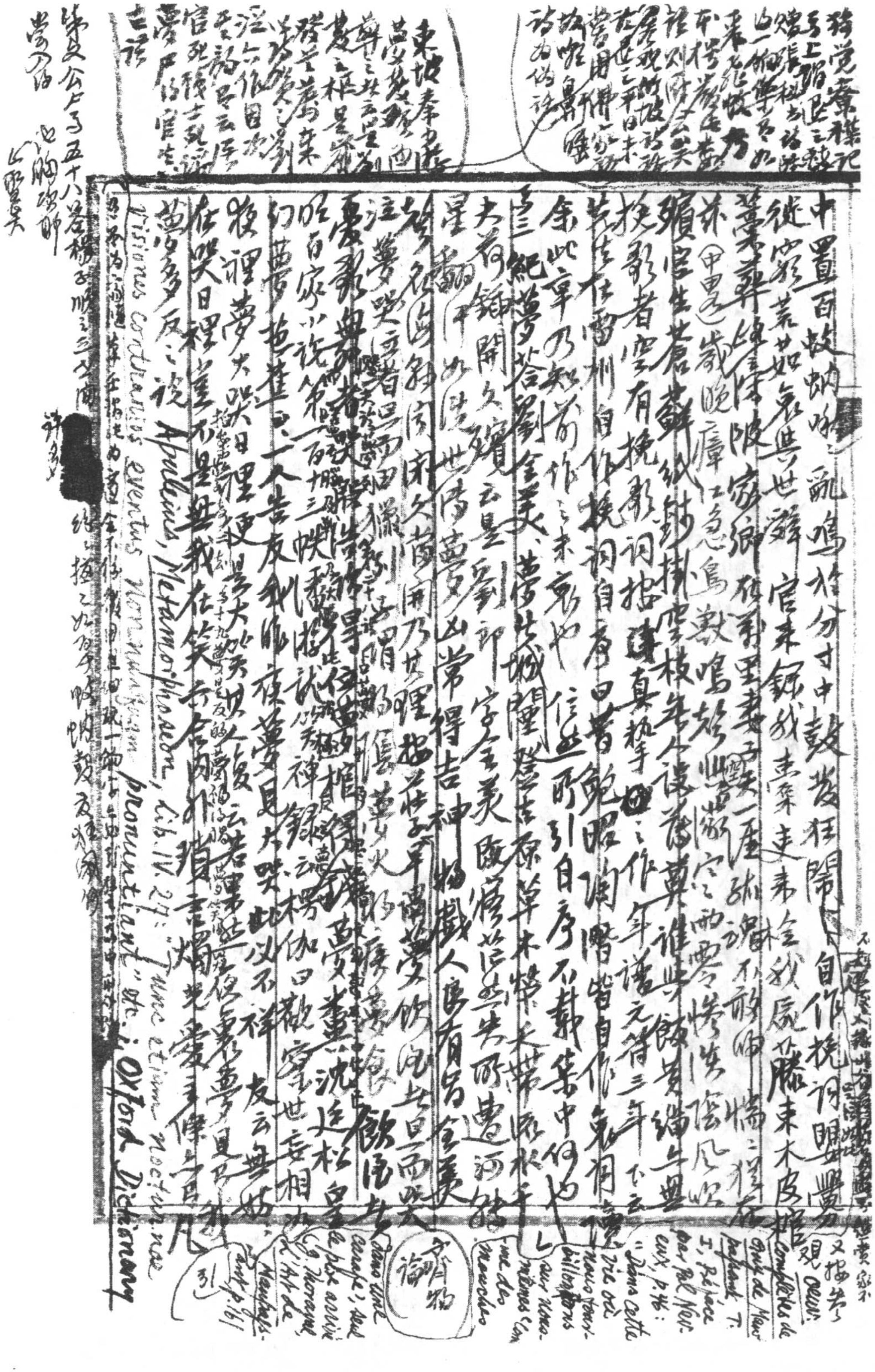
危芳風[illegible]

芳送李端叔[illegible]

如一器百千聚飛鼓絲數狂鬧[illegible]覺誰向[illegible]此用[illegible]

之五瑞龍克去王子白佛言乃至三千大千一世界內所有衆生如一器

[illegible]



中置百鼓蚓鸣[illegible]飘鸣於分寸中鼓发狂闹自作挽词[illegible]

彼穷荒如鬼与世辞，官来録我吏来逮，金[illegible]於藤束木皮棺

葬[illegible]缠[illegible]陂限家[illegible]妻子[illegible]一屋[illegible]不敢[illegible]临[illegible]

[illegible]（甲思）岁晚[illegible]鸟数鸣於[illegible]雨零[illegible]风吹

殡宫生苍藓，纸钱挂空枝，吾今请[illegible]谁与饭黄[illegible]

挽歌者，空有挽歌词，指[illegible]直执手[illegible]之作，年谱元符三年下云

先生在儋州自作挽词，自序曰昔鲍照陶潜皆自作[illegible]

余此章乃知前作之未彰也。注所引自序不载集中，何也。

纪梦答刘金美[illegible]

大荷锄开久[illegible]云是刘郎字金美[illegible]

星[illegible]世情，梦中[illegible]得吉，神物戏人，良有[illegible]金美

[illegible]闭久前闲乃其理，指庄子齐物论梦饮酒者旦而哭泣

注梦哭者[illegible]

[illegible]

[illegible]小说第一百十三[illegible]禅録云[illegible]

[illegible]一人告友，我昨夜梦见大哭，此必不祥，友云无妨

梦里梦大哭[illegible]

在哭日里不是，我在笑[illegible]

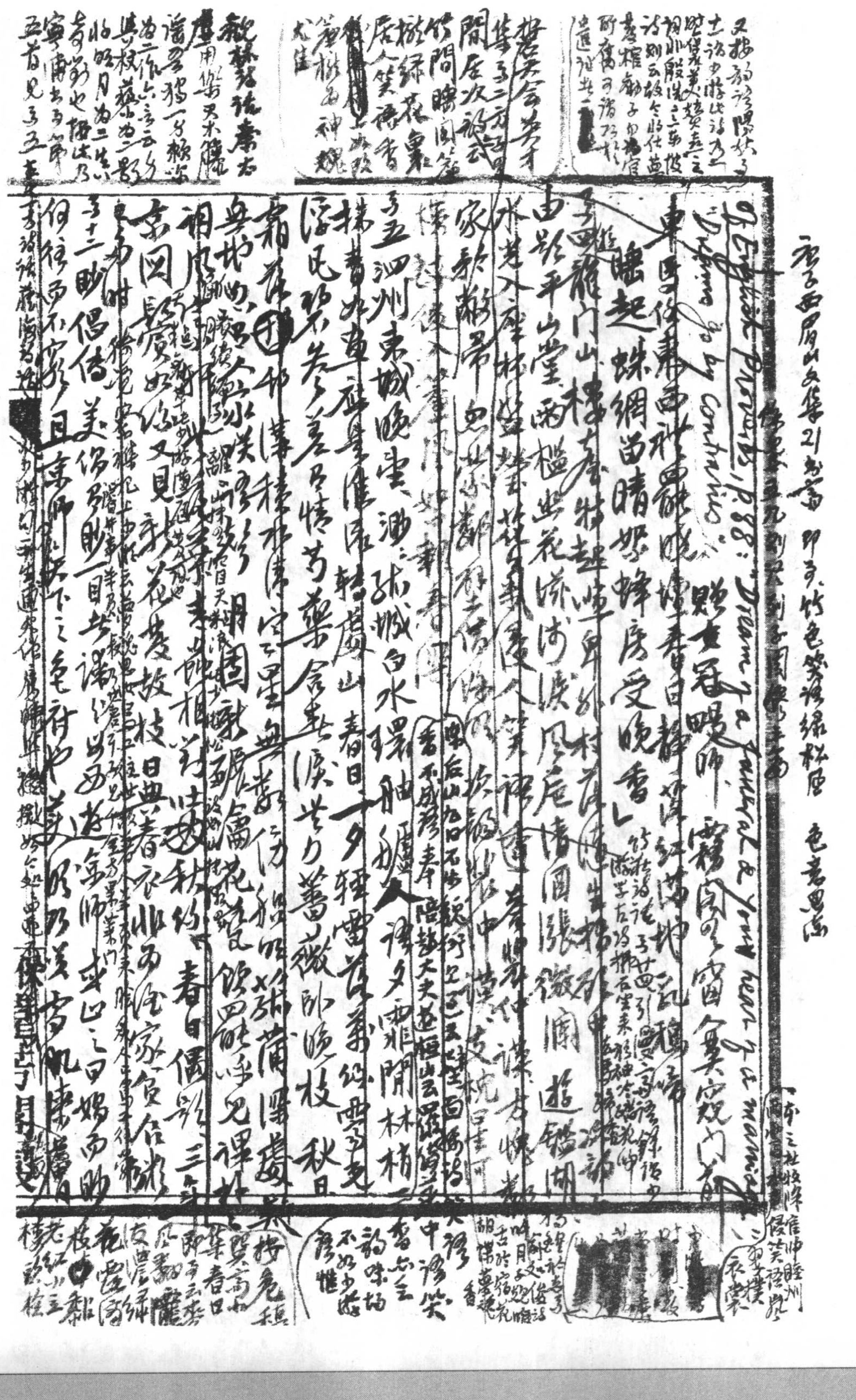
梦多反之说 Apuleius, *Metamorphoseon*, Lib. IV 27: "Tunc etiam nocturnae visiones contrariis eventus nonnumquam pronuntiant" etc. i Oxford Dictionary

又按 Œuvres Complètes de [illegible] T. I, Préface par Paul Meurice, p. 46: "Dans cette vie [illegible]" [illegible] Comme une [illegible] Manifests [illegible] p. 161

管锥论

东坡[illegible]

[illegible]



唐子西眉山文集21

D. English Proverbs, p. 88: "Dream of a funeral & you hear of a marriage"

Dreams go by contraries.

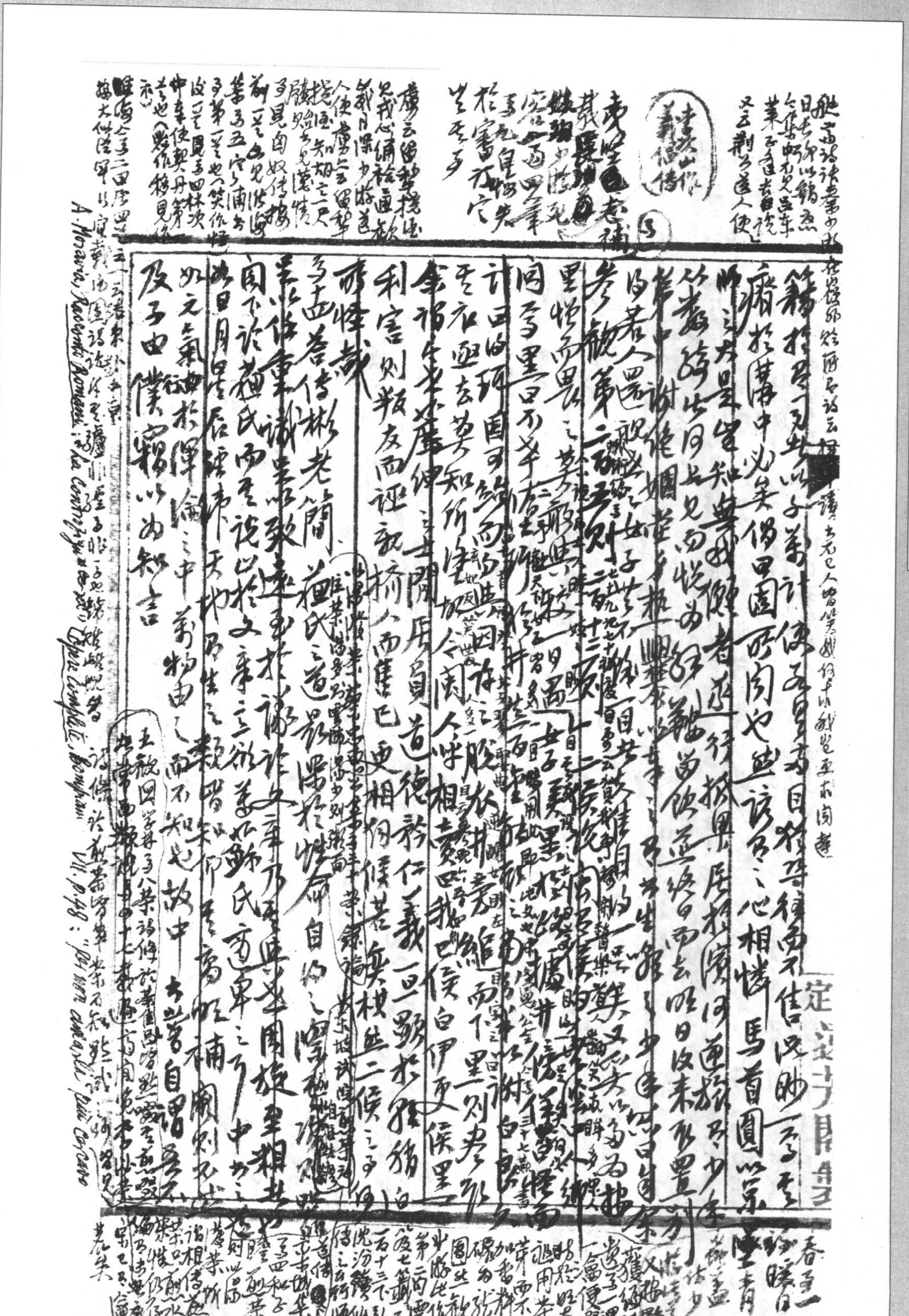
東風作暴西北雨

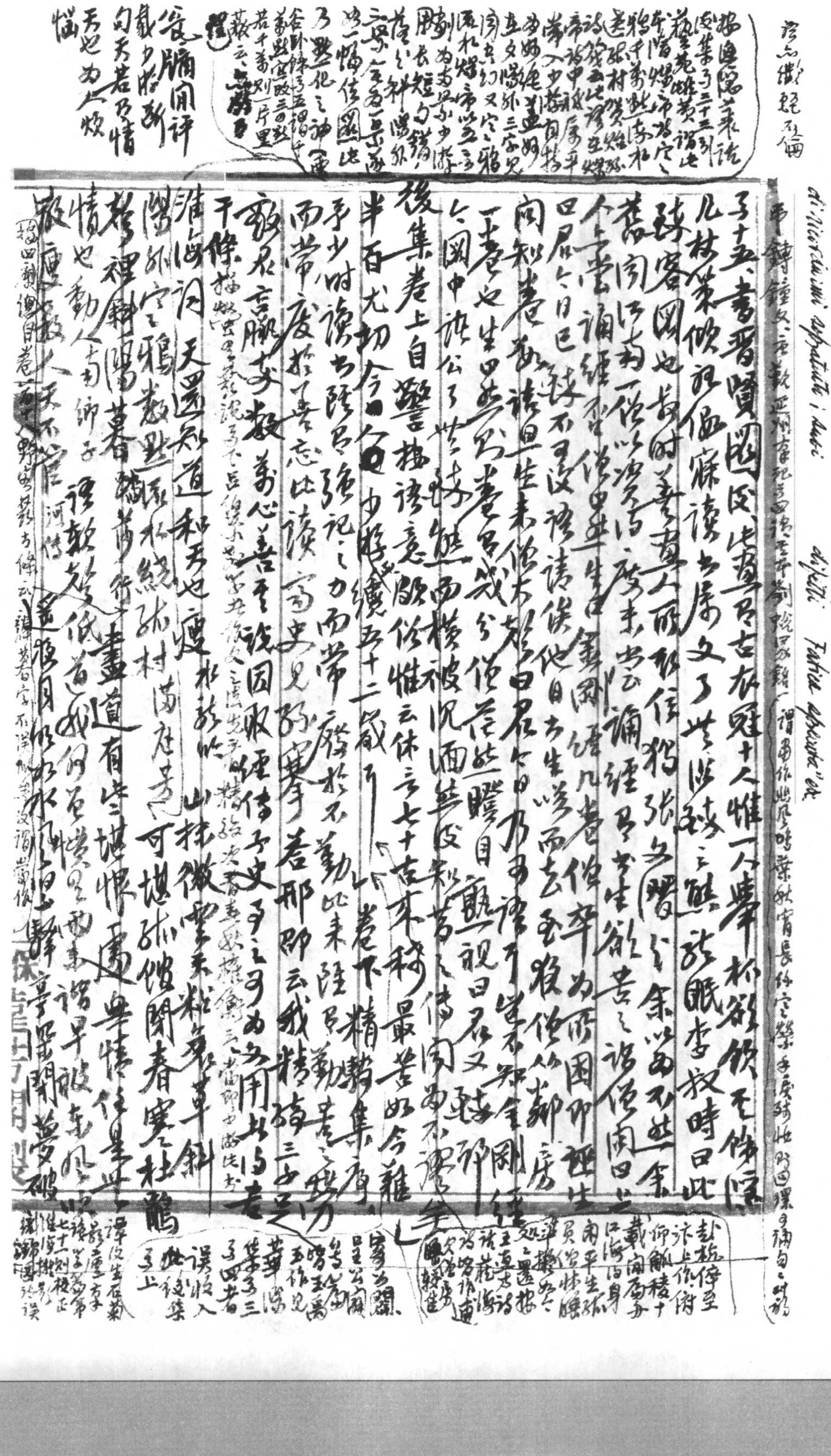
賺女冠暇師

壓起蛛網 苗晴蜂房受晚香

龍门山

由於平山堂





子五、書晉賢圖後、此畫古衣冠十八人惟一人舉杯欲飲[illegible]

几杖筆硯[illegible]讀書屬文了無涉飲之態[illegible]李叔時曰此

醉客圖也[illegible]

舊聞江南一僧[illegible]

[illegible]金剛經[illegible]

[illegible]他日[illegible]

[illegible]

一卷也[illegible]

[illegible]

後集卷上自警[illegible]云休言七十古來稀最苦如今難也

半百尤切今日[illegible]五十二歲[illegible]卷下精勤集序

予少時讀書頗强記[illegible]而常廢於不勤比來[illegible]勤[illegible]

[illegible]

[illegible]

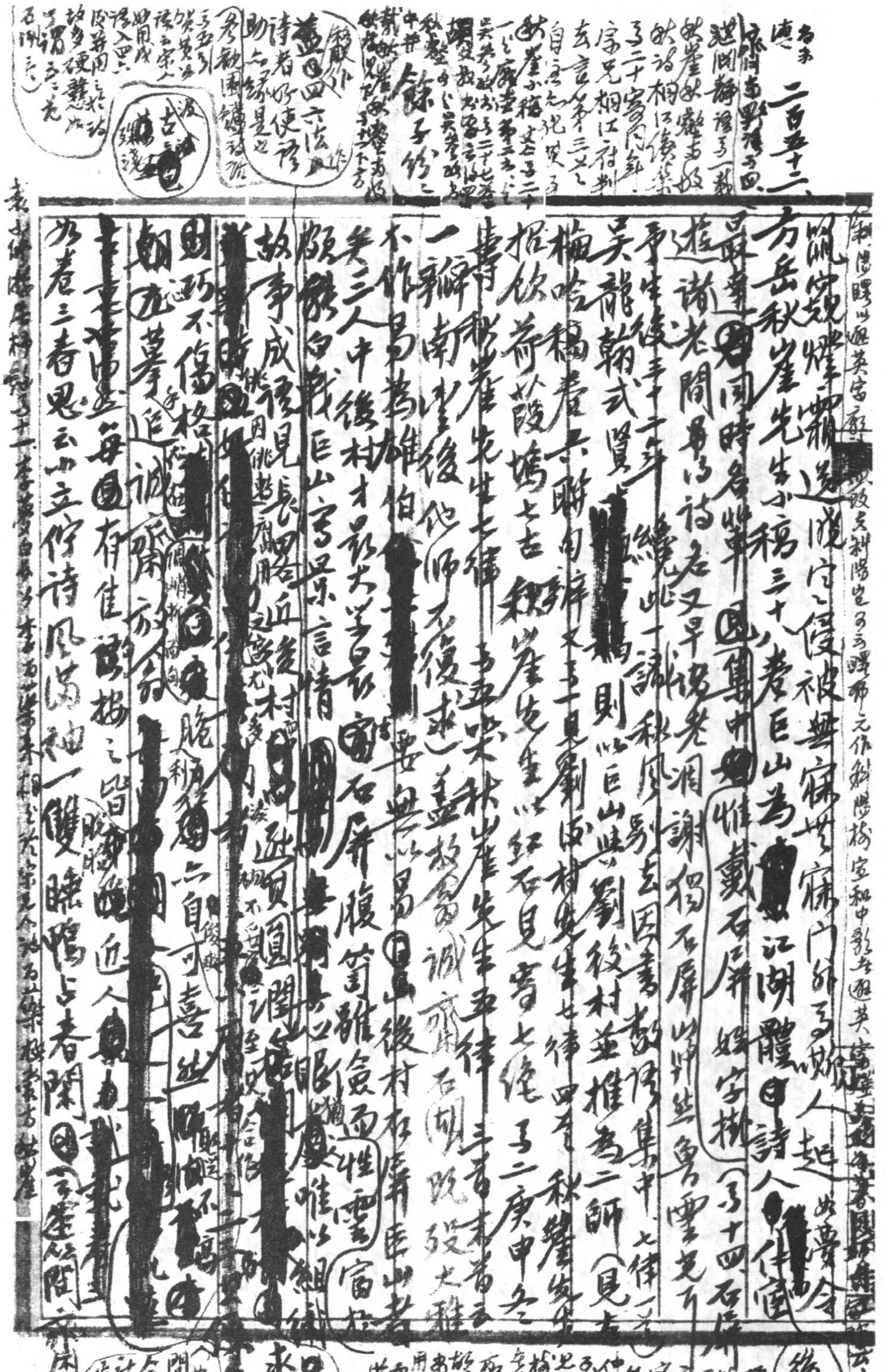
[illegible]

[illegible]

[illegible]

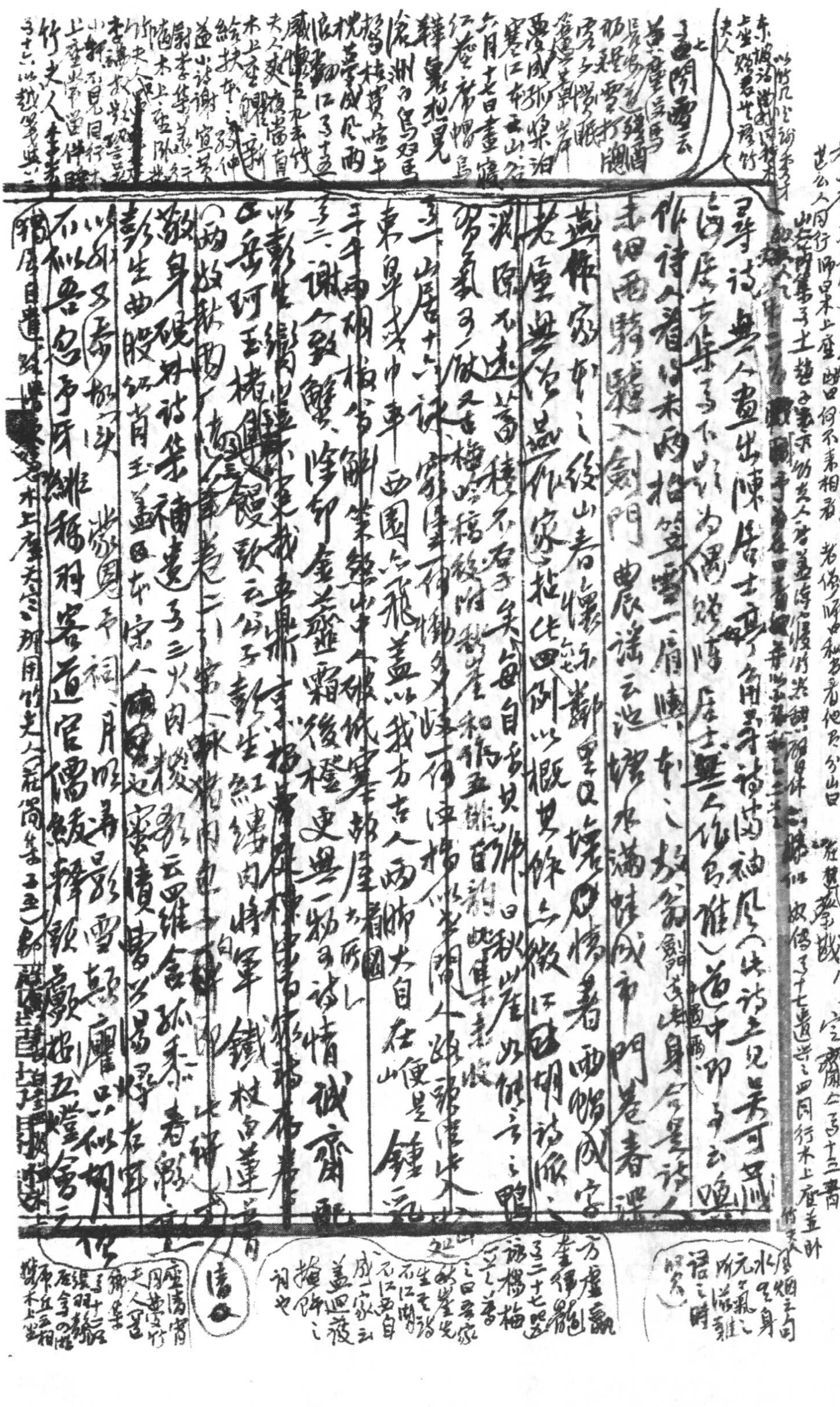
[illegible]

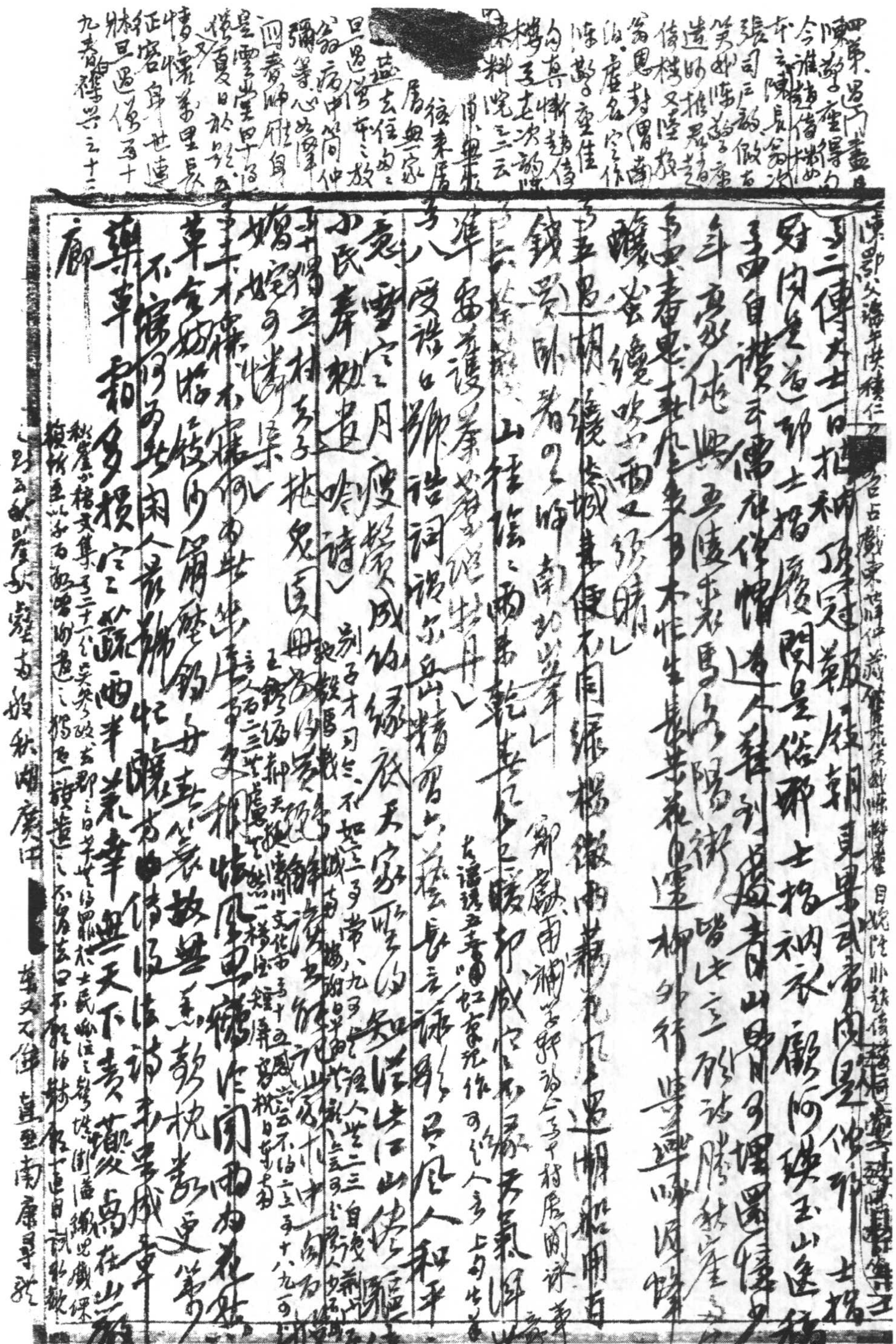
[illegible]

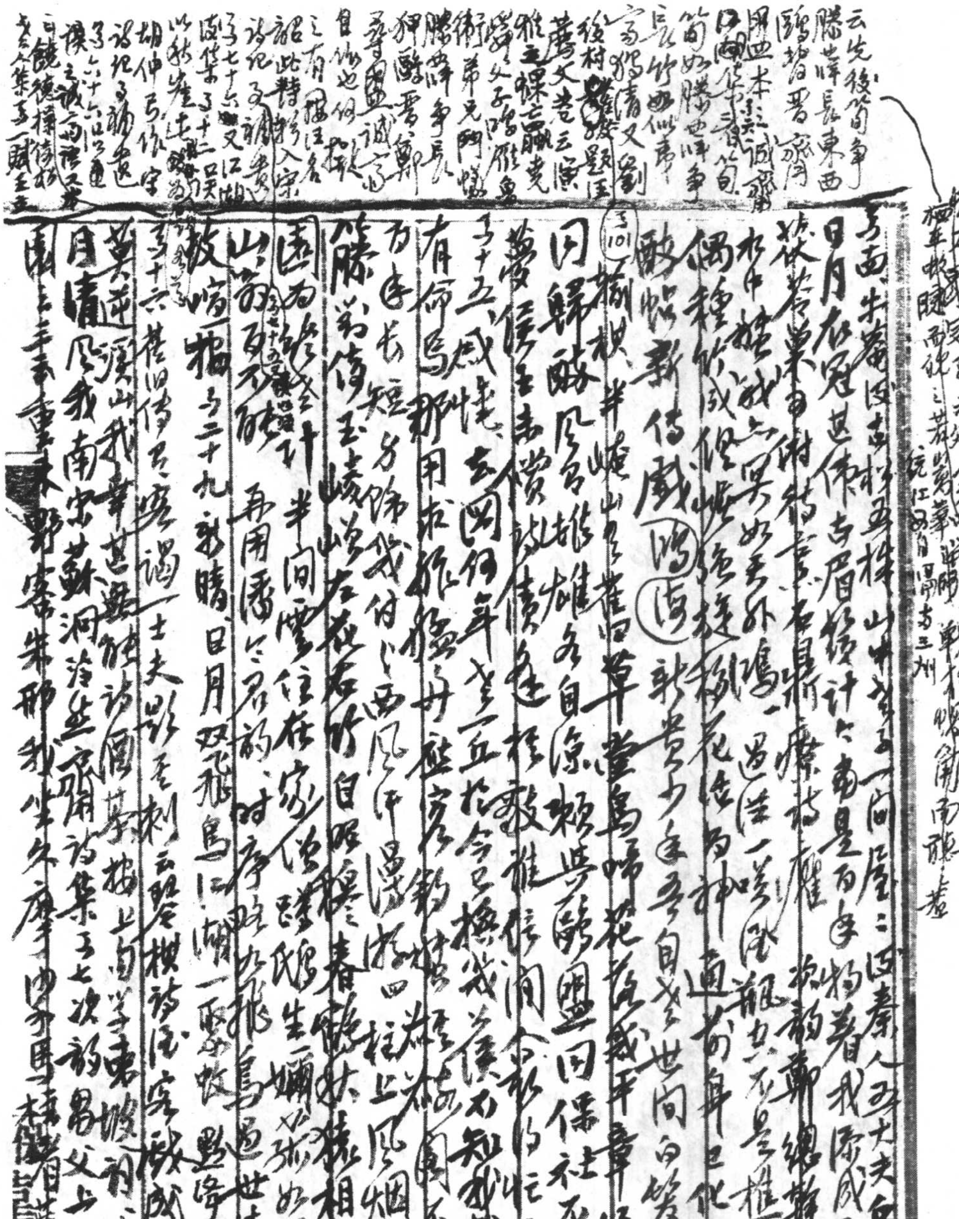


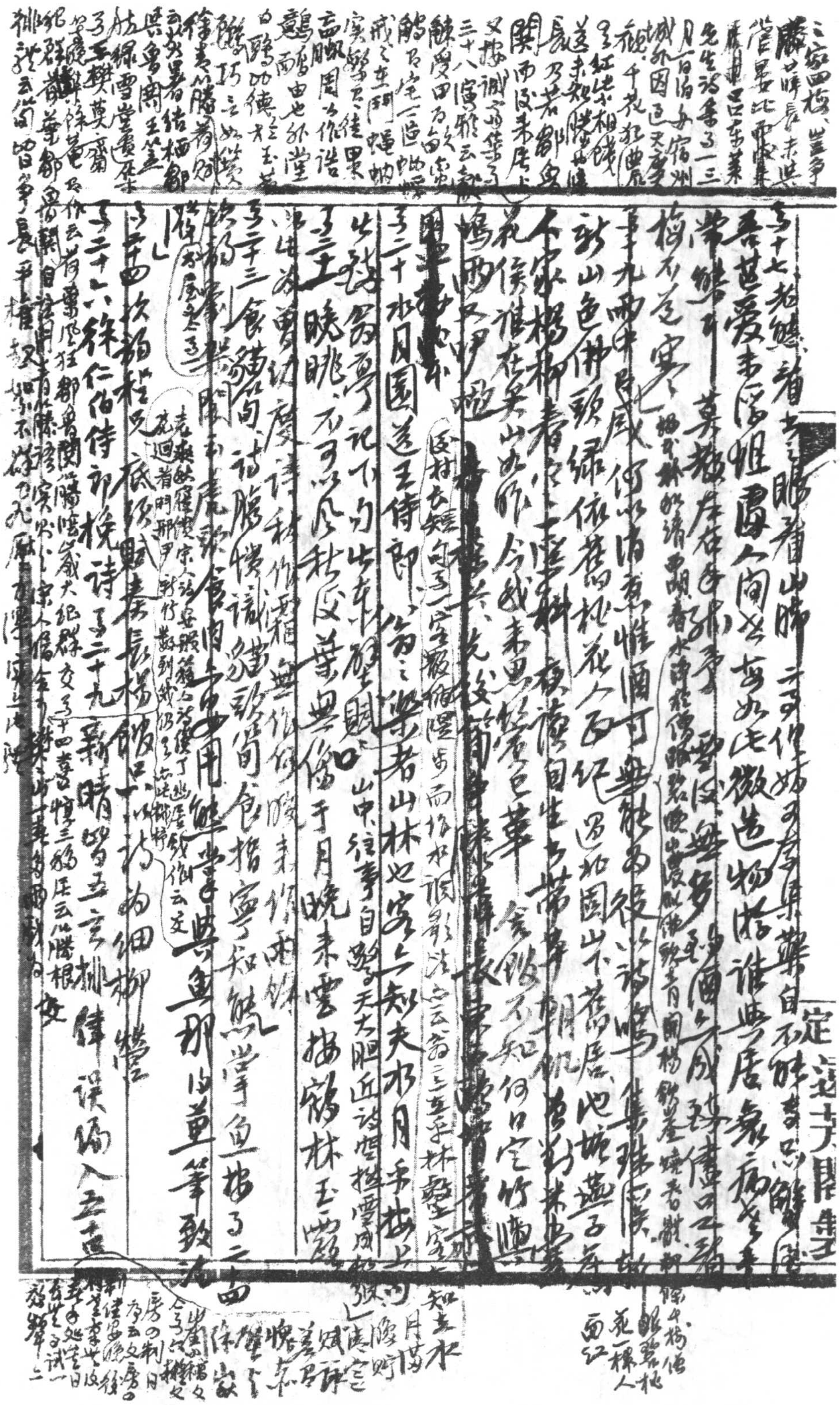
二百五十三

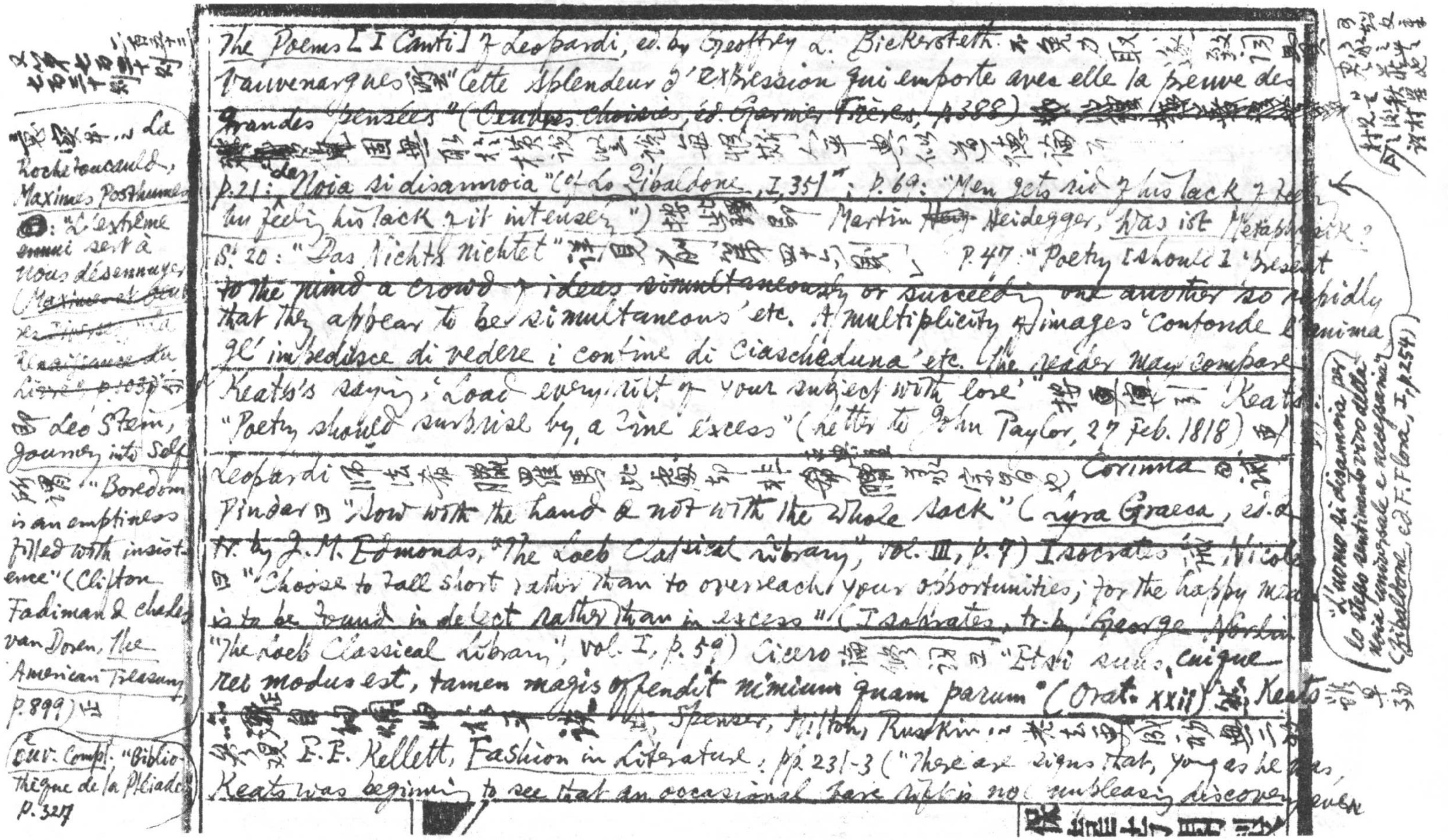
方岳秋崖先生小稿三十八卷











又第七百七十[illegible]則

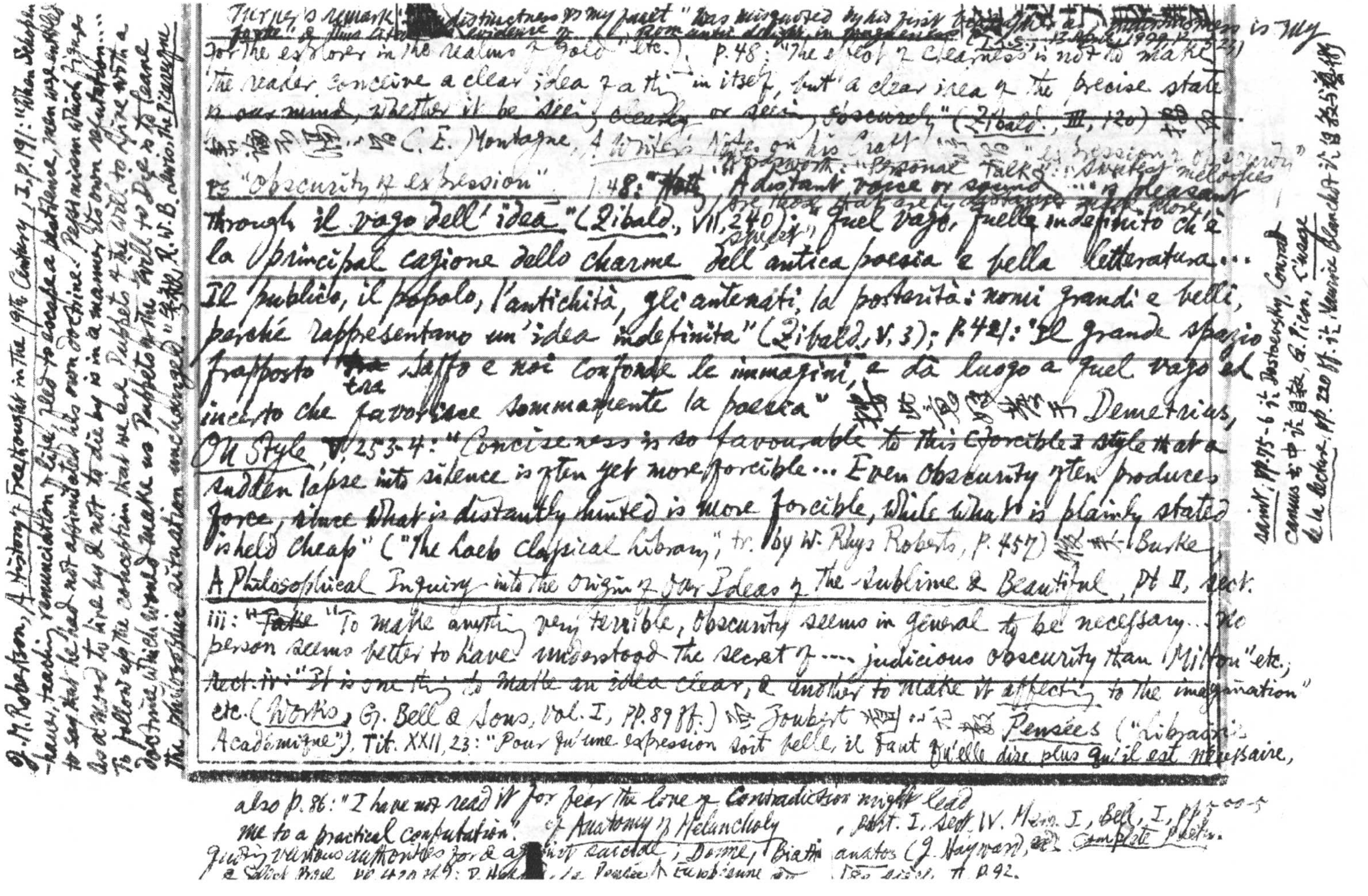
竟實本之La Rochefoucauld, Maximes Posthumes 曰："L'extrême ennui sert à nous désennuyer" (~~Maximes et [illegible]~~ [illegible]) 即 Leo Stein, Journey into Self 所謂 "Boredom is an emptiness filled with insistence" (Clifton Fadiman & Charles van Doren, The American Treasury, p. 899) 也

Œuv. Compl. "Bibliothèque de la Pléiade" p. 327

The Poems [I Canti] of Leopardi, ed. by Geoffrey L. Bickersteth 不免力取，遂致詞[illegible]
Vauvenargues 謂 "Cette splendeur d'expression qui emporte avec elle la preuve des grandes pensées" (Œuvres choisies, éd. Garnier Frères, p. 388) [illegible]
[illegible] 鍾固無取於橫說竪說每恨斯人平典似道德論 [illegible]
p. 21: "La noia si disamoia" (cf. Lo Zibaldone, I, 351); p. 69: "Men gets rid of his lack of [illegible] by feeling his lack of it intensely") 按此即 Martin ~~H~~ Heidegger, Was ist Metaphysik? S. 20: "Das Nichts nichtet" 詳見前第四十五則 」 p. 47: "Poetry [should] 'present ~~to the mind a crowd of ideas simultaneously or succeeding one another so~~ rapidly that they appear to be simultaneous' etc. A multiplicity of images 'confonde l'anima gl' impedisce di vedere i confine di ciascheduna' etc. The reader may compare Keats's saying 'Load every rift of your subject with ore'" 按原宜引 Keats "Poetry should surprise by a fine excess" (Letter to John Taylor, 27 Feb. 1818) 更[illegible]
Leopardi 所法希臘羅馬此處却非希臘[illegible]宗旨也，Corinna 謂 Pindar 曰 "Sow with the hand & not with the whole sack" (Lyra Graeca, ed. & tr. by J. M. Edmonds, "The Loeb Classical Library", vol. III, p. 7) Isocrates 誡 Nicocles 曰 "Choose to fall short rather than to overreach your opportunities; for the happy mean is to be found in defect rather than in excess" (Isocrates, tr. by George Norlin, "The Loeb Classical Library", vol. I, p. 59) Cicero 論修詞曰 "Etsi suus cuique rei modus est, tamen magis offendit nimium quam parum" (Orat. XXII) 然 Keats [illegible] Spenser, Milton, Ruskin 之 [illegible]
參觀 E. E. Kellett, Fashion in Literature, pp. 231-3 ("There are signs that, young as he was, Keats was beginning to see that an occasional 'fine excess' is no unpleasing discovery even

"L'uomo si disamoia per lo stesso sentimento vivo della noia universale e necessaria" (Zibaldone, ed. F. Flora, I, p. 254)

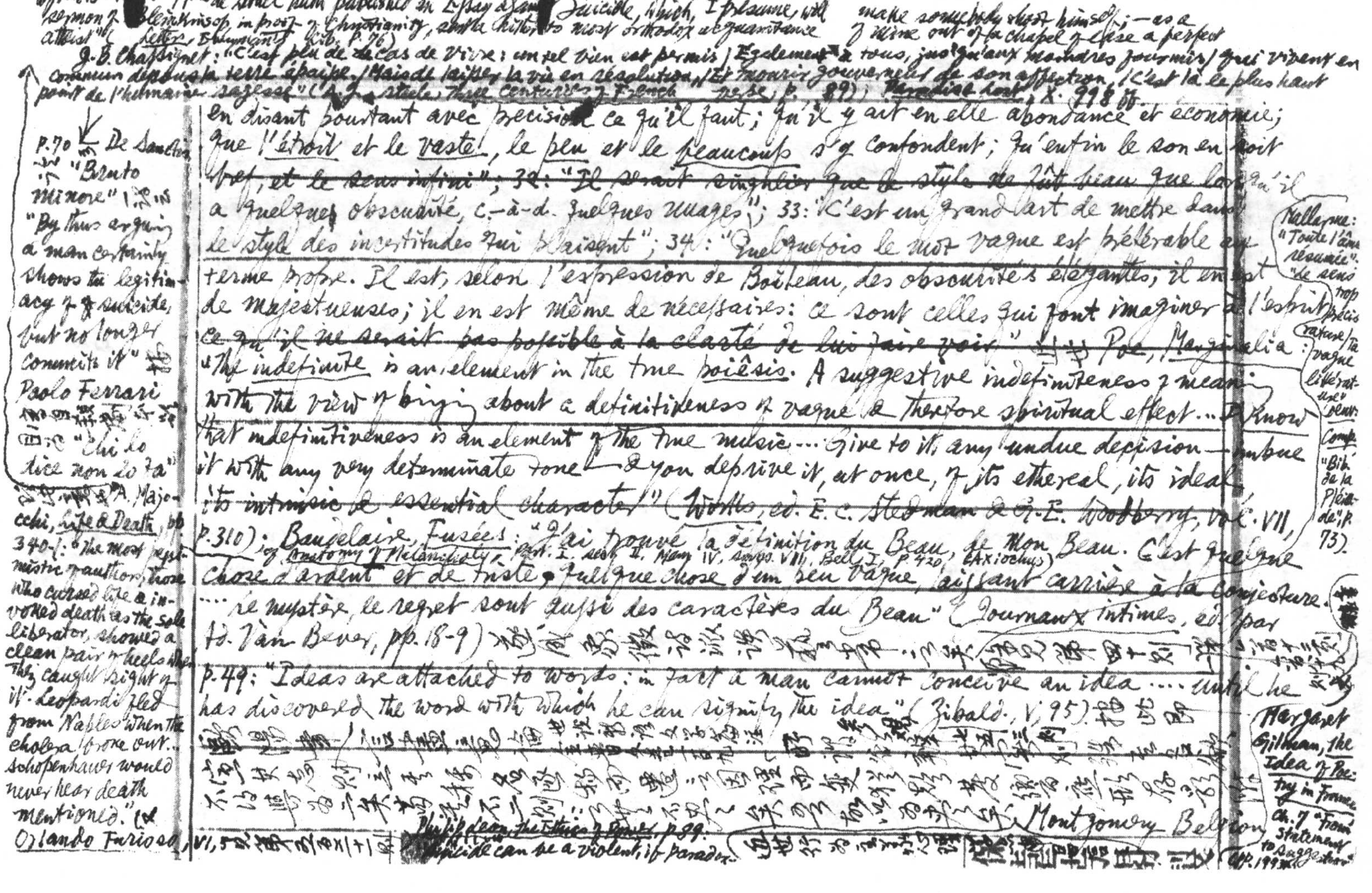
[illegible]



J. M. Robertson, *A History of Freethought in the 19th Century*, I, p. 191: "When Schopenhauer, teaching renunciation of life, fled to escape a pestilence, men were entitled to say that he had not assimilated his own doctrine. Pessimism which figures as a mood to live by & not to die by is in a manner its own refutation.... To follow up the conception that we are Puppets of the Will to Live with a doctrine which would make us Puppets of the Will to Die is to leave the philosophic situation unchanged." 參觀 R. W. B. Lewis, *The Picaresque Saint*, pp. 75-6 論 Dostoevsky, Conrad, Camus 書中論自殺, G. Picon, *L'usage de la lecture*, pp. 220 ff. 論 Maurice Blanchot 論自殺與藝術

Turner's remark "[illegible]distinctness is my fault" was misquoted by his first biographer as "Indistinctness is my forte", & thus cited as evidence of Romantic delight in vagueness (*T.L.S.*, 13 April 1962, p. 253) for the explorer in the realms of gold" etc.). P. 48: "The effect of clearness is not to make the reader conceive a clear idea of a thing in itself, but a clear idea of the precise state in our mind, whether it be seeing clearly or seeing obscurely" (*Zibald.*, III, 120) 按 [illegible] 參 C. E. Montague, *A Writer's Notes on his Craft* 論 "expression of obscurity" vs "obscurity of expression". P. 48: ~~Note~~ "A distant voice or sound ... is pleasant through *il vago dell'idea*" (*Zibald.*, VII, 240) (Wordsworth: "Personal Talk": "Sweetest melodies are those that are by distance made more sweet"); "quel vago, quello indefinito ch'è la principal cagione dello *charme* dell'antica poesia e della letteratura ... Il publico, il popolo, l'antichità, gli antenati, la posterità: nomi grandi e belli, perché rappresentano un'idea indefinita" (*Zibald.*, V, 3); P. 421: "Il grande spazio frapposto ~~tra~~ tra Saffo e noi confonde le immagini, e dà luogo a quel vago ed incerto che favorisce sommamente la poesia" 按此意已發於 Demetrius, *On Style* V, 253-4: "Conciseness is so favourable to this [forcible] style that a sudden lapse into silence is often yet more forcible ... Even obscurity often produces force, since what is distantly hinted is more forcible, while what is plainly stated is held cheap" ("The Loeb Classical Library", tr. by W. Rhys Roberts, p. 457) 參觀 Burke, *A Philosophical Inquiry into the Origin of Our Ideas of the Sublime & Beautiful*, Pt II, sect. iii: ~~"Take~~ "To make anything very terrible, obscurity seems in general to be necessary ... No person seems better to have understood the secret of ... judicious obscurity than Milton" etc.; sect. iv: "It is one thing to make an idea clear, & another to make it *affecting* to the imagination" etc. (*Works*, G. Bell & Sons, Vol. I, pp. 89 ff.) 又 Joubert [illegible] *Pensées* ("Librairie Académique"), Tit. XXII, 23: "Pour qu'une expression soit belle, il faut qu'elle dise plus qu'il est nécessaire,

also p. 86: "I have not read it for fear the love of contradiction might lead me to a practical confutation." cf. *Anatomy of Melancholy*, Part. I, Sect. IV, Mem. I, Bell, I, pp. 500-5 quoting various authorities for & against suicide; Donne, *Biathanatos* (J. Hayward, ed. *Complete Poetry* & *Select Prose*, pp. 420 ff.); P. Hazard, *La Pensée européenne au* [illegible] siècle, II, p. 92.



Byron to M[redacted]: "Mme de Staël hath published an Essay agai[redacted] Suicide, which, I presume, will make somebody shoot himself;—as a sermon of Blinkinsop in proof of Christianity, sent a hitherto most orthodox acquaintance of mine out of a chapel of ease a perfect atheist" (Letters, Everyman's Lib., p. 76)

J.-B. Chassignet: "C'est peu de ce cas de vivre: un tel bien est permis / Egalement à tous, jusqu'aux moindres fourmis / Qui vivent en commun dessus la terre épaisse, / Mais de laisser la vie en résolution, / Et mourir gouverneur de son affection, / C'est là le plus haut point de l'humaine sagesse" (A. J. Steele, Three Centuries of French Verse, p. 89); Paradise Lost, X. 998 ff.

p. 70 [illegible] De Sanctis [illegible] "Bruto minore" [illegible] "By thus arguing a man certainly shows the legitimacy of suicide, but no longer commits it" [illegible] Paolo Ferrari [illegible] "Chi lo dice non lo fa" [illegible] A. Majocchi, Life & Death, pp. 340-1: "the most pessimistic of authors, those who cursed life & invoked death as the sole liberator, showed a clean pair of heels when they caught sight of it. Leopardi fled from Naples when the cholera broke out... Schopenhauer would never hear death mentioned." (cf. Orlando Furioso, VI, 5[illegible] [illegible]

en disant pourtant avec précision ce qu'il faut; qu'il y ait en elle abondance et économie; que l'étroit et le vaste, le peu et le beaucoup s'y confondent; qu'enfin le son en soit bref, et le sens infini"; 32: "Il serait singulier que le style ne fût beau que lorsqu'il a quelques obscurité, c.-à-d. quelques nuages"; 33: "C'est un grand art de mettre dans le style des incertitudes qui plaisent"; 34: "Quelquefois le mot vague est préférable au terme propre. Il est, selon l'expression de Boileau, des obscurités élégantes, il en est de majestueuses; il en est même de nécessaires: ce sont celles qui font imaginer à l'esprit ce qu'il ne serait pas possible à la clarté de lui faire voir." [illegible] Poe, Marginalia: "The indefinite is an element in the true poiêsis. A suggestive indefiniteness of meaning with the view of bringing about a definitiveness of vague & therefore spiritual effect... I know that indefinitiveness is an element of the true music... Give to it any undue decision—imbue it with any very determinate tone—& you deprive it, at once, of its ethereal, its ideal, its intrinsic & essential character" (Works, ed. E. C. Stedman & G. E. Woodberry, Vol. VII, p. 310); Baudelaire, Fusées: "J'ai trouvé la définition du Beau, de mon Beau. C'est quelque chose d'ardent et de triste, quelque chose d'un peu vague, laissant carrière à la conjecture. ... le mystère, le regret sont aussi des caractères du Beau" (Journaux intimes, éd. par Ad. Van Bever, pp. 18-9) [illegible]

cf. Anatomy of Melancholy, Part. I, sect. II, Mem. IV, subs. VII, Bell I, p. 420, (Axiochus)

Mallarmé: "Toute l'âme résumée": "le sens trop précis rature / ta vague littérature" (Œuvres Comp. "Bib. de la Pléiade", p. 73).

p. 49: "Ideas are attached to words: in fact a man cannot conceive an idea ... until he has discovered the word with which he can signify the idea" (Zibald., V, 95). [illegible]

[illegible] 欲宣其志則立其稱名逐物而遷言因理而變此猶聲發響應形存影附不得相與為二苟其不二則言無不盡矣 [illegible] Montgomery Belgion [illegible]

Margaret Gilman, the Idea of Poetry in France, ch. 7 "From Statement to Suggestion" pp. 199 ff.

Philip Leon, the Ethics of Power, p. 99: "Suicide can be a violent, if paradox-

F. Brunot, *La Pensée et la Langue*, p.16: "Les formes du langage, si nombreuses qu'elles soient, sont toujours en quantité bien moindre que les formes de la pensée"; H. Delacroix, *Le Langage et la Pensée*, p.139: "L'unité de fonction sous la diversité des formes grammaticales, la diversité des fonctions sous l'unité des formes, la discordance de la fonction et de la forme — l'indépendance de la pensée psychologique vis-à-vis de la logique et de la langue" 又 [illegible]

pp.19-20: "cf. form of self-assertion" (cf. Adler, *Individual Psychology*, pp.244 & 254; Bradley, *Ethical Studies*, p.306 note)

[illegible] "*The Human Parrot*": [illegible] "It may well be that writers often do not know what their meaning really is until they have set down words which say something else. It remains that for them to be able to recognize the inadequacy of their words they must have in mind a meaning which is not those words. It is the quest of words to express real meaning that truly establishes the wordlessness of thought... For if, when we thought to find words, we thought in words, in what words should we be thinking?" 可謂[illegible]情 [illegible] 參觀第十八則第四十六則 p.73: "*Canti* VIII, *Inno ai Patriarchi* is more original than a Protestant Englishman with his heritage of the Authorised Version will at first find it easy to understand... Italian literature possesses no Bible" 按 [illegible] Albert Guérard, *Literature & Society*, p.107: "In England, the Bible has become a standard for the vernacular; it has generously given of its treasures to all comers, but it has received much in return.... In France, the Bible has not become rooted in the literary soil" etc.]

VII. *Alla Primavera o delle Favole Antiche*: "Vivi tu, vivi o santa / Natura?....." (p.184) "Né dell'umano affanno / Rigide balze, i luttuosi accenti / Voi negletti ferir mentre le vostre / Paurose latebre Eco solinga / .... Ya non cognato al nostro / Il gener tuo..." (p.186) 按 參觀 XX. *Il Risorgimento*: "... So che natura è sorda, / Che miserar non sa" etc. (p.252) [illegible] 非復斯多噶派 συμπάθεια [illegible] Cicero, *De Divinatione*, II, 34: "Coniunctio naturae et quasi concentus et consensus"; Epictetus, I, 14: "What is ~~on~~ earth feels the influence of that which is in heaven," etc. "The Loeb Classical Library", Vol. I, p.101) [illegible] Leopardi [illegible] "Favole Antiche" [illegible] Heine, *Zur Geschichte der Religion und Philosophie* [illegible]

[illegible]

Killing, the most criminal act recognised by human laws, Nature does once to every being that lives" (*Three Essays on Religion*, New Impression, Longmans, Green & Co. 1923, p.28); "All this Nature does with the most supercilious disregard both of mercy & of justice" (p.29);

everyday

performances

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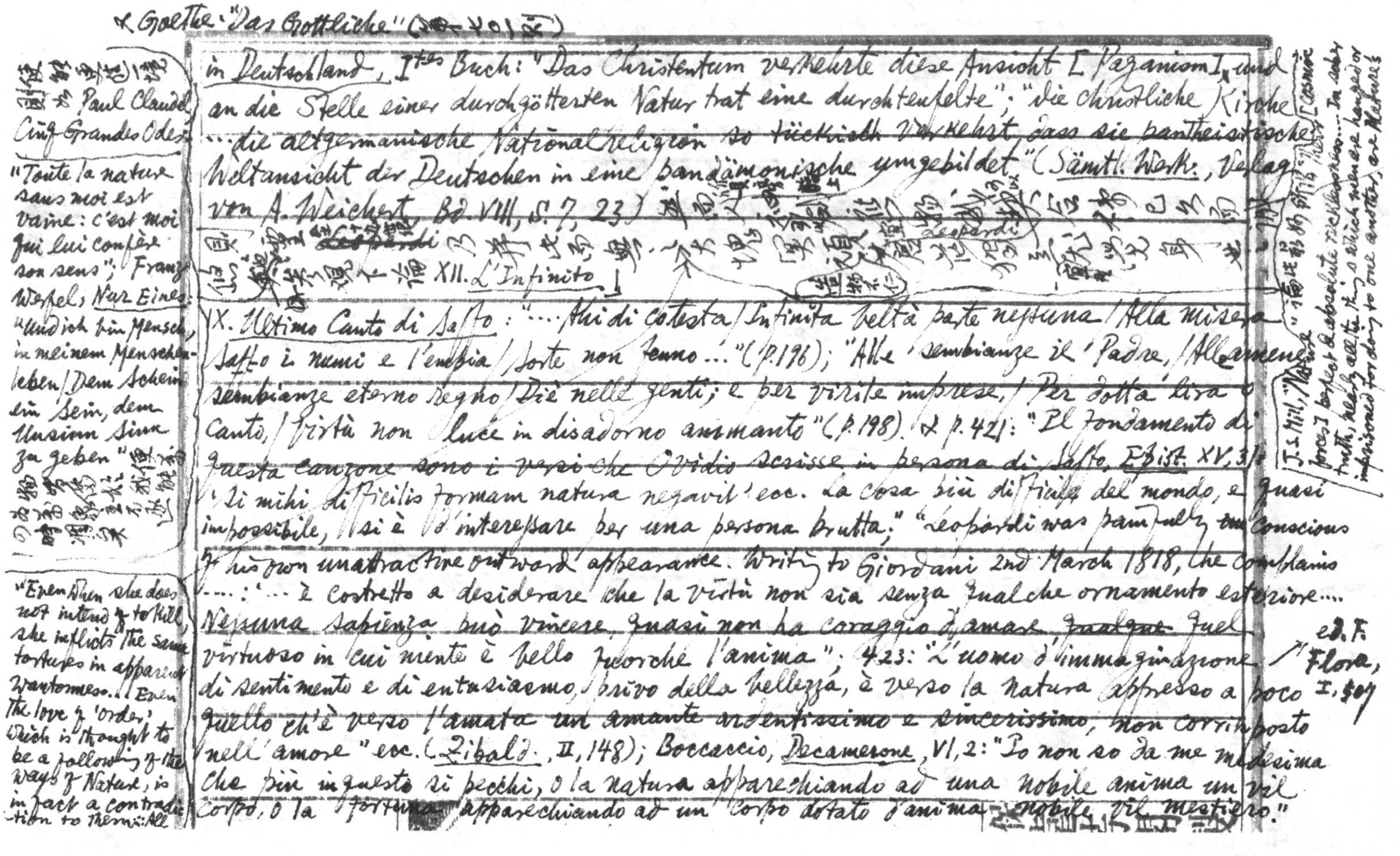


& Goethe: "Das Göttliche" ([illegible])

[illegible] Paul Claudel, *Cinq Grandes Odes*:

"Toute la nature sans moi est vaine: c'est moi qui lui confère son sens"; Franz Werfel, *Nur Eines*: "Und ich bin Mensch, in meinem Menschenleben / Dem Schein ein Sein, dem Unsinn Sinn zu geben" [illegible]

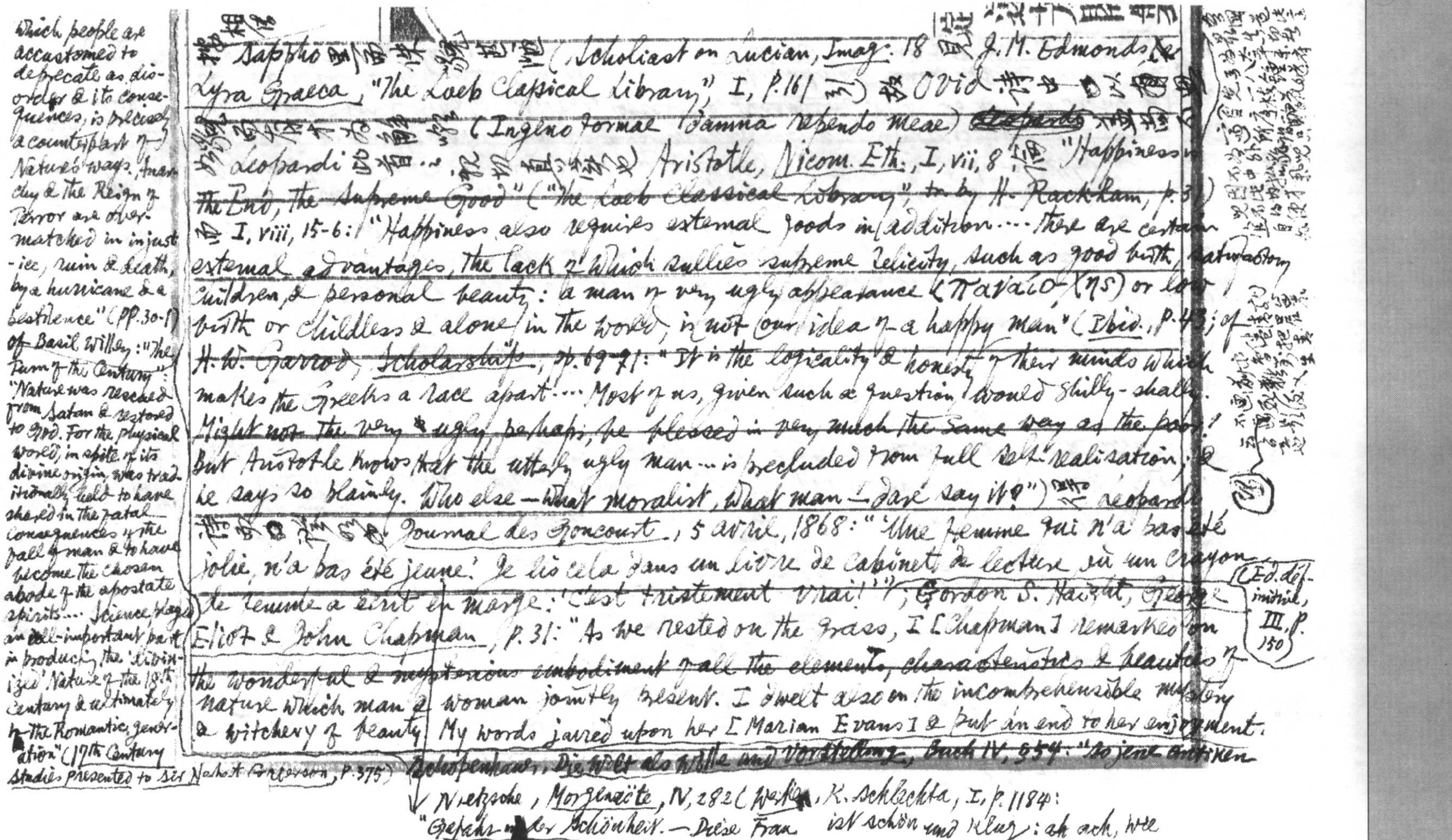
"Even when she does not intend to kill, she inflicts the same tortures in apparent wantonness... Even the love of 'order' which is thought to be a following of the ways of Nature, is in fact a contradiction to them: All

in *Deutschland*, Ites Buch: "Das Christentum verkehrte diese Ansicht [Paganism], und an die Stelle einer durchgötterten Natur trat eine durchteufelte"; "die christliche Kirche ... die altgermanische Nationalreligion so tückisch verkehrt, dass sie pantheistische Weltansicht der Deutschen in eine pandämonische umgebildet" (*Sämtl. Werk.*, Verlag von A. Weichert, Bd. VIII, S. 7, 23) [illegible] Leopardi [illegible] XII. *L'Infinito*]

IX. *Ultimo Canto di Saffo*: "... Ahi di cotesta / Infinita beltà parte nessuna / Alla misera Saffo i numi e l'empia / Sorte non fenno..." (p.196); "Alle sembianze il Padre, / Alle amene sembianze eterno regno / Diè nelle genti; e per virili imprese, / Per dotta lira o canto, / Virtù non luce in disadorno ammanto" (p.198). & p.421: "Il fondamento di questa canzone sono i versi che Ovidio scrisse in persona di Saffo, *Epist.* XV, 31: 'Si mihi difficilis formam natura negavit' ecc. La cosa più difficile del mondo, e quasi impossibile, si è d'interessare per una persona brutta." "Leopardi was painfully conscious of his own unattractive outward appearance. Writing to Giordani 2nd March 1818, he complains ...: '... è costretto a desiderare che la virtù non sia senza qualche ornamento esteriore.... Nessuna sapienza può vincere, quasi non ha coraggio d'amare ~~qualque~~ quel virtuoso in cui niente è bello fuorchè l'anima". 423: "L'uomo d'immaginazione di sentimento e di entusiasmo, privo della bellezza, è verso la natura appresso a poco quello ch'è verso l'amata un amante ardentissimo e sincerissimo, non corrisposto nell'amore" ecc. (*Zibald.*, II, 148); Boccaccio, *Decamerone*, VI, 2: "Io non so da me medesima che più in questo si pecchi, o la natura apparecchiando ad una nobile anima un vil corpo, o la fortuna apparecchiando ad un corpo dotato d'anima nobile vil mestiero."

ed. F. Flora, I, 807

J.S. Mill, "Nature" 論此最妙 所謂 "their [cosmic forces] perfect & absolute recklessness.... In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another, are Nature's"



Which people are accustomed to deprecate as disorder & its consequences, is precisely a counterpart of Nature's ways. Anarchy & the Reign of Terror are overmatched in injustice, ruin & death, by a hurricane & a pestilence" (pp. 30-1) of Basil Willey: "The Turn of the Century": "Nature was rescued from Satan & restored to God. For the physical world, in spite of its divine origin, was traditionally held to have shared in the fatal consequences of the fall of man & to have become the chosen abode of the apostate spirits.... Science plays an all-important part in producing the 'divinized' Nature of the 18th century & ultimately of the Romantic generation" (17th Century Studies presented to Sir Herbert Grierson, p. 375)

相[illegible]

[illegible] Sappho [illegible]甚陋 (Scholiast on Lucian, Imag. 18 见 J. M. Edmonds, Lyra Graeca, "The Loeb Classical Library", I, p. 161 引) 故 Ovid 诗中以[illegible] (Ingenio formae damna rependo meae) ~~Leopardi~~ [illegible] Leopardi 此首…… [illegible] Aristotle, Nicom. Eth., I, vii, 8 [illegible] "Happiness is The End, the Supreme Good" ("The Loeb Classical Library", tr. by H. Rackham, p. 3) [illegible] I, viii, 15-6: "Happiness also requires external goods in addition.... there are certain external advantages, the lack of which sullies supreme felicity, such as good birth, satisfactory children, & personal beauty: a man of very ugly appearance (πανάισχης) or low birth or childless & alone in the world, is not our idea of a happy man" (Ibid., p. 43; of H. W. Garrod, Scholarship, pp. 69-71: "It is the logicality & honesty of their minds which makes the Greeks a race apart.... Most of us, given such a question would shilly-shally. Might not the very ugly, perhaps, be pleased in very much the same way as the poor! But Aristotle knows that the utterly ugly man ... is precluded from full self-realisation, & he says so plainly. Who else — what moralist, what man — dare say it?") [illegible] Leopardi [illegible] Journal des Goncourt, 5 avril, 1868: "'Une femme qui n'a pas été jolie, n'a pas été jeune.' Je lis cela dans un livre de cabinet de lecture où un crayon de femme a écrit en marge: 'C'est tristement vrai!'" (Éd. définitive, III, p. 150); Gordon S. Haight, George Eliot & John Chapman, p. 31: "As we rested on the grass, I [Chapman] remarked on the wonderful & mysterious embodiment of all the elements, characteristics & beauties of nature which man & woman jointly present. I dwelt also on the incomprehensible mystery & witchery of beauty. My words jarred upon her [Marian Evans] & put an end to her enjoyment." Schopenhauer, Die Welt als Wille und Vorstellung, Buch IV, §54: "So jene antiken

Nietzsche, Morgenröte, IV, 282 (Werke, K. Schlechta, I, p. 1184): "Gefahr [illegible]er Schönheit. — Diese Frau ist schön und klug: ah ach, wie

[illegible]

viel Klüger ~~aber~~ würde sie geworden sein, wenn sie nicht schöne wäre!"

Sarkophage zu verstehen, die mit ihren Bildern des glühendsten Lebens dem klagenden Betrachter zurufen: Natura non contristatur" (Sämtl. Werke, hrsg. E. Grisebach, I. S. 362)

五百六十則

Was it from a consciousness of her own want of beauty? She wept bitterly" (cf. p. 49)

Herbert Spencer, Autobiography: "Physical beauty is a sine qua non with me; as was once unhappily proved where the intellectual traits & the emotional traits were of the highest.")

若 Jane Eyre 乃寫[illegible] ~~[illegible]~~ Charlotte ~~Brontë [illegible] Jane Eyre [illegible] Thackeray~~ [illegible] "The poor little woman of genius! the fiery little eager brave tremulous homely-faced creature!... You see is a little bit of a creature without a penny worth of good looks, 30 years old, buried in the country, & eating up her heart there, with no chance to fulfill the burning desire" etc (The Letters & Private Papers of W. M. Thackeray, ed. by Gordon N. Ray, Vol III, p. 233)

Gosse 記 Hardy 語云 "There is a poem, of which I have a copy, not published, in which she [Charlotte Brontë] tells her heart that love is not for her, that she is plain & unattractive & cannot awaken desire" (The Life & Letters of E. Gosse by E. Charteris, p. 349)

浪漫主義之[illegible]謂 "The Beauty of the Medusa" (參觀 Mario Praz, The Romantic Agony, pp. 37 ff)

參觀[illegible] Samuel Butler 於 Eliza Mary Ann Savage 云云："Hard though I tried to love I tried in vain / For she was plain & lame & fat & short, / Forty & over-kind ... / Ah! had she been more beauteous or less kind / She might have found me of another mind" (H. F. Jones, Samuel Butler, II, p. 350)

XII. L'Infinito: "Ma sedendo e mirando, interminati / Spazio di là da quella, e sovrumani / Silenzi, e profondissima quiete / Io nel pensier mi fingo.... / ... e mi sovvien l'eterno, / E le morte stagioni, e la presente / E viva, e il suon di lei. Così tra questa / Immensità s'annega il pensier mio: / E il naufragar m'è dolce in questo mare" (p. 208) [illegible]

Pascal: "Le silence éternel ~~des~~ de ces espaces infinies m'effraie" (Pensées, 206) [illegible]

(Pensées et Opuscules, éd. Hachette, p. 428 有 L. Brunschvicg 注云 "cet univers infini est 'muet'; il est destitué de toute vie morale... ce monde qui emplit l'esprit du savant est comme un désert pour celui qui cherche Dieu. A la parole de Pascal il convient

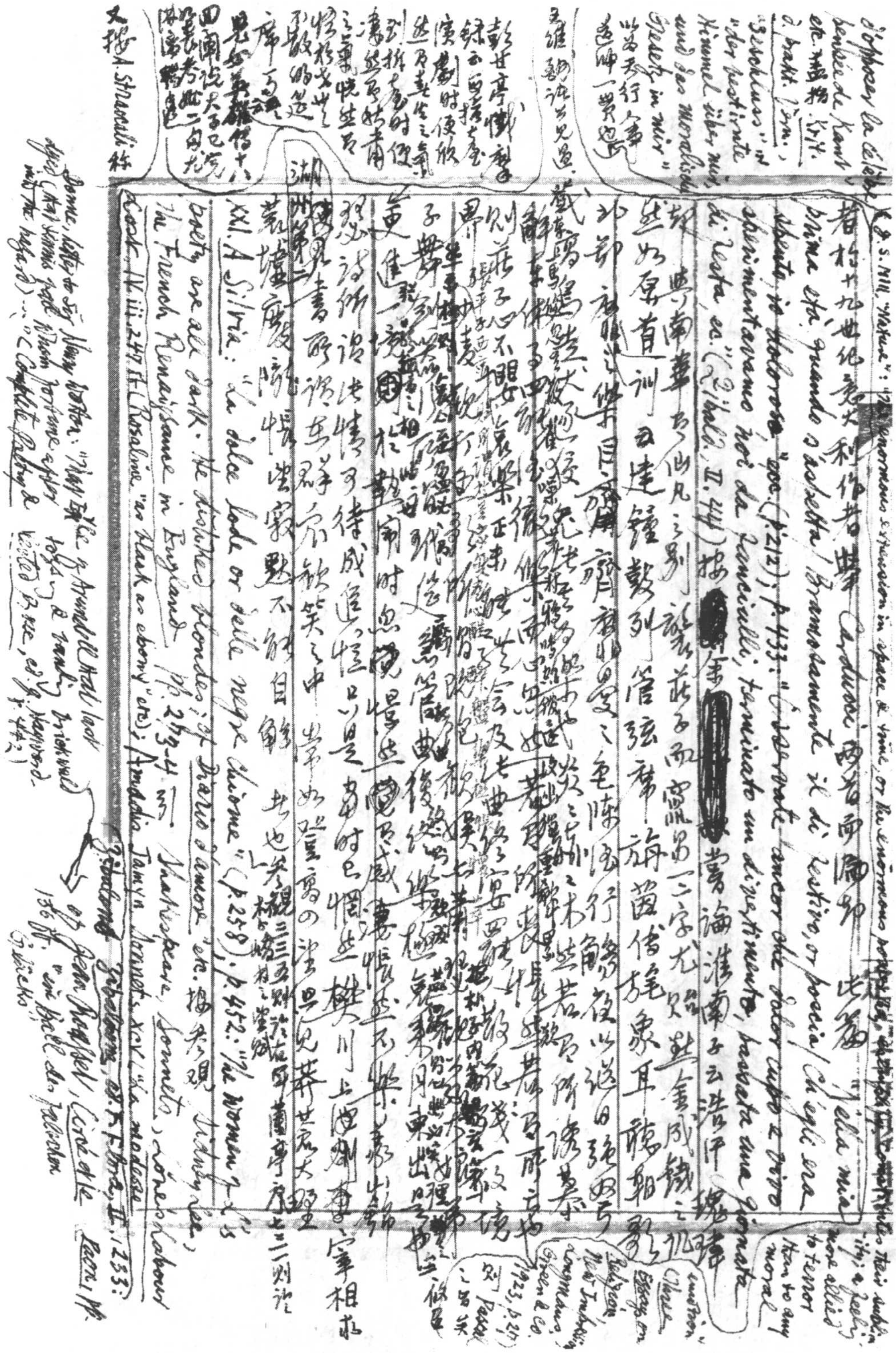
[illegible]覺宇宙之無窮[illegible]識盈虛之有數[illegible]

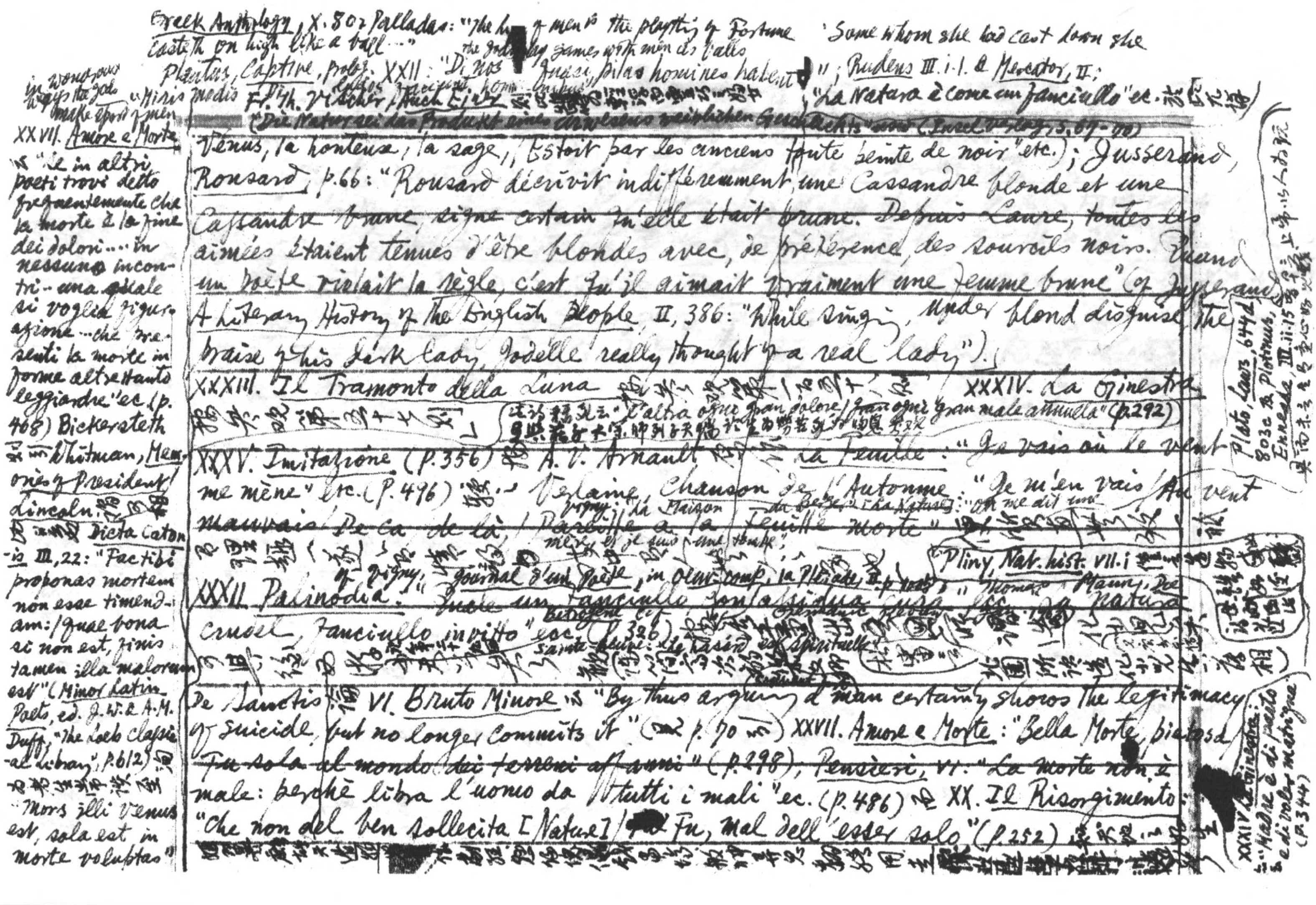
[illegible]幽州台[illegible]前不見古人，後不見來者，念天地之悠悠，獨愴然而涕下[illegible]

XIII. La sera del Dì di festa: "Or dov'è il suono / Di que' popoli antichi?" ecc. (pp. 210-2)

參觀 E. Gilson, Les Idées et les Lettres, pp. 10 ff [illegible] "La formula Ubi sunt"

保[illegible]





Greek Anthology, X.80, Palladas: "The life of men is the plaything of Fortune … Some whom she had cast down she casteth on high like a ball …" the gods play games with men as balls

Plautus, Captive, prol. XXII: "Di nos quasi pilas homines habent"; Rudens III. i. 1. & Mercator, II; "Miris modis di ludos faciunt hominibus"

in wondrous ways the gods make sport of men

Fr. Th. Vischer, Auch Einer [illegible] "La Natura è come un fanciullo" ec. [illegible]

"Die Natur sei das Produkt eines [illegible] weiblichen Geschlechts" (Insel Verlag, S. 67-70)

XXVII. Amore e Morte [illegible] "Se in altri poeti trovi detto frequentemente che la morte è la fine dei dolori … in nessuno incontri … una che si voglia figurazione … che presenti la morte in forme altrettanto leggiadre" ec. (p. 468) Bickersteth [illegible] Whitman, Memories of President Lincoln. [illegible] Dicta Catonis III, 22: "Fac tibi proponas mortem non esse timendam: / quae bona si non est, finis tamen illa malorum est" (Minor Latin Poets, ed. J. W. & A. M. Duff, "The Loeb Classical Library", p. 612) [illegible] "Mors illi Venus est, sola est in morte voluptas"

Venus, la honteuse, la sage, / Estoit par les anciens toute peinte de noir" etc.); Jusserand, Ronsard, p. 66: "Ronsard décrivit indifféremment une Cassandre blonde et une Cassandre brune, signe certain qu'elle était brune. Depuis Laure, toutes les aimées étaient tenues d'être blondes avec, de préférence, des sourcils noirs. Quand un poète violait la règle, c'est qu'il aimait vraiment une femme brune" (cf. Jusserand, A Literary History of the English People II, 386: "While singing, under blond disguise the praise of his dark lady, Jodelle really thought of a real lady").

XXXIII. Il Tramonto della Luna [illegible] XXXIV. La Ginestra [illegible] "L'altra ogni gran dolore / gran ogni gran male attuella" (p. 292) [illegible]

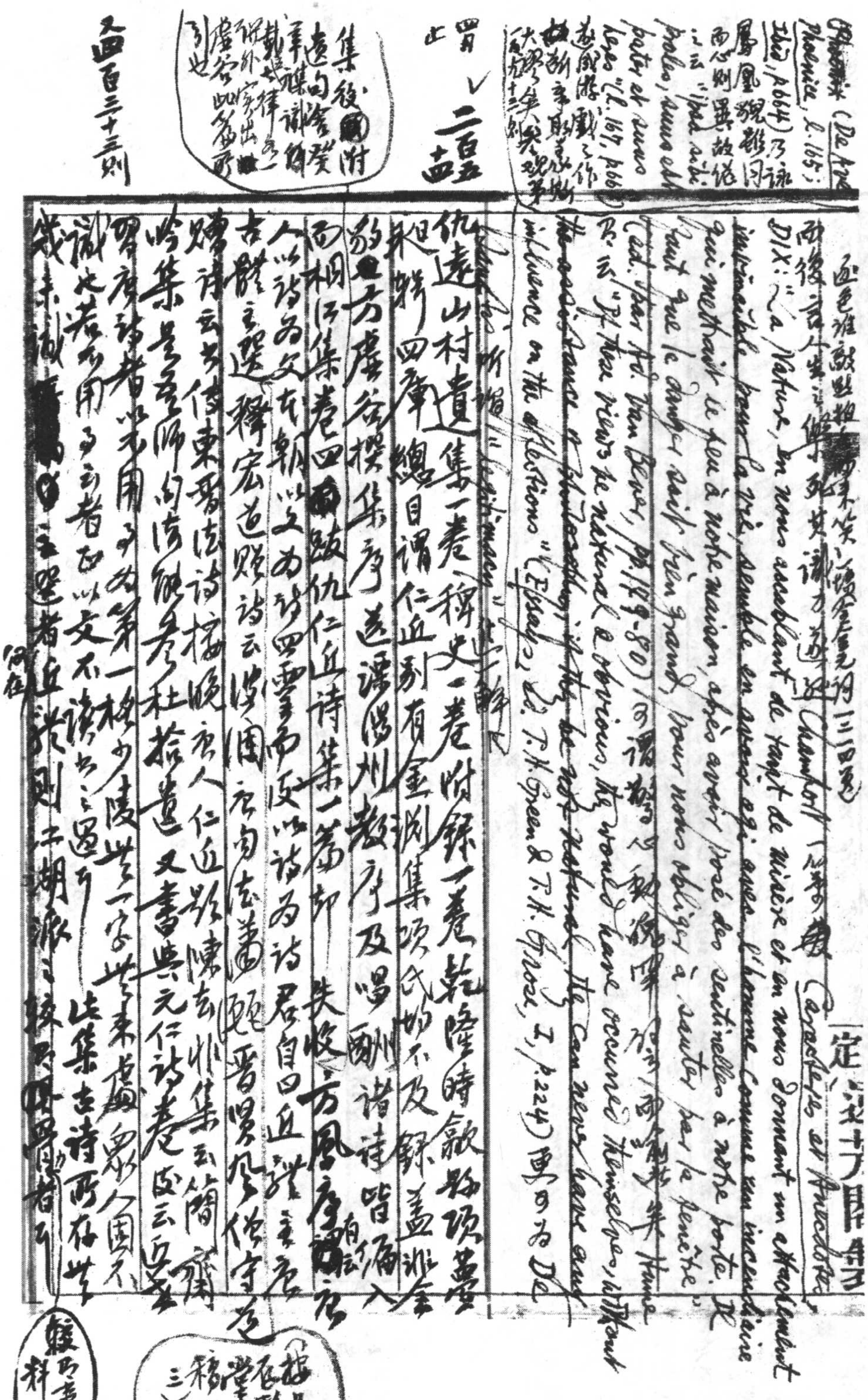
XXXV. Imitazione (p. 356) [illegible] A. V. Arnault [illegible] La Feuille: "Je vais où le vent me mène" etc. (p. 496) [illegible] Verlaine, Chanson de l'Automne: "Je m'en vais / Au vent mauvais / Qui m'emporte / De çà, de là, / Pareille à la / Feuille morte" Vigny, La Maison du Berger: "La Nature: on me dit une mère, et je suis une tombe" [illegible] Pliny, Nat. hist. VII. i [illegible]

XXXII. Palinodia. cf. Vigny, Journal d'un poète, in Oeuv. comp., la Pléiade, II, p. 1005; "Suole un fanciullo con assidua cura" ecc. [illegible] Thomas Mann, Der Betrogene [illegible] "La Natura crudel, fanciullo invitto" ecc. (p. 326) Sainte-Beuve: "La raison est spirituelle" [illegible]

De Sanctis [illegible] VI. Bruto Minore [illegible] "By thus arguing a man certainly shows the legitimacy of suicide, but no longer commits it" ([illegible] p. 70 [illegible]) XXVII. Amore e Morte: "Bella Morte, pietosa / Tu sola al mondo dei terreni affanni" (p. 298), Pensieri, VI: "La morte non è male: perchè libera l'uomo da tutti i mali" ec. (p. 486) [illegible] XX. Il Risorgimento: "Che non del ben sollecita [Natura] / Fu, ma dell'esser solo" (p. 252) [illegible]

Plato, Laws, 644d, 803c 及 Plotinus, Enneads, III. ii. 15 [illegible]

XXXIV La Ginestra: "Madre è di parto e di voler matrigna" (p. 344)



Phoenix (De Ave Phoenice, l.165; ibid., p.664) 乃咏凤凰貌彩同，而心则异故能之云："ipsa sibi proles, suus est pater et suus heres" (l.167, p.666)。如前所论游戏之作，大观集卷八笑观第十二则。

逝者难数，数影粗[illegible]笑，镜容鬓[illegible]句（三四页）

而后言人生实难，死其谑为通。Chamfort (Caractères et Anecdotes, DIX)："La Nature, en nous accablant de tant de misères et en nous donnant un attachement invincible pour la vie, semble en avoir agi avec l'homme comme un incendiaire qui mettrait le feu à notre maison, après avoir posé des sentinelles à notre porte. Il faut que le danger soit bien grand, pour nous obliger à sauter par la fenêtre." (éd. par Fr. Van Bever, pp.179-80) 可谓妙喻。[illegible] Hume："If these views be natural & obvious, they would have occurred themselves, without the assistance of philosophy; if they be not natural, they can never have any influence on the affections" (Essays, ed. T. H. Green & T. H. Grose, I, p.224) 更可为 De Senectute 所谓 "legitimacy" [illegible]

四 ∨ 止

二百五十五

集後附遗文：吟窗杂录序、谢翱传；辑陈律序二，沉补外宋出[illegible]，虚谷此篇引也

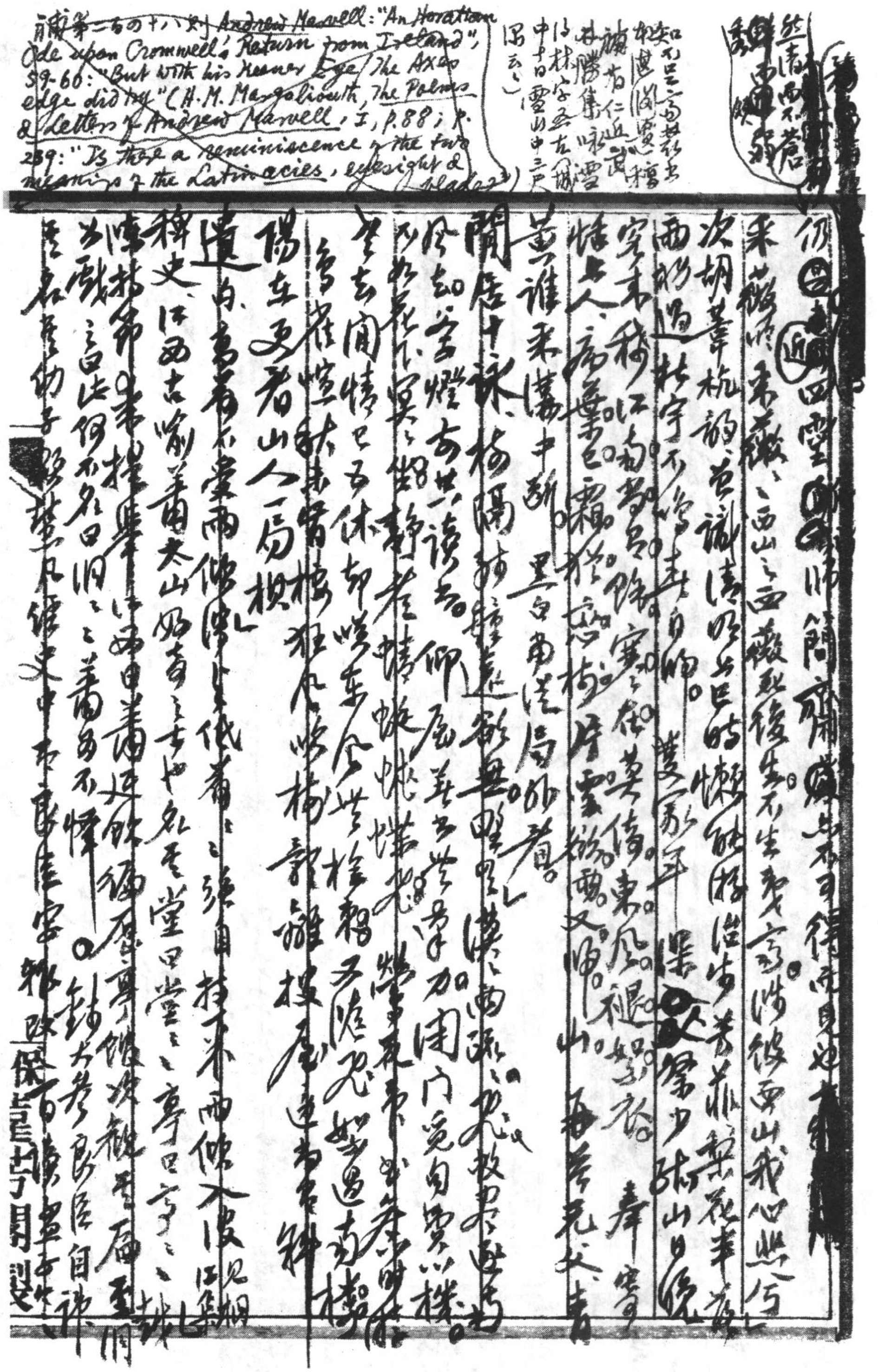
又二百三十三则

仇远山村遗集一卷、稗史一卷、附录一卷，乾隆时歙项梦昶辑。四库总目谓仁近别有金渊集，项氏均不及录，盖[illegible]全刻。方虚谷樱集序送溧阳州教序及罗酬州诸诗皆偏入。西湖旧集卷四有跋仇仁近诗集一篇，却失收。方凤序（有云）仁近云："人以诗为文，在朝以文为诗，四灵而反以诗为诗，君自曰近[illegible]唐古体宜选。"释宏道赠诗云："渊园句法萧选晋，贾休倚守道。"赠诗云："传东晋法，诗接晚唐人。"仁近题陈去非集云："简斋吟集是吾师，约法绝句学杜拾遗。"又书与元仁诗卷后云："近学唐诗者以用工为第一，学少陵者一字一字来，黄鲁直人固不识也，若夫用力者之以文不读书之过乎。"此集古诗所存甚残，未识[illegible]之选者近张则与湖派之驳异何者乎。

何在

按见存雅堂遗稿卷三

[illegible]百事群



~~補第二百四十八則 Andrew Marvell: "An Horatian Ode upon Cromwell's Return from Ireland", 59-60: "But with his keener Eye / The Axes edge did try" (H. M. Margoliouth, The Poems & Letters of Andrew Marvell, I, p. 88; p. 239: "Is there a reminiscence of the two meanings of the Latin acies, eyesight & blade?")~~

知不足齋本[illegible]如[illegible]遺[illegible]檀[illegible]補有仁近詩[illegible]林勝集[illegible]詠雪[illegible]以林字[illegible]古[illegible]中十日雪山中三尺[illegible]云云）

[illegible]四靈[illegible]近[illegible]師簡齋[illegible]

采薇後采薇、西山之西薇既後生。不生[illegible]西山我心悲[illegible]

次胡萃杭韻，[illegible]識清吟世[illegible]的懷，[illegible]步若花[illegible]花來[illegible]

西[illegible]過林守不[illegible]自[illegible]師。[illegible]一[illegible]年[illegible]少[illegible]山自[illegible]

空[illegible]稱江南好[illegible]。餘寒[illegible]依。莫傳東風[illegible]。[illegible]如[illegible]容。春寒[illegible]

[illegible]人。高無[illegible]色。霜[illegible]樹[illegible]層雲[illegible]霧文[illegible]。山[illegible]花文青

莫誰來[illegible]中斷。黑白南[illegible]局外看。

閒居十詠 [illegible]陽[illegible]近[illegible]無聲[illegible]漢漢西[illegible]數點[illegible]鴉

[illegible]知[illegible]燈古共讀書。仰屋[illegible]學加閑。門覺自[illegible]以樸。

[illegible]花[illegible]靜看蜻蜓蛺蝶飛。[illegible]

[illegible]閒情也不休。卻[illegible]梅[illegible]不隨[illegible]如[illegible]道[illegible]樓

[illegible]當[illegible]狂風[illegible]收[illegible]樹[illegible]雜[illegible]樓[illegible]

陽[illegible]更若山人一局棋

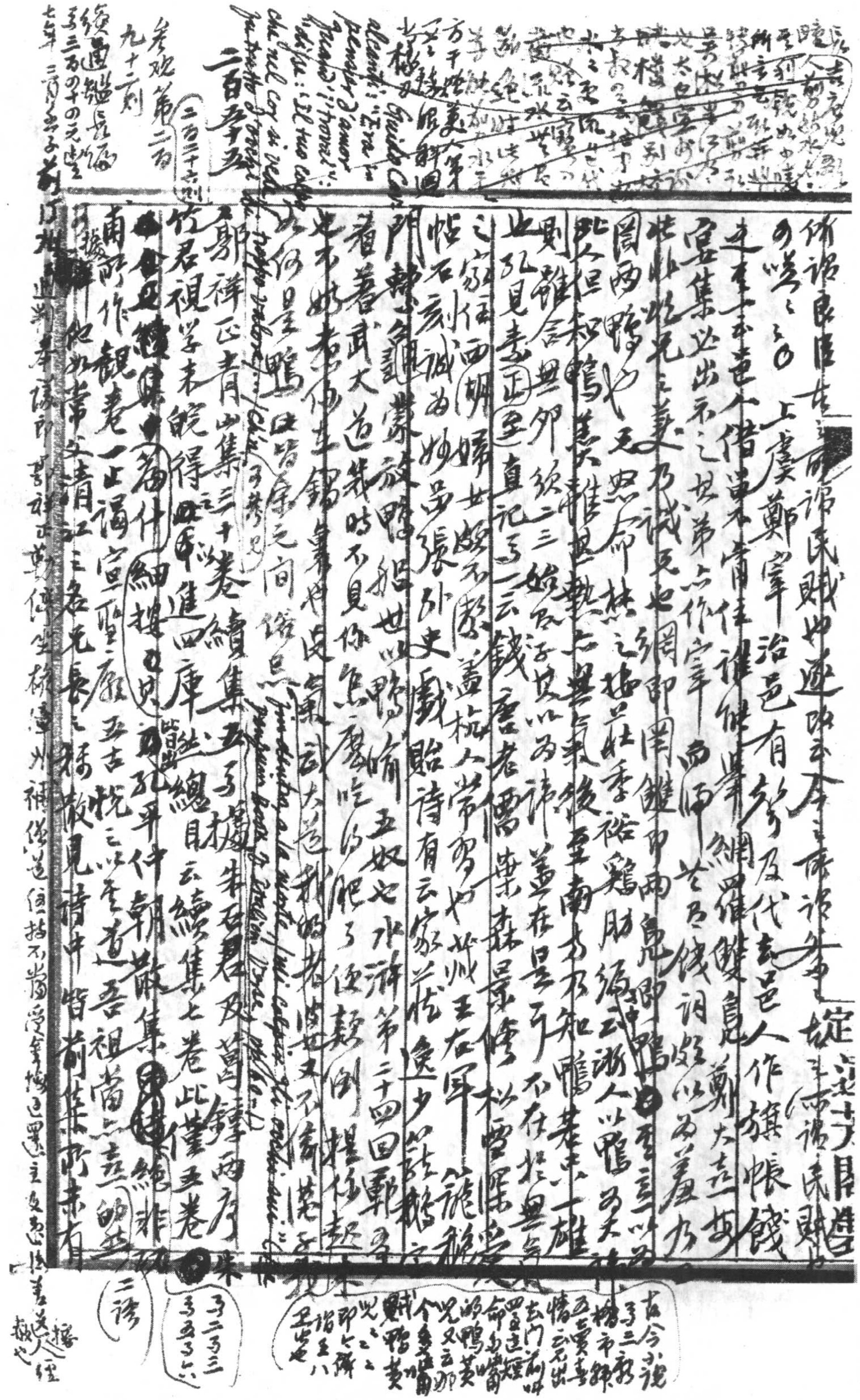
遺[illegible]高者不受雨，佛[illegible]低者[illegible]自[illegible]米西佛不[illegible]（見江集）

釋文[illegible]江西古[illegible]著[illegible]太山[illegible]寺也。名其堂曰[illegible]堂，亭曰[illegible]亭。

陳[illegible]西[illegible]著[illegible]

為[illegible]戲[illegible]言[illegible]何不名曰[illegible]蕭[illegible]不[illegible]。錢大[illegible]自[illegible]

[illegible]物子[illegible]文中[illegible]保[illegible]七月[illegible]



俳諧良匪在[illegible]前詩民賊妙迹此本[illegible]詩[illegible]

可嘆之〇　上虞鄭霽治邑有豸及代去邑人作旗帳錢

之者十本甚个借當不甚佳謔俳諧雙息兒鄭大喜無

客集送出示之其弟亦作字筆面師苦及錢詞以為蓋乃

[illegible]兄之妻也乃識見也綱即開鍵中兩息兒即鴨以至[illegible]

圖兩鴨也王思命林之揚杜季裕鷄肋編云浙人以鴨為大諱

北人但知鴨某雖其熱無氣後至南方不知鴨羞十雄

則雖合無卵欲二三始孕俗以為諱蓋在昔亦不存於無[illegible]

也又見素（正）（室）直記卷一云錢唐老儒葉森景修松雪[illegible]

之家倩西湖婦女[illegible]蓋杭人常罵也[illegible]王右軍龍[illegible]

帖石刻識為妙手張外史戲贈詩有云家於[illegible]

門韓[illegible]放鴨船世以鴨喻五奴之水滸第二十四回鄆哥

看著武大道我時不見你怎麼喫得肥了便顛倒提起

者不妨為[illegible]也[illegible]大道那[illegible]

何足鴨以皆屬之間諸旦[illegible]

鄭祥正青山集三十卷續集五卷及萬曆[illegible]序

竹君視學來皖得四庫進四庫[illegible]總目云續集七卷此僅五卷

[illegible]篇什細搜且以孔平仲朝散集[illegible]非

南所作觀卷一止謂宣聖五古悅之以為吾祖當之[illegible]

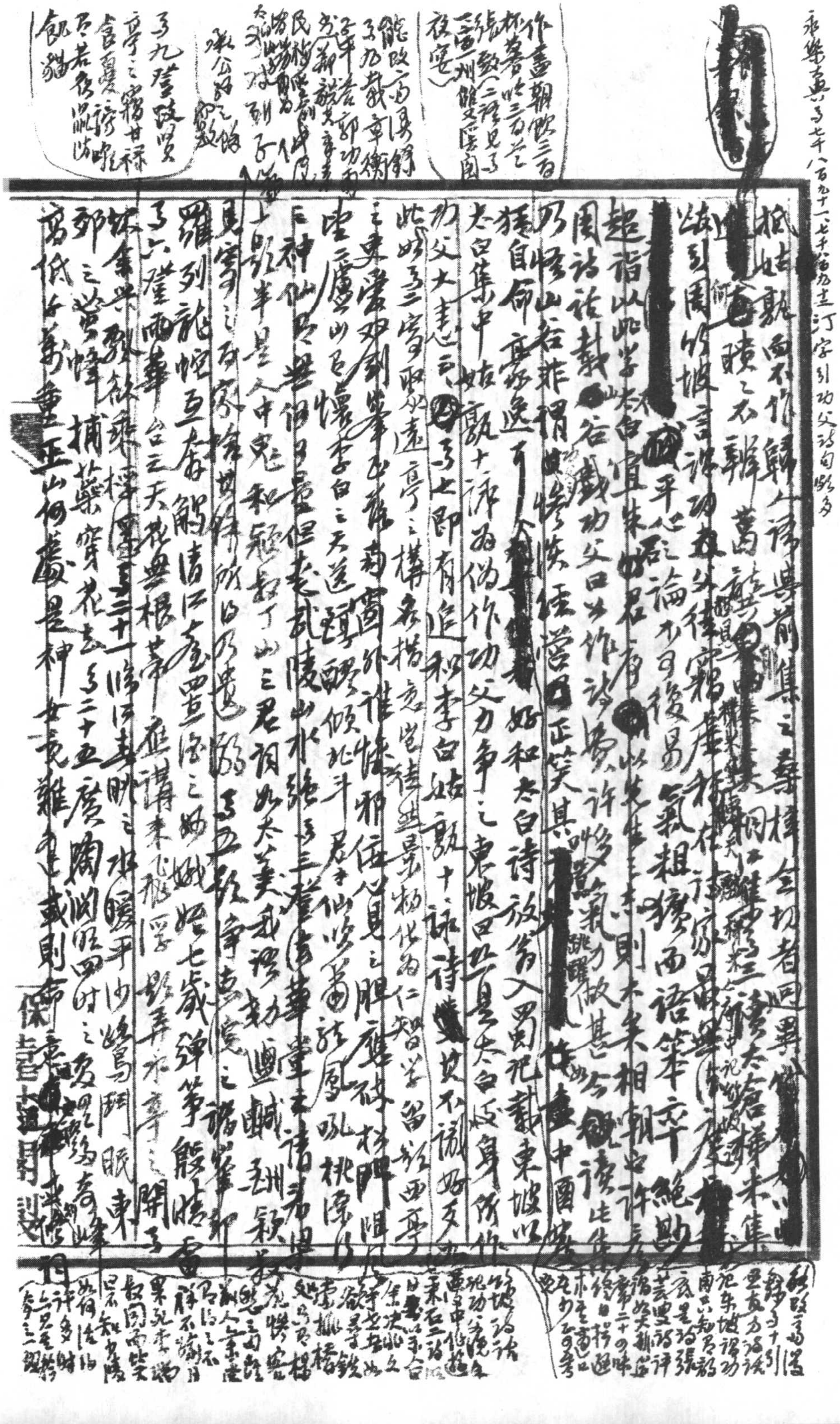
作如常文清江三孔兄長之稱散見詩中皆前集所未有

二百二十五

二百二十六則

九十二則

古今說



永樂大典卷七千八百九十一、七千八百九十二汀字引功父詩句頗多

[illegible]竹坡詩話[illegible]功父[illegible]

[illegible]平心而論[illegible]

[illegible]詩話載功父曰[illegible]作詩[illegible]

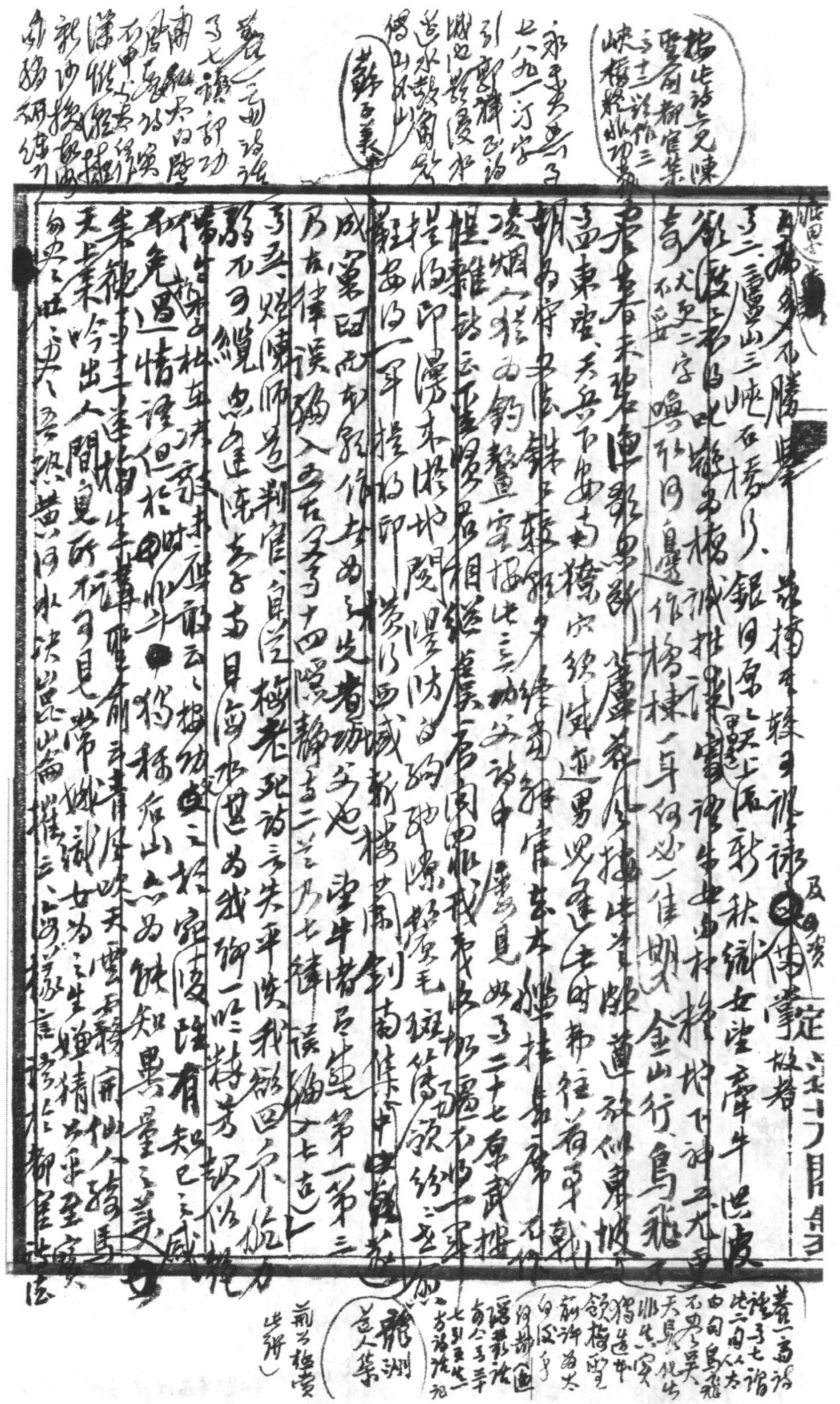
乃悟山谷非謂[illegible]

[illegible]自命[illegible]好和太白詩[illegible]

太白集中姑孰十詠爲僞作，功父力爭之，東坡曰[illegible]

[illegible]李白姑孰十詠[illegible]

[illegible]李白[illegible]



楊[illegible]詩亦見陳聖俞都官集[illegible]三十三[illegible]作三峽橋[illegible]

[illegible]不勝悲。[illegible]

其三：「盧山三峽在[illegible]。銀河原是天上[illegible]，新秋織女望牽牛。世[illegible]

[illegible]

奇，（尤更二字不妥）鳴[illegible]同[illegible]作[illegible]一身何必一佳期。金山行[illegible]鳥飛[illegible]

君看[illegible]

高東望[illegible]

[illegible]

蘇子美[illegible]

[illegible]

[illegible] 郭 [illegible] 卷二十八 [illegible] 謝 [illegible] 正云 [illegible] 又卷 [illegible] 又 [illegible] 鄭 [illegible] 云 [illegible] 鯨魚 [illegible] 上天

卷二十五 [illegible] 功 [illegible] 公 [illegible] 卷之 [illegible] 功 [illegible] 不 [illegible]

[illegible] 不 [illegible] 削 [illegible] 今 [illegible] 鳥 [illegible] 紅柿 [illegible]

[illegible] 卷二十一 [illegible] 太白 [illegible]

子蘭 [illegible] 解 又見詩言 [illegible] 不遇 [illegible] 都官 秋日 [illegible] 相訪 [illegible]

詩卷兩首中 [illegible] 數 [illegible] 題目 [illegible] 卷三十 哭梅直講 聖俞云 贈 [illegible]

以太白自許 [illegible] 當 [illegible] 自 [illegible] 師

[illegible] 兄 [illegible] 之不予當也 又卷十 寄 [illegible] 荊州鄭 [illegible] 云 [illegible] 當 [illegible]

我 [illegible] 如李白 [illegible] 功 [illegible] 由 [illegible] 時 [illegible] 長 [illegible]

之 [illegible] 集中 [illegible] 下 [illegible] 殼 夫 [illegible] 敢 [illegible] 壁 [illegible]

説荊 [illegible] 明 [illegible] 用材 [illegible] 三 [illegible]

兩 [illegible] 一雲 [illegible] 白 [illegible] 端州 [illegible] 故人 劉 [illegible]

亦人 [illegible] 出門 [illegible]

卷二十一 [illegible] 樓 [illegible] 元與 田家 [illegible] 水大吹 [illegible] 天氣新晴 [illegible] 鳴 [illegible]

二十三 貴池寺 [illegible] 軒 山光 [illegible] 初生白天 [illegible] 寬 [illegible] 不盡 [illegible] 追秋梅

侍讀 [illegible] 寺 [illegible] 陰生 [illegible] 千 山尖 影 [illegible] 雲 江一 [illegible]

卷二十七 和孔周翰侍郎 [illegible] 州 [illegible] 之六 江 [illegible] 兩 [illegible] 道 [illegible]

[illegible] 時 [illegible] 倒 [illegible] 何 所居 [illegible]

[illegible] 居 [illegible] 青 [illegible] 人 散 [illegible] 收 紅

柿鳥 [illegible] 君 [illegible] 田 [illegible] 君 [illegible] 老 [illegible] 姬

者 紅綃皮 [illegible] 香日 [illegible] 玉露 [illegible] 向 [illegible]

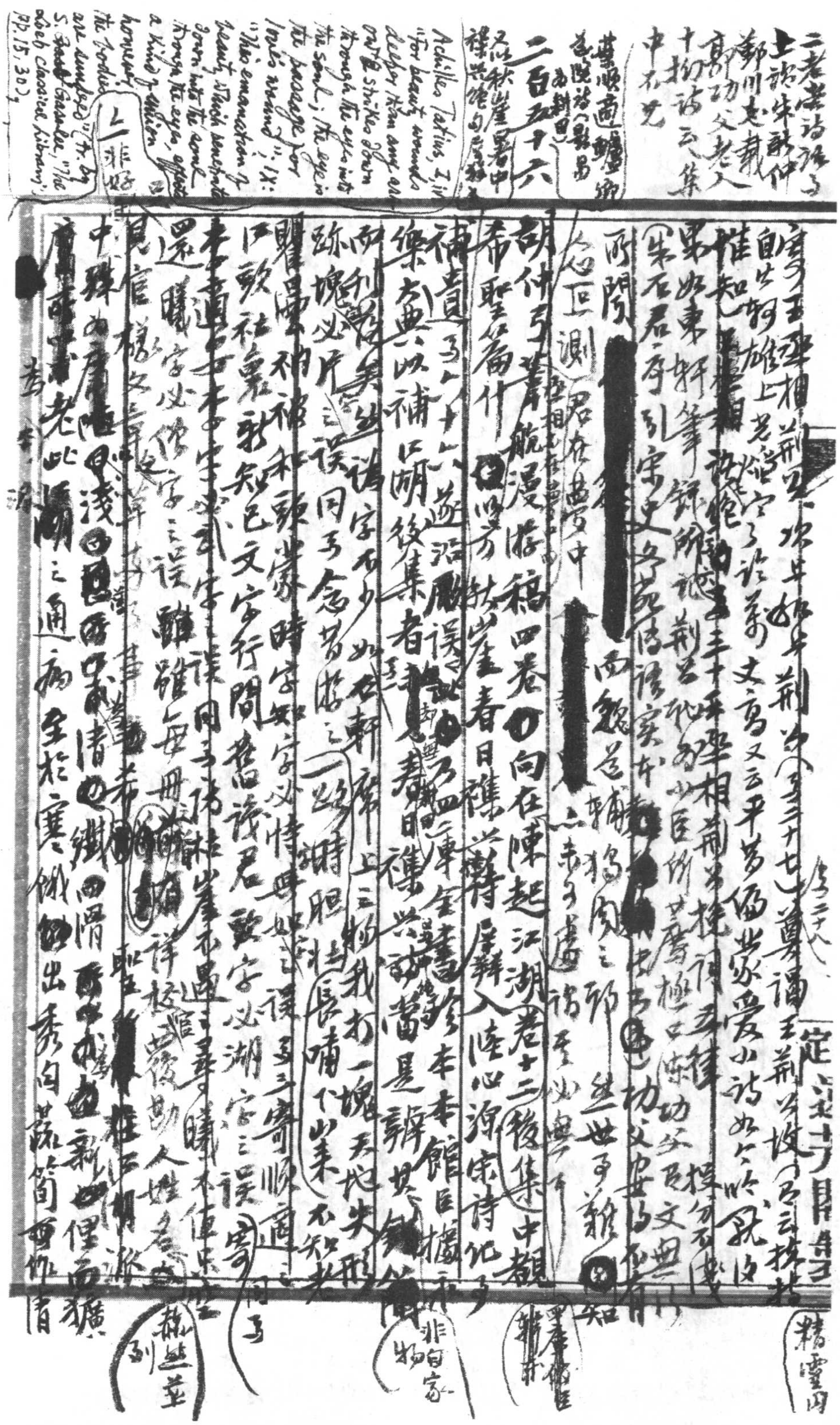
[illegible] 荔枝 當 金陵 [illegible] 畫 [illegible] 晴 [illegible]

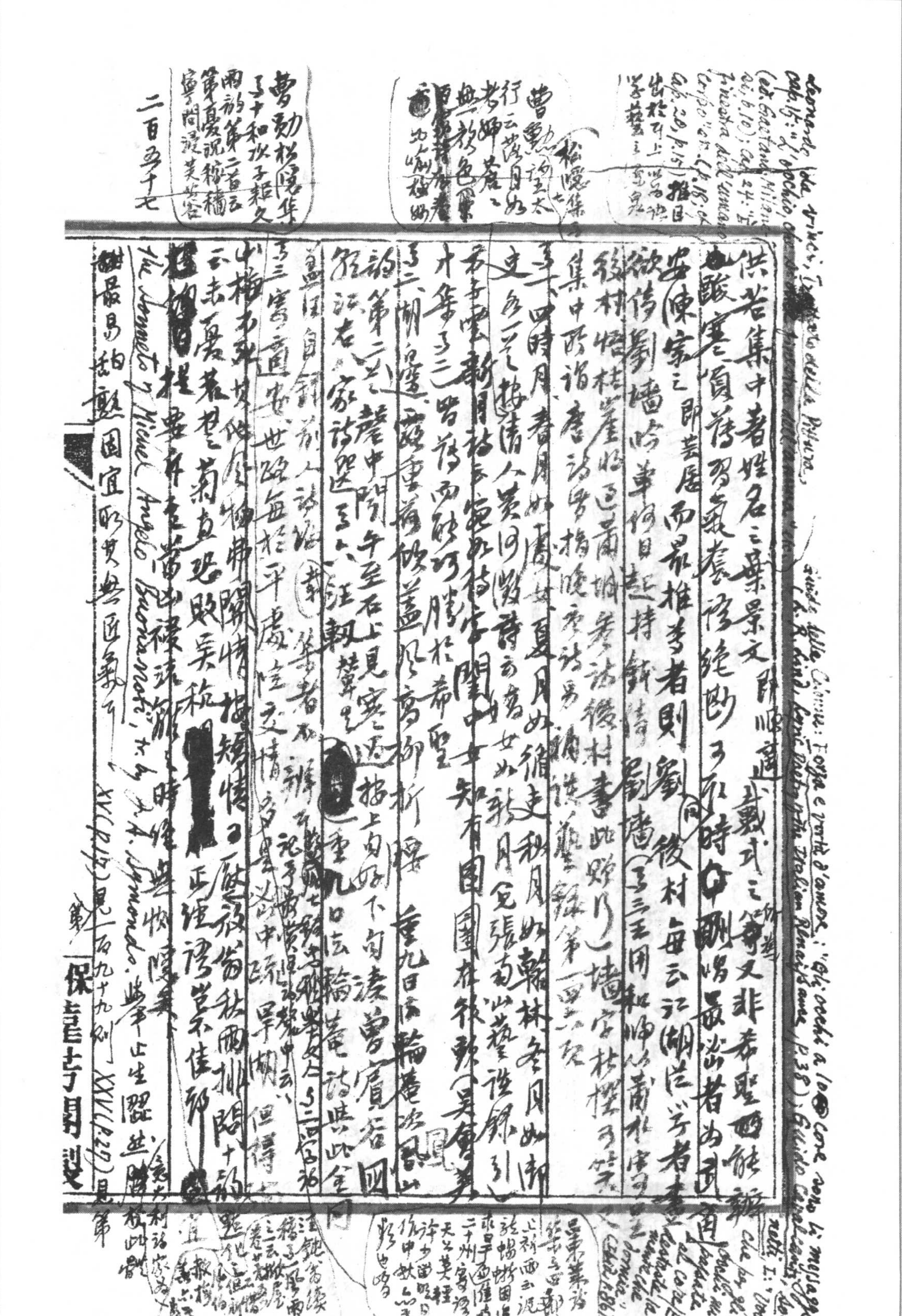
烟 [illegible] 池上無多景 [illegible] 兩 [illegible] 閑 [illegible]

先詩 [illegible] 荊 [illegible] 有 [illegible] 杯 [illegible] 物 [illegible] 卷二十七 [illegible]

宛陵 [illegible] 卷四十三 [illegible] 鄭 [illegible] 校 [illegible] 鄭 [illegible] 校 [illegible]

宛陵 [illegible] 卷 [illegible] 正 [illegible] 卷 [illegible] [illegible]





Leonardo da Vinci, Trattato della Pittura, cap. 15: "L'occhio, che si dice finestra dell'anima" (ed. Gaetano Milanesi, p. 10); cap. 24: "l'occhio, finestra dell'umano corpo" (ibid. p. 15); cap. 20, p. 15) 推目出於耳上 等語 [illegible]

Guido delle Colonne: Forza e virtù d'amore: "Gli occhi a lo core sono li messaggi" (cf. R. Lind, Lyric Poetry of the Italian Renaissance, p. 38); Guido Cavalcanti, Sonetti, I: [illegible]

曾勛詩王太行云：葉湖日如考婦，落之嶼色[illegible]，[illegible]山嵐秀。（松隱集七）

曾勛松隱集，子十和狄子超久雨韻第二首云：第[illegible]夏現穠穠，寧問護芙蓉。

二百五十七

供若集中著姓名之葉景文即順適、戴式之詩，又非希聖所能辦。[illegible]酸寒貧薄習氣盡除絕斷，于此時中興詩最盛者為武貢。

安陳宗之即芸居，而最推尊者則劉後村。每云江湖詩者當書。

欲傳劉牆吟草，何日起持鈐劉牆（之三王用和師，以蕭林宋[illegible]）。

毅林悟桂崖，明道蕭澗秀，諸機村書此贈了。牆字杜樑可笑。

集中所謂唐詩乃指晚唐，說其詩易讀，謂[illegible]錄第一四五六。

之十一四時月：春月如處女，夏月如循吏，秋月如翰林，冬月如御史。多一首。按清人黃周星詩亦有女如銀月兒，張南山藝談錄引。

第十三新月詩云：[illegible]閨中女，知有團圓在後頭。（吳會英才集之三）皆詩而能詞，其於希聖。

之二湖上送[illegible]，[illegible]蓋風啄柳析擇。重九日訪論庵詩風山。

韻第二之聲中閑午至石上見寒透，按上句好下句陡，曾眉石回。

解話，右家詩選之六，注毅榮里，[illegible]重九口法論庵詩甚此全同。

益[illegible]自舒，前人詩話載笑者不辨[illegible]，記予[illegible]賞[illegible]中云，[illegible]女今三百首。

之三審適安世路每於平處陡變情多，[illegible]以中流旱湖，但得[illegible]。

山梅亦然，[illegible]物[illegible]情[illegible]知情，可歷夜當秋雨排閑十韻。

云未夏著香菊古恐敗吳稿，[illegible]正經詩莫不佳郎。

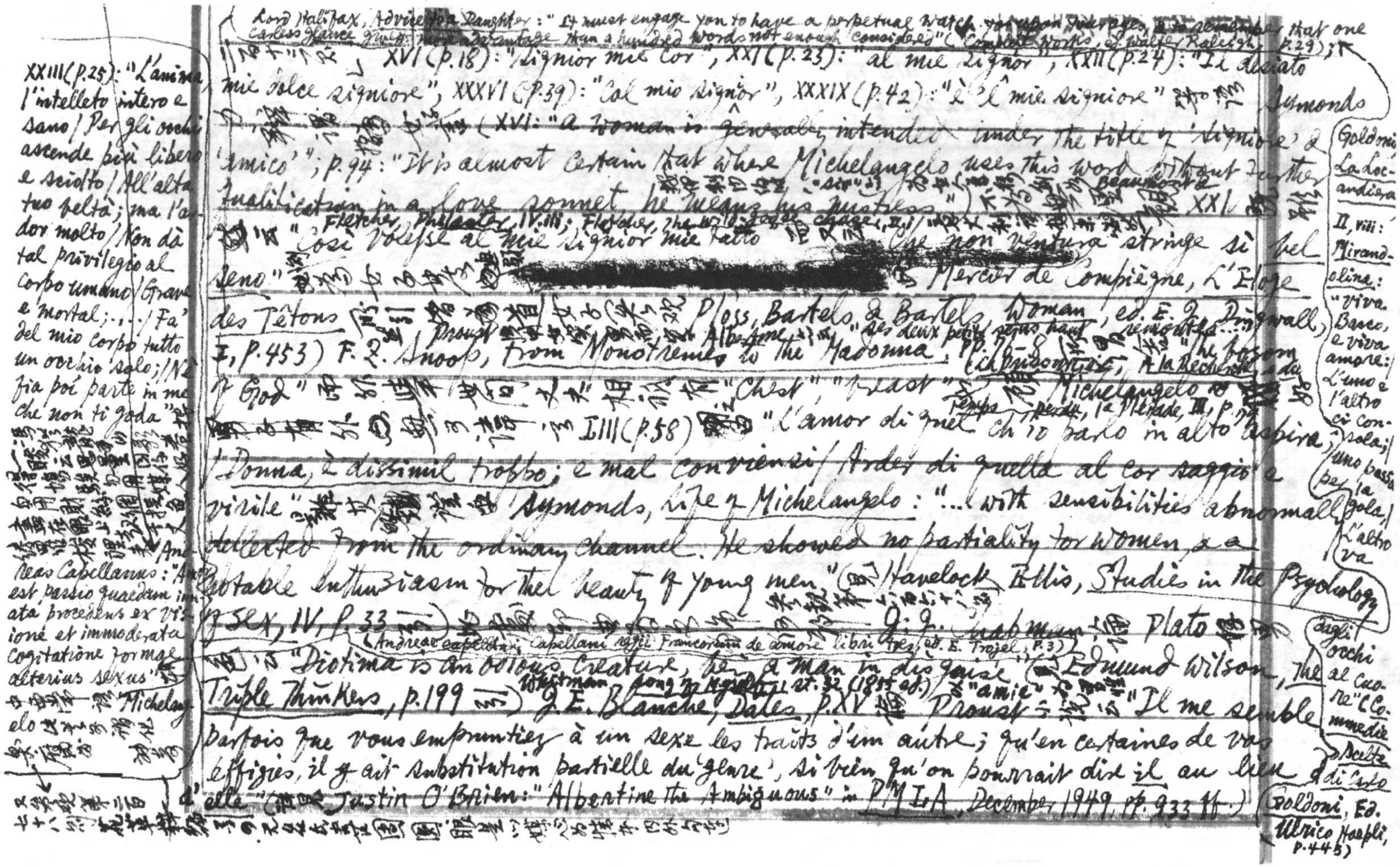
[illegible]桂要并在當此禄珠[illegible]時無收[illegible]。

The Sonnets of Michael Angelo Buonarroti, tr. by J. A. Symonds. 此第一生蹈[illegible]。

XV (p. 17) 見第一百九十九則 XXV (p. 27) 見第[illegible]

最易[illegible]甜題目宜取[illegible]無匠氣。

保[illegible]



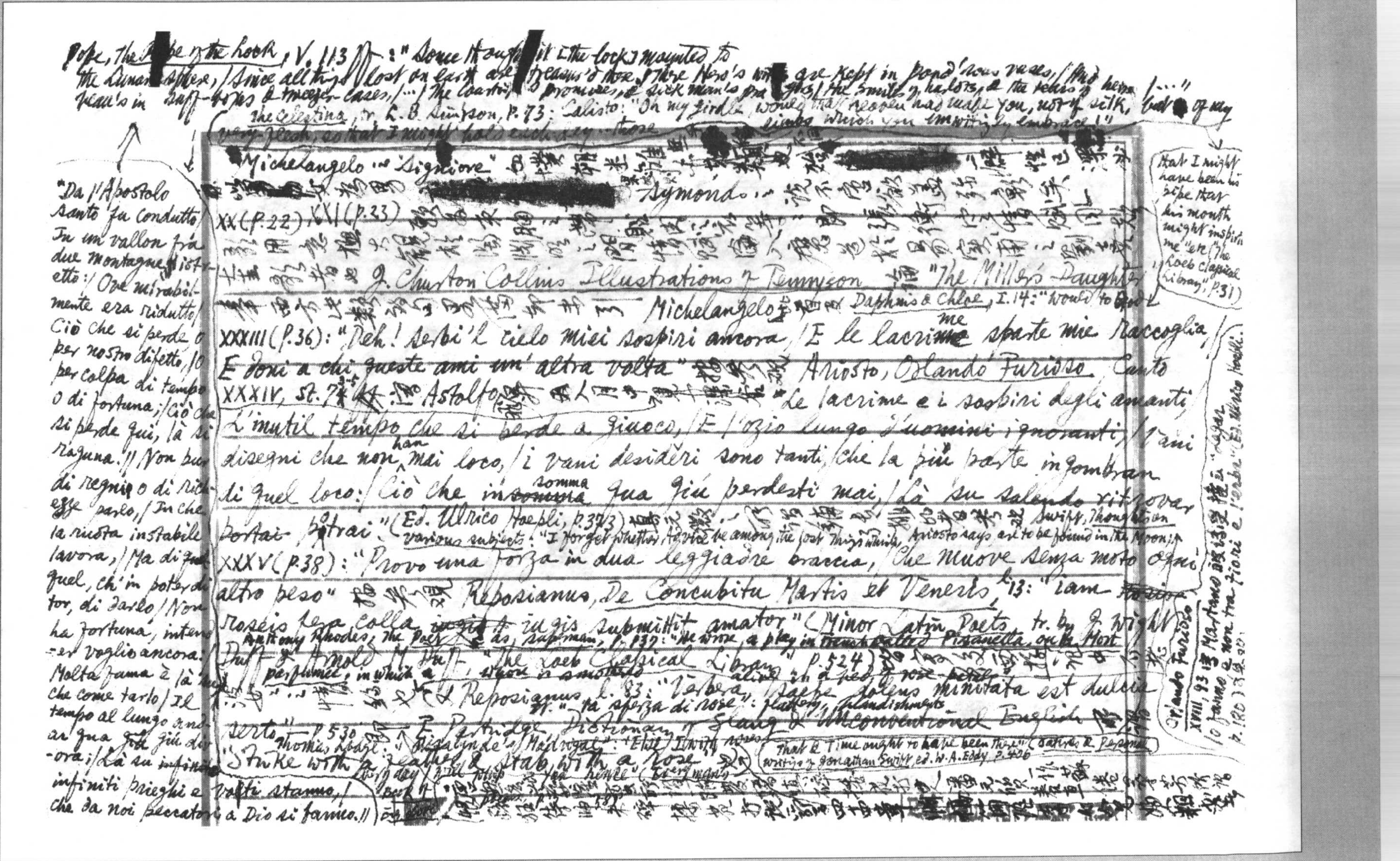
Lord Halifax, Advice to a Daughter: "It must engage you to have a perpetual watch [illegible], & to remember that one careless glance giveth more advantage than a hundred words not enough considered" (Complete Works, ed. Walter Raleigh, p.29);

[illegible] XVI (p.18): "Signior mie cor", XXI (p.23): "al mie signor", XXII (p.24): "Il desiato mie dolce signiore", XXXVI (p.39): "Col mio signor", XXXIX (p.42): "È 'l mie signiore" [illegible] Symonds [illegible] ~~(XVI: "a woman is generally intended~~ under the title of 'signiore' & 'amico'"; p.94: "It is almost certain that where Michelangelo uses this word without further qualification in a love sonnet, he means his mistress" [illegible] "sir" [illegible] Beaumont & Fletcher, Philaster, IV.iii; Fletcher, The Wild-goose Chase, I.i [illegible] XXI [illegible] "Così volesse al mie signior mie fatto Che non ventura stringe sì bel seno" [illegible] Mercier de Compiègne, L'Éloge des Tétons [illegible] Ploss, Bartels & Bartels, Woman, ed. E. J. Dingwall, I, p.453) F. L. Snoop, From Monotremes to the Madonna, pp.76-8 [illegible] Proust [illegible] Albertine [illegible] "ses deux petits seins haut remontés..." [illegible] "the bosom of God" [illegible] "Chest", "breast" [illegible], A la Recherche du Temps perdu, la Pléiade, III, p. [illegible] Michelangelo [illegible] IIII (p.58) [illegible] "L'amor di quel ch'io parlo in alto aspira; / Donna, è dissimil troppo; e mal conviensi / Arder di quella al cor saggio e virile" [illegible] Symonds, Life of Michelangelo: "... with sensibilities abnormally deflected from the ordinary channel. He showed no partiality for women, & a notable enthusiasm for the beauty of young men" ([illegible] Havelock Ellis, Studies in the Psychology of Sex, IV, p.33 [illegible]) [illegible] J. J. Chapman [illegible] Plato [illegible] (Andreae capellani, Capellani regii Francorum de amore libri tres, ed. E. Trojel, p.3) [illegible] "Diotima is an odious creature, being a man in disguise" ([illegible] Edmund Wilson, The Triple Thinkers, p.199 [illegible]) Whitman, Song of Myself, st.32 (1855 ed.) J. E. Blanche, Dates, p.XV [illegible] "amie" [illegible] Proust [illegible] "Il me semble parfois que vous empruntiez à un sexe les traits d'un autre; qu'en certaines de vos effigies, il y ait substitution partielle du 'genre', si bien qu'on pourrait dire il au lieu d'elle" ([illegible] Justin O'Brien: "Albertine the Ambiguous" in PMLA, December 1949, pp.933 ff.)

XXIII (p.25): "L'anima, l'intelletto intero e sano / Per gli occhi ascende più libero e sciolto / All'alta tuo beltà; ma l'ardor molto / Non dà tal privilegio al corpo umano / Grave e mortal; ... / Fa' del mio corpo tutto un occhio solo; / Nè fia poi parte in me che non ti goda" [illegible] Andreas Capellanus: "Amor est passio quaedam innata procedens ex visione et immoderata cogitatione formae alterius sexus" [illegible] Michelangelo [illegible]

又參觀第二百七十八則[illegible]

Goldoni, La Locandiera, II, viii: Mirandolina: "Viva Bacco, e viva amore: / L'uno e l'altro ci consola; / Uno passa per la gola, / L'altro va dagli occhi al cuore" (Commedie scelte di Carlo Goldoni, Ed. Ulrico Hoepli, p.445)



Pope, The [redacted] of the Lock, V, 113 ff.: "Some thought it [the lock] mounted to the Lunar sphere, / Since all things lost on earth are [redacted] treasur'd there. / There Hero's wits are kept in pond'rous vases, / And beau's in snuff-boxes & tweezer-cases, / [...] / The courtier's promises, & sick man's prayers, / The smiles of harlots, & the tears of heirs [...]"

The Celestina, tr. L. B. Simpson, p. 73: Calisto: "Oh my girdle, would that heaven had made you, not of silk, but of my very flesh, so that I might hold each day those limbs which you unwittingly embrace!"

"That I might have been his pipe that his mouth might inspire me" etc. ("The Loeb Classical Library", p. 31)

"Da l'Apostolo santo fu condutto / In un vallon fra due montagne istretto: / Ove mirabilmente era ridutto / Ciò che si perde o per nostro difetto, / O per colpa di tempo o di fortuna; / Ciò che si perde qui, là si raguna. // Non pur di regni o di ricchezze parlo, / In che la ruota instabile lavora, / Ma di quel, ch'in poter di tor, di darlo / Non ha fortuna, intender voglio ancora. / Molta fama è là su, che come tarlo / Il tempo al lungo andar qua giù divora; / Là su infiniti prieghi e voti stanno, / Che da noi peccatori a Dio si fanno. //"

Michelangelo 《Signiore》 [illegible] [redacted] [illegible] Symonds 《[illegible]》 [illegible]

XX (p. 22), XXI (p. 23) [illegible]

[illegible] J. Churton Collins Illustrations of Tennyson [illegible] "The Miller's Daughter" [illegible]

[illegible] Michelangelo [illegible] Daphnis & Chloe, I. 14: "Would to God"

XXXIII (p. 36): "Deh! serbi'l cielo miei sospiri ancora, / E le lacrime sparte mie raccoglia, / E doni a chi queste ami un'altra volta" [illegible] Ariosto, Orlando Furioso, Canto XXXIV, st. 73–75 [illegible] Astolfo [illegible] "Le lacrime e i sospiri degli amanti, / L'inutil tempo che si perde a giuoco, / E l'ozio lungo d'uomini ignoranti, / Vani disegni che non han mai loco, / I vani desiderii sono tanti, / Che la più parte ingombran di quel loco: / Ciò che in somma qua giù perdesti mai, / Là su salendo ritrovar potrai." (Ed. Ulrico Hoepli, p. 373) [illegible] Swift, Thoughts on various subjects: "I forget whether Advice be among the lost things which, Ariosto says, are to be found in the Moon;" "That & Time ought to have been there" (Satires & Personal writings of Jonathan Swift, ed. W. A. Eddy, p. 406)

XXXV (p. 38): "Provo una forza in dua leggiadre braccia, / Che muove senza moto ogni altro peso" [illegible] Reposianus, De Concubitu Martis et Veneris, l. 13: "iam roseis texta colla iugis submittit amator" (Minor Latin Poets, tr. by J. Wight Duff & Arnold M. Duff, "The Loeb Classical Library," p. 524) [illegible]

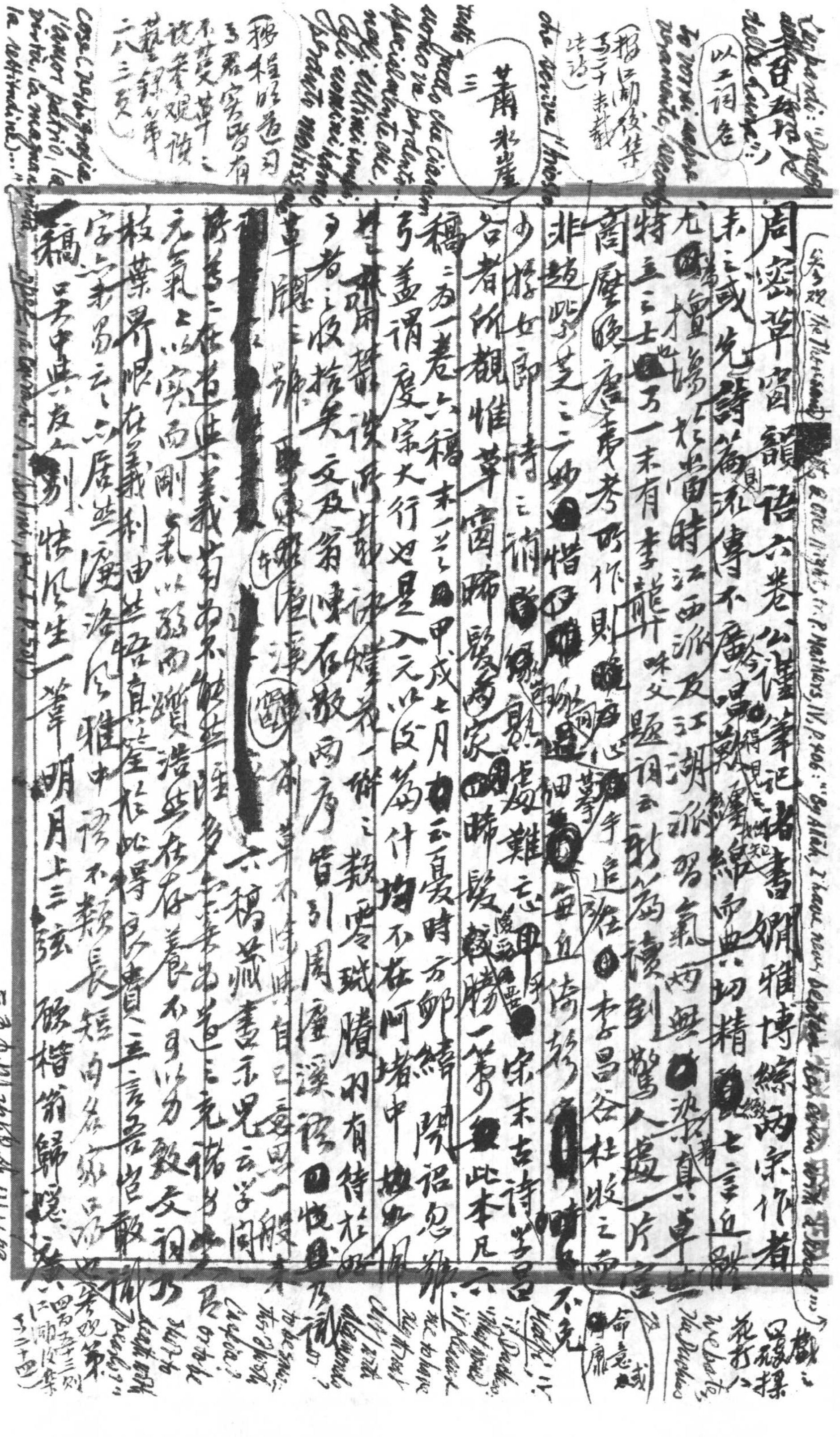
Anthony Rhodes, The Poet as Superman, p. 137: "He wrote a play in French called Pisanella, ou la Mort parfumée, in which a [illegible] whore is smothered alive in a bed of rose-petals"

[illegible] Reposianus, l. 83: "Verbera, saepe dolens minitata est dulcia serta" p. 530 [illegible] "la sferza di rose": flattery, blandishments

E. Partridge, Dictionary of Slang & Unconventional English [illegible]

Thomas Lodge: "Rosalynde's Madrigal": "Elke I with roses" "Strike with a feather & stab with a rose" "Every day / I will whip you hence" (Everyman's [illegible] p. 58) [illegible]

Orlando Furioso XVIII, 93 [illegible] Martano [illegible] "Lagar lo fanno e non tra fiori e l'erbe" (Ed. Ulrico Hoepli, p. 180) [illegible]



周密草窗韻語六卷　公謹筆記諸書，絹雅博綜，兩宋作者未之或先。詩篇流傳不廣，[illegible]鼎一臠，而典切精[illegible]，七言近體尤[illegible]擅場。於當時江西派及江湖派習氣，兩無[illegible]染，真卓[illegible]特立之士[illegible]。乃一末有李龍升（味父）題詞云：「新篇讀到驚人處，片言[illegible]」商略晚唐未考所作，則[illegible]心摹手追，往往[illegible]李昌谷、杜牧之節[illegible]不免非趙此之二妙。惜[illegible]細[illegible]每近倚[illegible]少揚女郎詩之誚[illegible]虛處難忘[illegible]宋末古詩芓昌谷者，所觀惟草窗、晞髮兩家，[illegible]晞髮[illegible]一籌。此本凡六稿，二為一卷，六稿末一首[illegible]甲戌七月[illegible]云夏景時方郵綺閑語忽[illegible]乃蓋謂度宗大行，以是入元以後篇什均不在阿堵中[illegible]林用[illegible]諸[illegible]衍之數，零殘騰羽有待於乃者之收拾矣。文及翁、陳存敬兩序，皆引周廬溪語[illegible]草窗之號[illegible]

[redacted]

[redacted]

六稿藏書云[illegible]學問[illegible]

[illegible]元氣[illegible]以實而剛氣以弱而[illegible]浩然存養不可以[illegible]數文詞[illegible]

[illegible]根在義利由其悟自[illegible]於此得[illegible]三言[illegible]

字之未[illegible]云[illegible]居其[illegible]洛風雅中[illegible]長短[illegible]

稿[illegible]中與友人[illegible]生一[illegible]明月上三弦[illegible]歸[illegible]

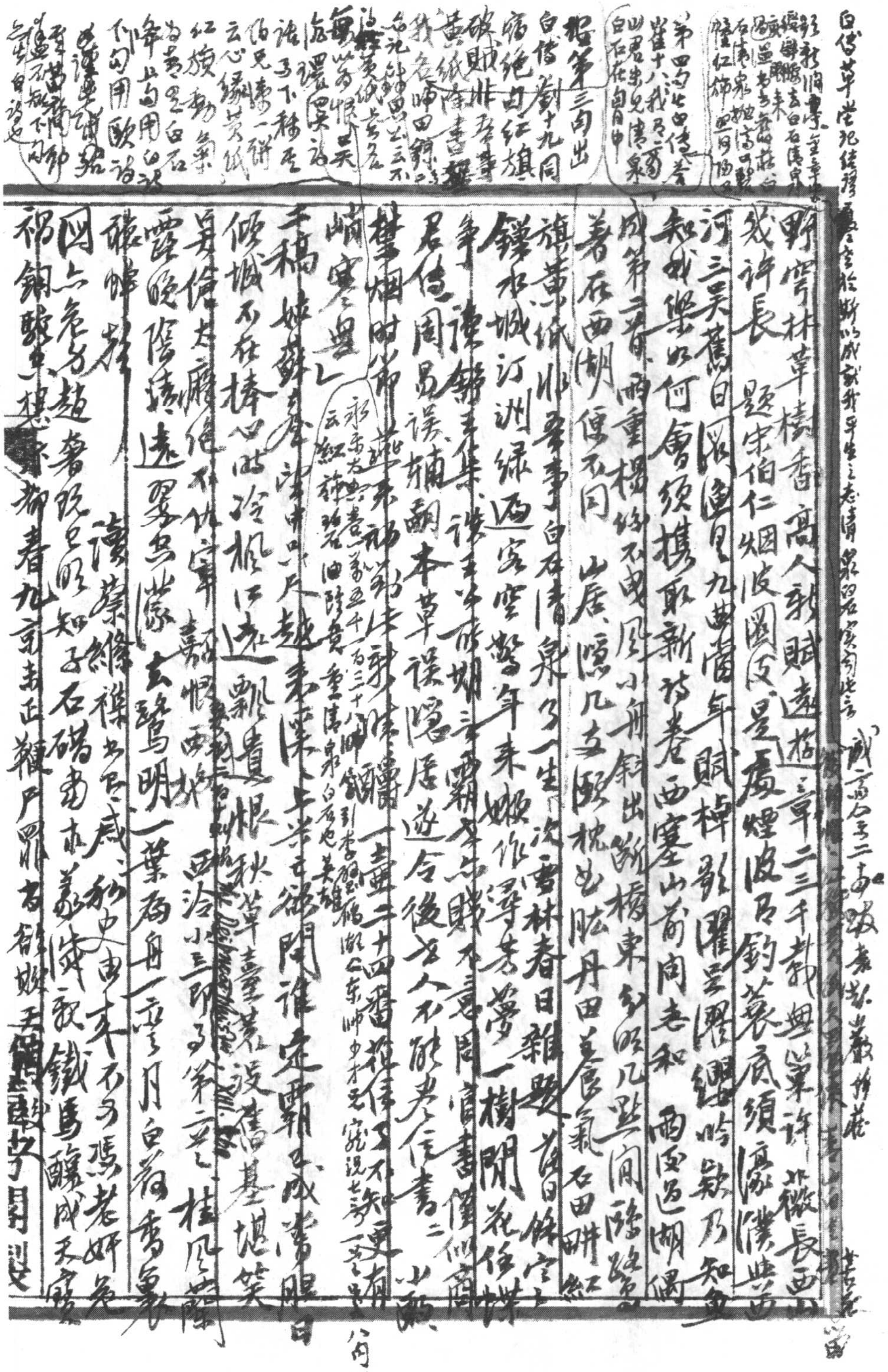
（以上二詞[illegible]）

（[illegible]三十[illegible]）

蕭[illegible]三

（移[illegible]）

參觀 *The Thousand Nights & One Night*, tr. P. Mathers, IV, p. 406: "By Allah, I have never beaten [illegible]"



白傳草堂[illegible][illegible][illegible][illegible]於[illegible]以成[illegible]我平生之志[illegible][illegible][illegible]此言

野穹林草樓香　高人敦賦遨遊　章二三千載無此業許[illegible]長西山

我許長　題宋伯仁烟波圖　是處煙波足釣蓑　底須濠濮[illegible]

河三吳舊日[illegible]九曲當年賦棹歌　[illegible]空[illegible]吟[illegible]乃知魚

知我[illegible]以何　會須携取新詩卷　西塞山前肉老和　雨[illegible][illegible]湖偶

成第三首　兩重楊絲不成風　小舟斜出斷橋東　[illegible]几[illegible]間[illegible]路[illegible]

著在西湖便不同　山居、隱几支頤枕也[illegible]　丹田養氣石田耕

旗黃紙非余事　白石清泉了一生　次[illegible]林春日雜興　[illegible][illegible]餘[illegible]

[illegible]水城汀洲綠酒過家　空驚年來嫩作浮生夢　一樹閒花任[illegible]

爭[illegible][illegible]集、[illegible][illegible]霸[illegible]　[illegible]問言書[illegible]

君住周易誤補翻本草誤　隱居遂令後古人不解[illegible]書二　小[illegible]

[illegible]烟附[illegible][illegible]來神[illegible][illegible]　一畫二十四番花信　又不知更有

[illegible]寒之[illegible]

千稿　妙蘇[illegible]　趙[illegible]深[illegible]半[illegible]閒誰定霸[illegible]成[illegible]眠日

傾城不在棒心[illegible]　玲[illegible]江遶　飄貴恨秋草[illegible]設[illegible]基堪笑

身倚[illegible][illegible]絕不[illegible]　[illegible]恨西城　西泠[illegible]　桂風[illegible]

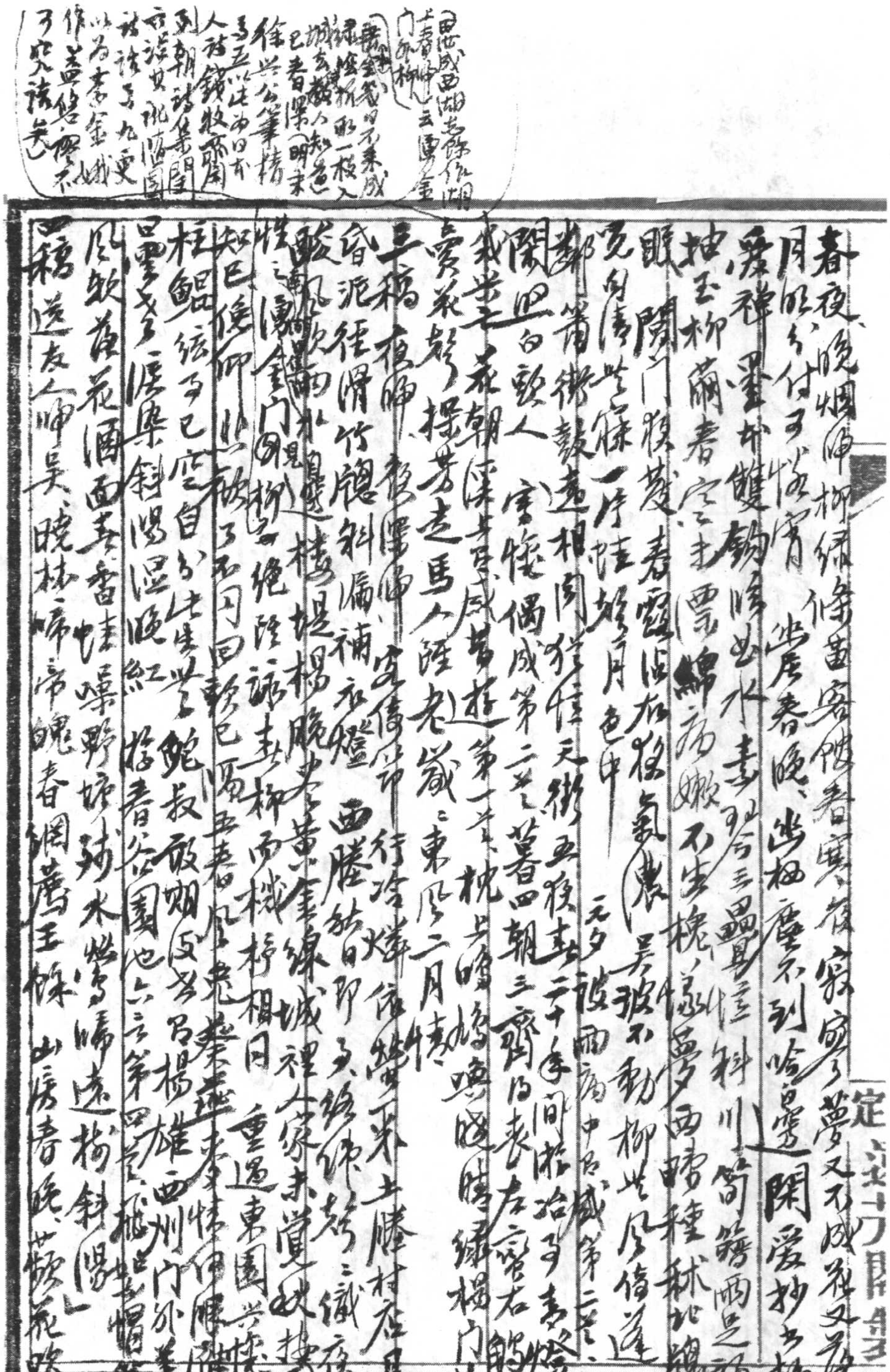
雲晚陰晴遠　罨[illegible]濛　玄鷺鳥明　一葉為舟一亭月　白荷香[illegible]

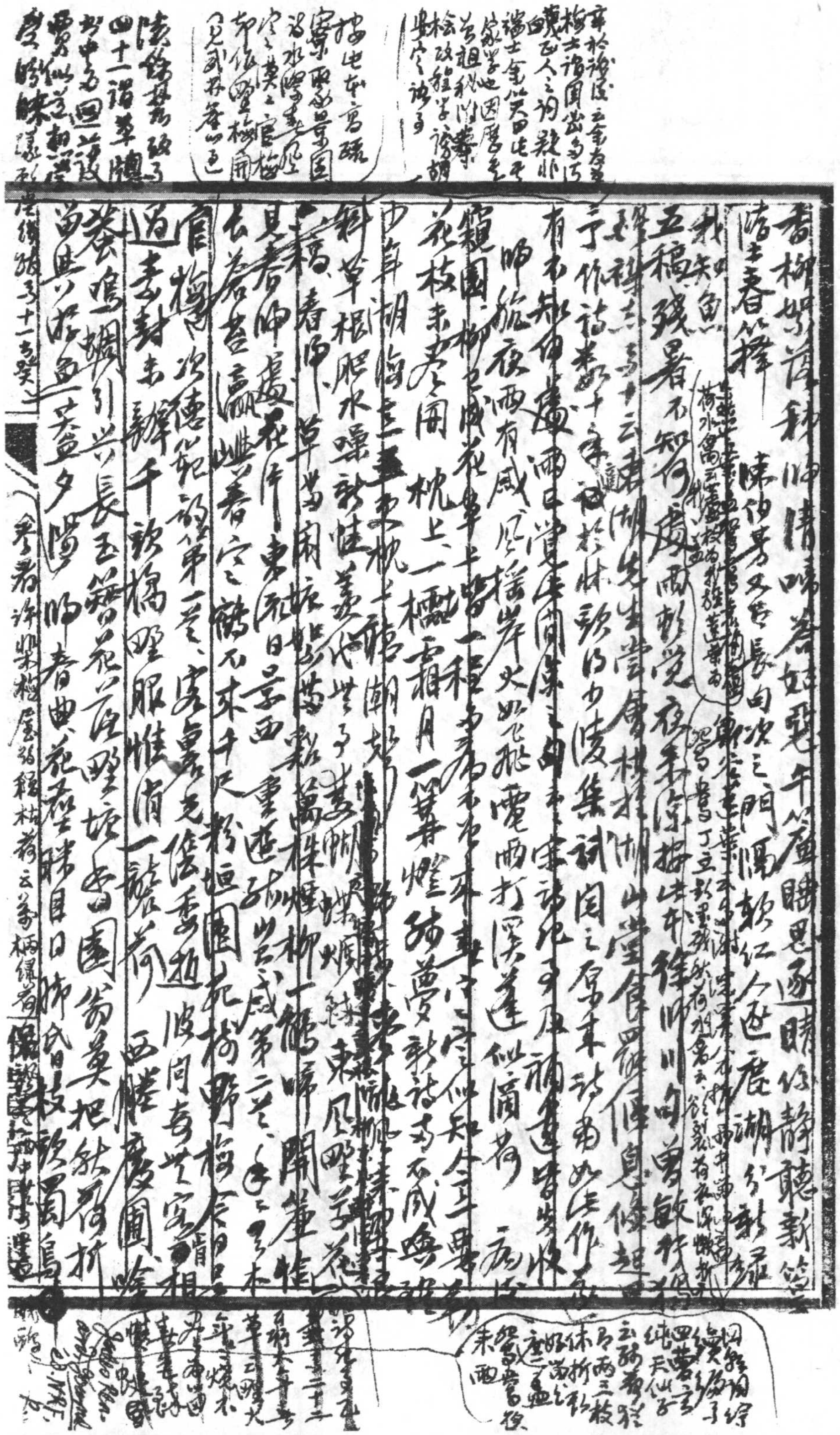
張蟬[illegible]　讀禁[illegible]襟[illegible]威　秘史由來不可憑　老奸[illegible]

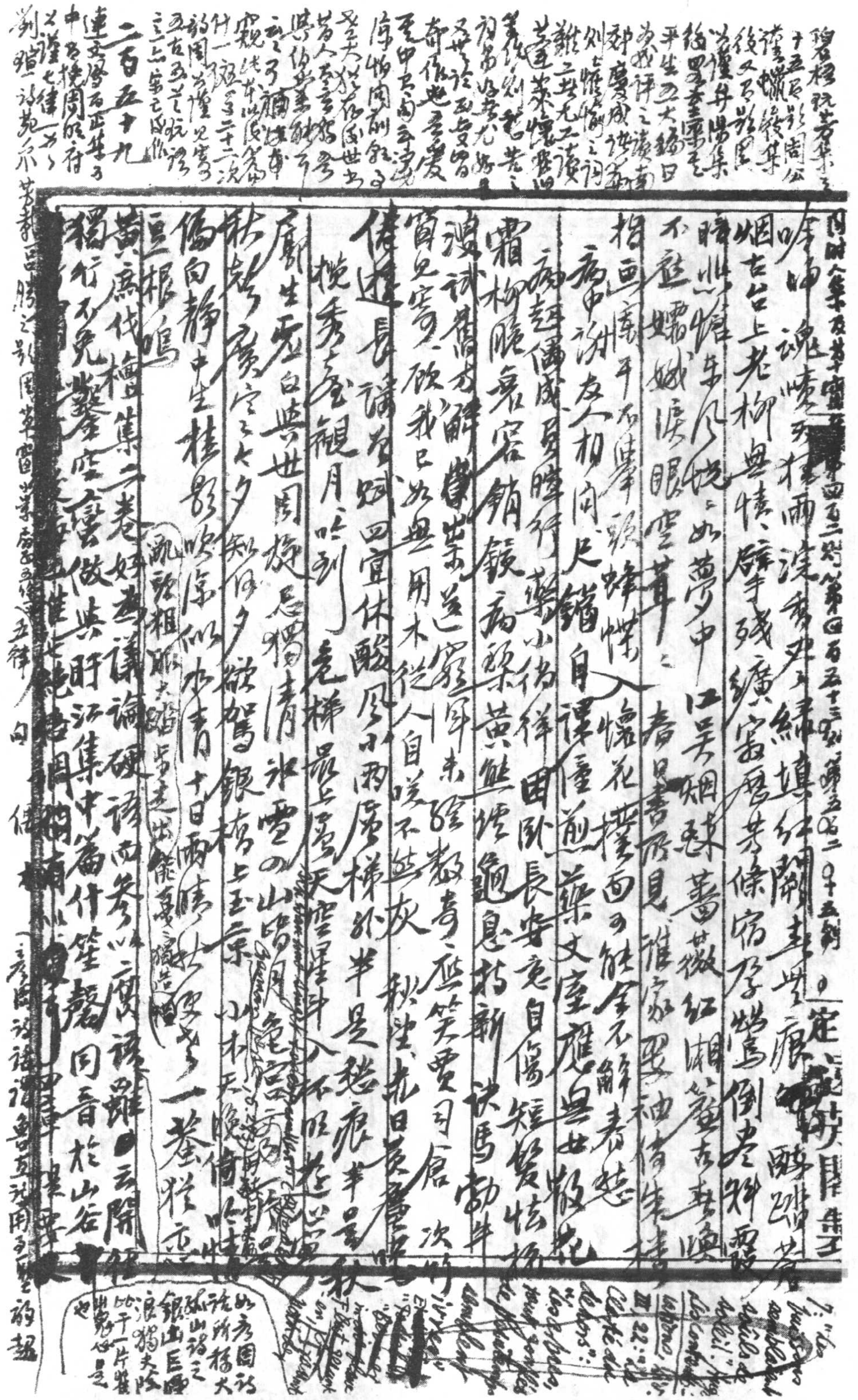
圖六危弓趙普[illegible]　知子石碣[illegible]　[illegible]歌鐵馬[illegible]成天[illegible]

祁鋼駿[illegible]想[illegible]都春九京[illegible]正[illegible]

八月四[illegible]







二百五十九

[illegible]呻魂嘯天抹雨淒[illegible]又綠絲填紅闌[illegible] 定[illegible] 扇底醉[illegible]

烟古台上老柳無情辭手殘[illegible]窗[illegible]芳條宿子鴛鴦倒[illegible]

[illegible]生凡撓之如夢中 江吴烟[illegible] 薔薇紅湘[illegible]

不[illegible]嫦娥淚眼雲茸之 春只書屏見誰家[illegible]袖[illegible]

[illegible]畫[illegible]平不肯頭 蜂蝶 懷花擺面可能全不解春愁

[illegible]游友人初聞尺鐳自[illegible]僮前[illegible]文室[illegible]無世散[illegible]

[illegible]偶成 [illegible]行 藥小傷佯 田卧長安竟自傷矮髮怯[illegible]

霜柳腰衰容銷鏡 病頭[illegible]黄[illegible] [illegible]題息於新 [illegible]馬勃牛

[illegible]試 [illegible]方醉[illegible] 送窮[illegible]笑[illegible]倉 次

[illegible]見窮 欣我已如無用木從人自嗟不然灰 秋[illegible] [illegible]日[illegible]

[illegible]長謠[illegible] [illegible]四宜休酸風小雨[illegible]梯外半是愁痕[illegible]

攪秀[illegible]月吟到 [illegible]梯最上層天空星斗[illegible]

[illegible]生無白無世間[illegible]獨清 冰雪の山[illegible]

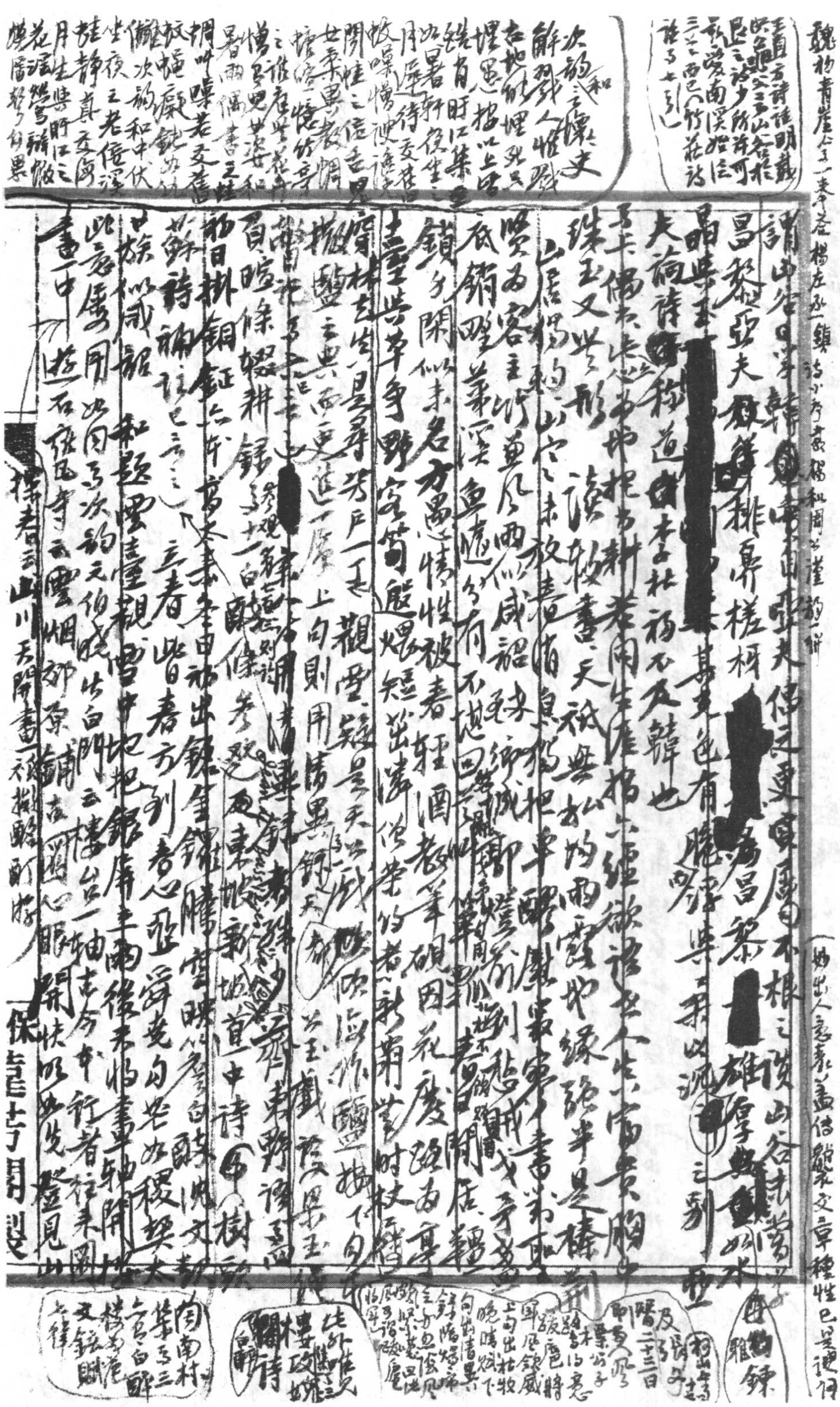
秋[illegible]七夕 [illegible]夕 欲駕銀[illegible]上玉[illegible] 小[illegible]天晚倚[illegible]

偏向靜中生 桂影吹涼似水青 十日雨晴[illegible] 一[illegible]

豆根鳴

黄庶伐檀集二卷 好為議論 硬語[illegible]參以[illegible] [illegible]云隔[illegible]

獨行不免[illegible]空[illegible]做[illegible]時 江集中篇什[illegible]同音於山谷[illegible]



魏初青崖[illegible]一集[illegible]楊左丞[illegible]鎮[illegible]和閑[illegible]韻[illegible]

王直方詩話明載[illegible]山谷[illegible]詩少所許可[illegible]南溪[illegible]西巴[illegible]竹枝詞[illegible]

次韻[illegible]和[illegible]懷史[illegible]

謂山谷中年[illegible]夫倚天[illegible]不根之談[illegible]山谷[illegible]

昌黎[illegible]亞夫[illegible]排奡槎枒[illegible]為昌黎[illegible]雄停[illegible]如水

昌黎集[illegible]其意色有脈[illegible]與其所以流[illegible]之别

夫論詩[illegible]穢道[illegible]李杜福不及韓也

[illegible]偶[illegible]耕[illegible]雨生涯[illegible]經欲[illegible]貴[illegible]

珠玉又[illegible]形[illegible]蒙[illegible]書天祇無私[illegible]為雨露[illegible]緣[illegible]半是榛荊

山居[illegible]山空[illegible]

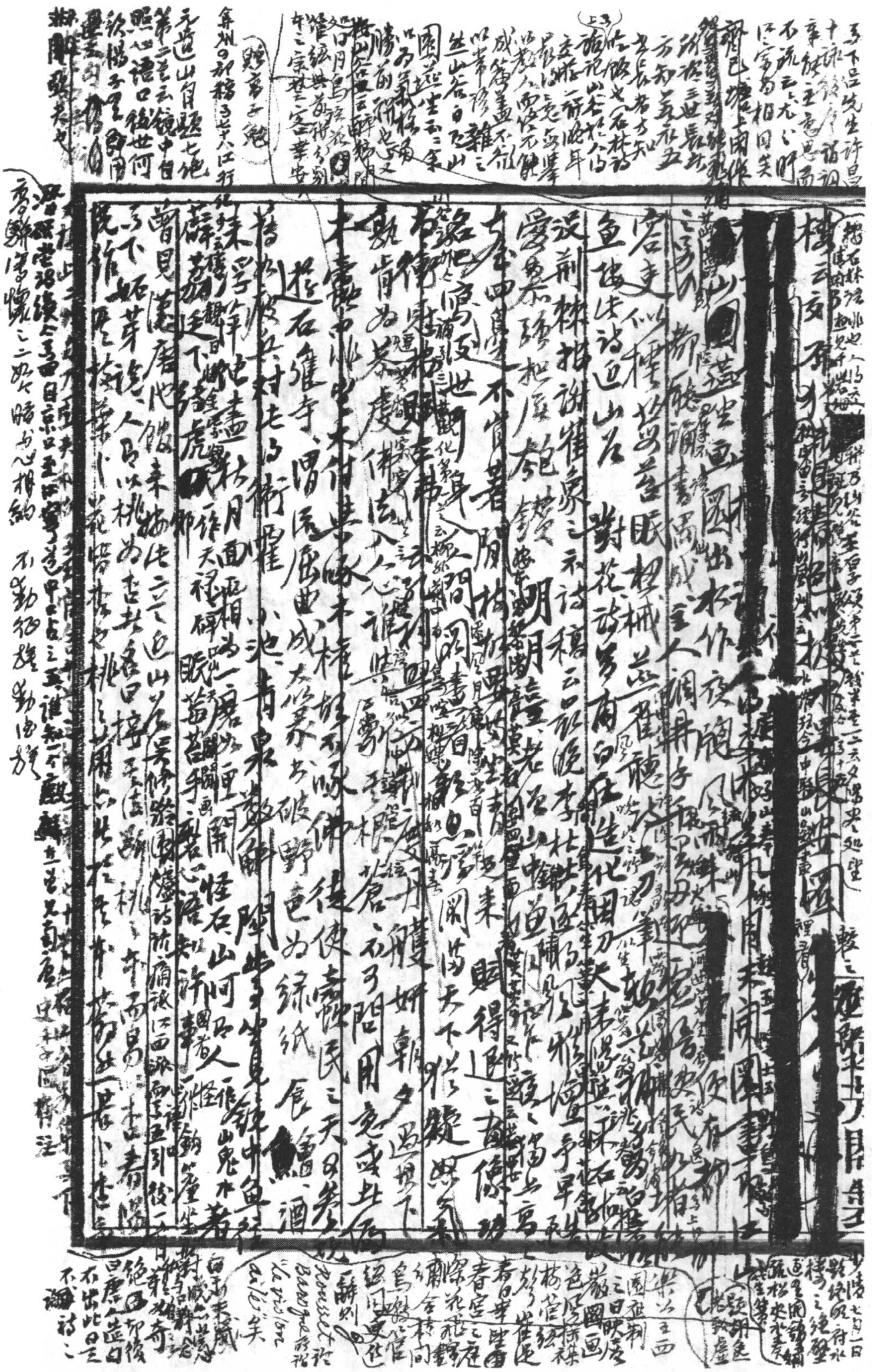
贈為客主[illegible]風雨[illegible]

底銷磨筆[illegible]

鎖分閑似未名方[illegible]情性被春[illegible]

臺茅爭野[illegible]

[illegible]



二百六十[illegible]

[illegible]

錢節倚松老人詩集二卷（德操）[illegible]

錄卷十二有[illegible]示眾[illegible]

詩（見[illegible]門不肯入城來因打芭蕉）（見五之）見卷一題作[illegible]示故人

偶子[illegible]則非入集者[illegible]學山谷者有健骨而無細筋[illegible]

[illegible]

而內不腴[illegible]而後[illegible]

以詩律繩之[illegible]云佳山[illegible]

明[illegible]更色[illegible]

[illegible]不管烟波與風雨載將離恨過江南[illegible]

[illegible]

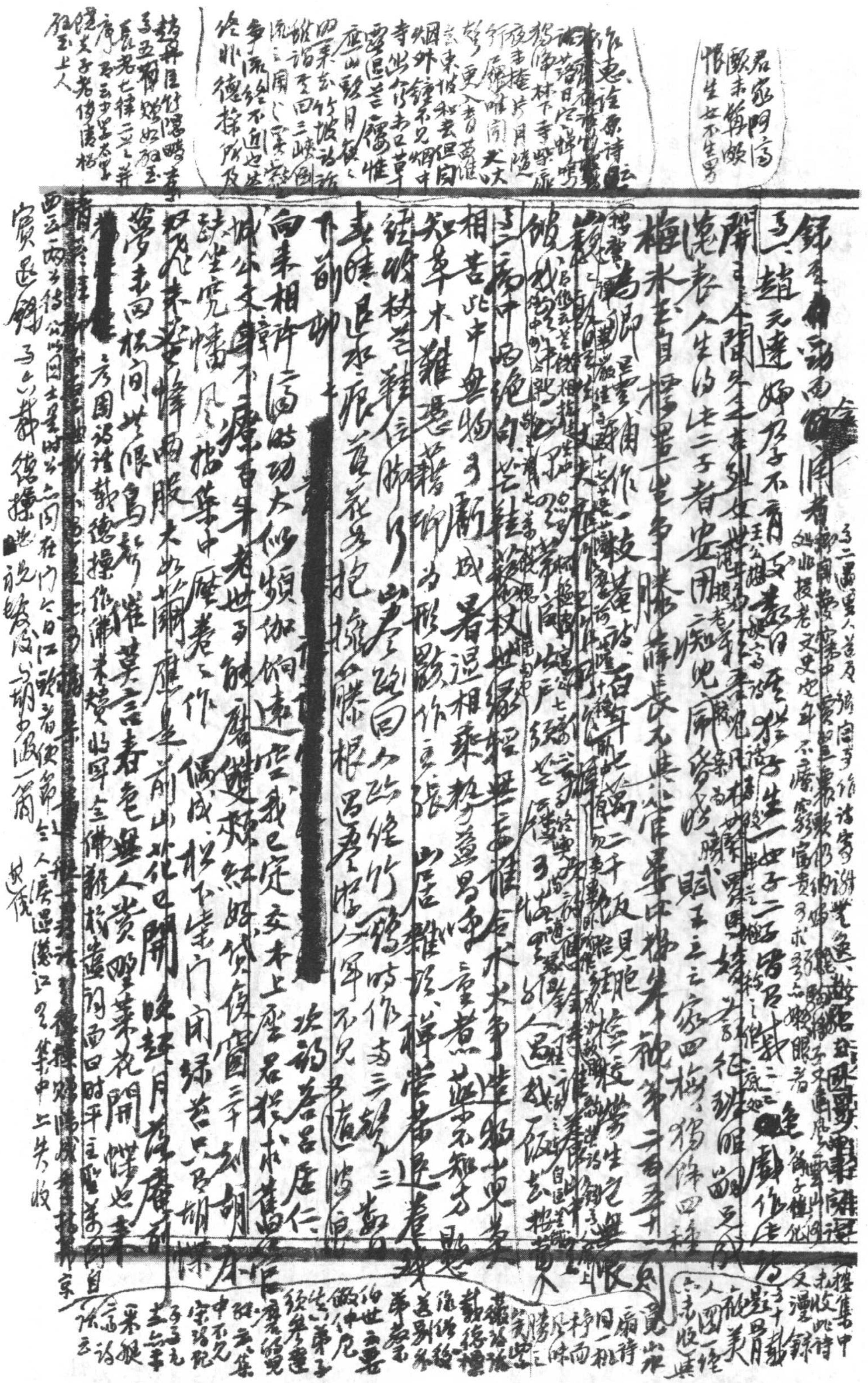
酒半醒更把玉[illegible]指[illegible]春色[illegible]

情汴水自東流只載一船離恨向西州[illegible]

峭帳中水問[illegible]

便面着[illegible]

[illegible]



二百六十一

王蘋王著作集八卷 据殘牘無足觀者 予八門人周憲所記震澤

紀善錄有三可采 明道於伊川謹嚴 伊川則全無 直是謹嚴 伊川

（四十以前讀書 以後愈進 先生嘗問其言世尚有窒礙否 先生曰理已服 一日問如何是萬物皆備於我 先生正容）

只以柳楊來說而萬物理已服 一日問如何是萬物皆備於我

曰萬物皆備於我 [redacted]

二百六十二

吳芾湖山集十卷 四庫提要 [redacted] 稱 [redacted] 謂其詩 [redacted] 瀾翻泉湧出奇無窮

辭云遇情失實 [redacted] 枚舉 [redacted] 雖 [redacted] 自成 [redacted] 其四吠太元

宗之澤一長古外無可采 此詩以鳴 呼氣哉元帥公及嗚呼氣哉

以死矣二句反覆錯落 而篇中脈絡極爲動宕 頗之致

二百六十三

張雲璈簡松草堂詩集二十卷 仲雅以趙甌北浙二子歌見甌北集卷三十

五 問名爾作詞華 頗勝於程春廬 而格調較卑 浮靡之

調 時參以餖飣之詞 蓋浙派家當 於隨園伎倆運使 取法既

卑 心思亦庸 [redacted] 與春之靈 [redacted] 詩 [redacted] 後 [redacted] 家 [redacted]

氣 文集卷中為方長青山靜居詩集序 且數以射隨園性

靈之說 而試訶之 僅言惟詩法於長青 請白 [redacted] 堂 [illegible]

數後生學 [redacted] 得其後辛題人追詩 其去遇時愛人要信 [redacted]

着 [redacted] 遺 [redacted] 簡松二字來歷 黃士珣 [illegible] 長 [illegible] 僅

狀根神化證 而仲雅詩中 [illegible] 趙 [illegible] 予十八

聽人論袁簡齋 先生詩久 退而成篇一七古 [redacted] 生 [illegible] 亦見叉

情豈春之靈通 [illegible] 而仲雅老 [illegible] 則 [illegible] 一則

程春廬 [illegible] 後為三

合肥 出齋 [illegible] 詩集 [illegible] 拜表 [illegible] 哭 [illegible] 圖 [illegible] 作七古 西外 [illegible] 字不及三 [illegible]

良 [illegible] 也

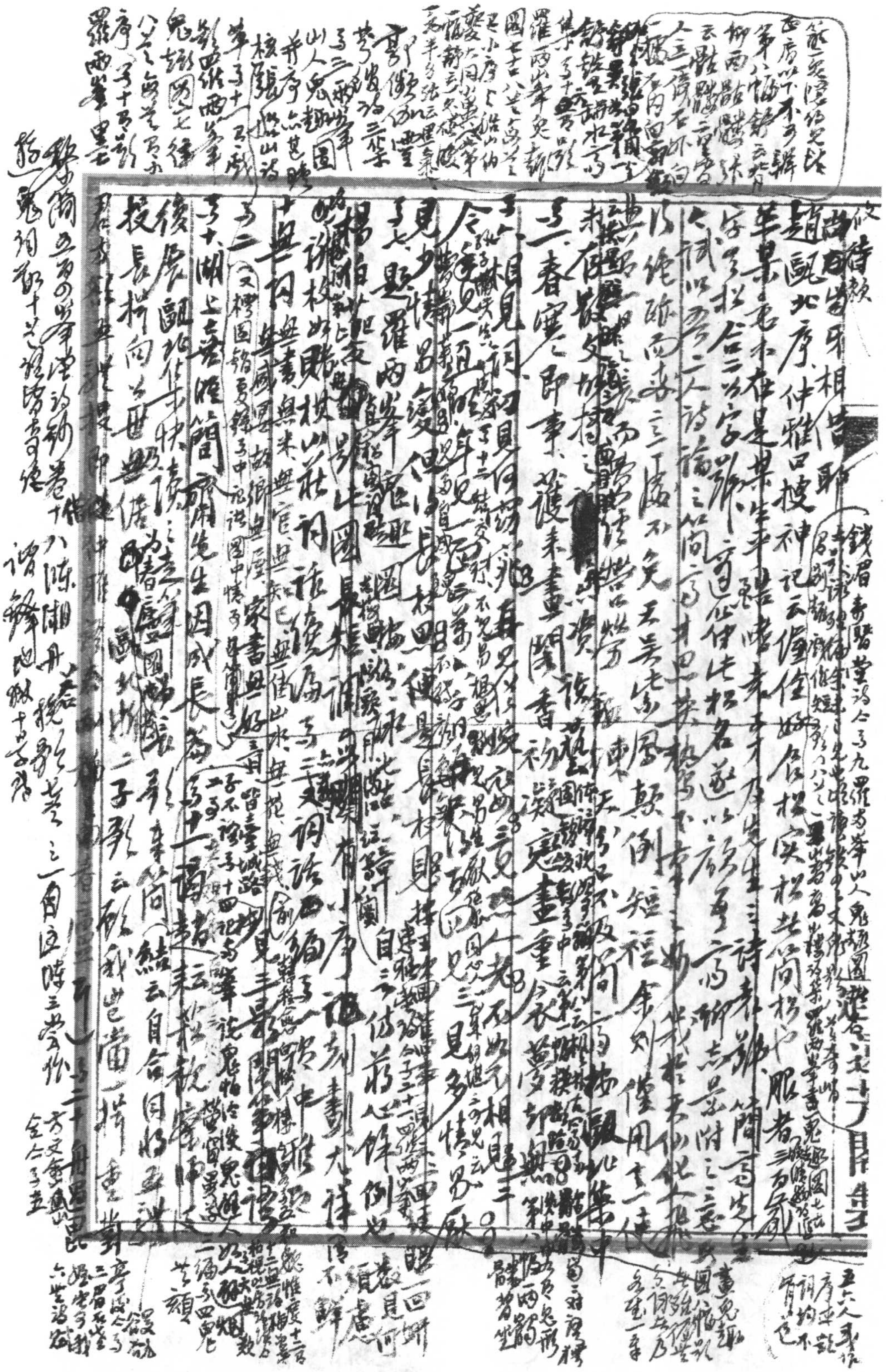
參觀方濬師蕉軒隨錄 [illegible] 亦記王述菴 [illegible] 高

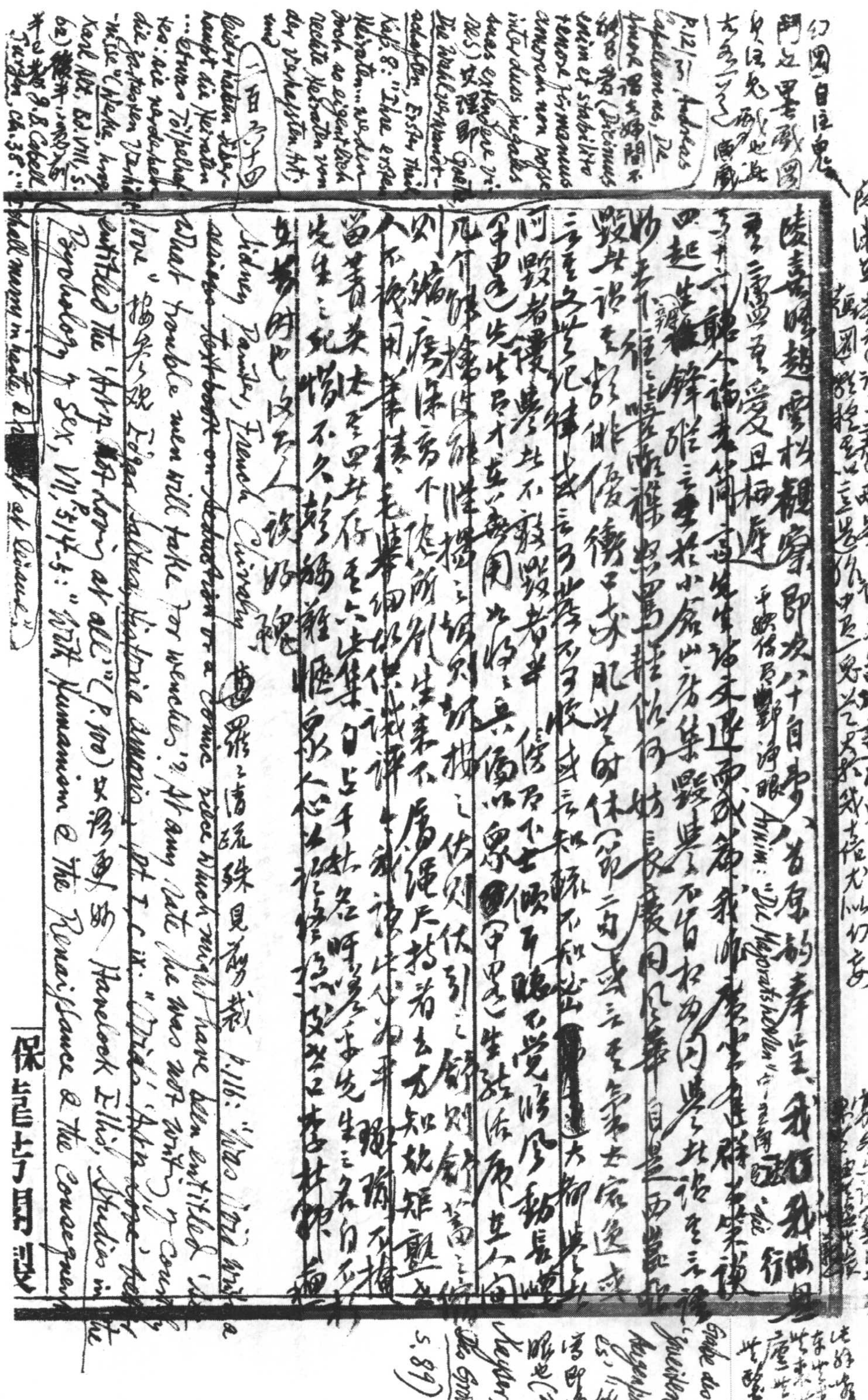
東湖 [illegible] 廓可 [illegible] 東萊 [illegible] 操

真所謂 [illegible] 多疊 [illegible] 續者也（又和謝 [illegible]

袁趙

祇於 [illegible] 北府中 [illegible] 秋藥 [illegible] 姚





陵嘉[illegible]趙雲松觀察即次八十自壽[illegible]韻奉呈，我有我情[illegible]

Arnim: "Die Majoratsherren" [illegible]

Andreas Capellanus, De amore [illegible]

Die Wahlverwandtschaften [illegible]

Sidney Painter, French Chivalry 曲罷之清疏殊見矜裁 p.116: "[illegible] wrote a ~~[illegible] textbook on education~~ or a Comic scene which might have been entitled 'What trouble men will take for wenches'? At any rate he was not writing a courtesy book" [illegible]

按參觀 Edgar Salter, Histoire amusante [illegible] entitled the 'Art of Love at all'" (p. 100) 又參觀 Havelock Ellis, Studies in the Psychology of Sex, VII, 514-5: "[illegible] Humanism & the Renaissance & the Courtly [illegible]

Werke, Bd. VIII, S. [illegible]

[illegible] shall marry in haste [illegible] at leisure [illegible]

(S. 89)

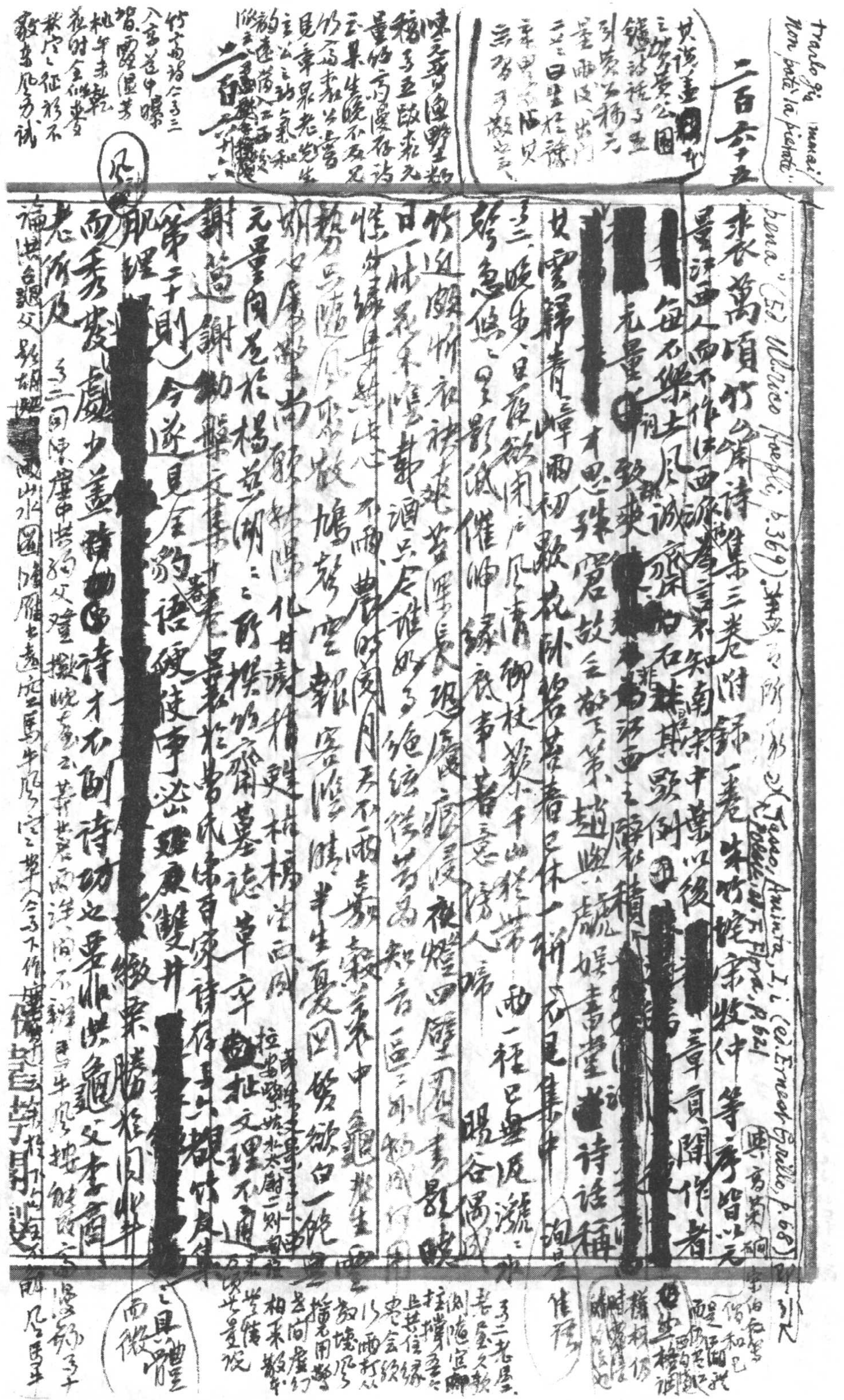
realization that Christianity had overlooked one side of life, Ovid's *Ars amatoria* was placed on a pedestal it had not occupied before or since" etc. 渠不知 Chrétien ~~de Troyes 早於 [illegible]~~（Painter, p.115）更不知 [illegible] 之藝 [illegible] 中世紀 [illegible] ~~[illegible]~~（~~Painter~~, p.116: "His love was practical & sensual — it brought fun but not virtue. The Middle Ages intentionally ignored the tenor of his work" etc. 又參觀 Jessie Crosland: "Ovid's Contribution to the Conception of Love known as 'L'amour courtois'", *Modern Language Review*, April, 1947）同原題謂非師古而論古 參觀第四十七則 [illegible] → pp.163-4 引 *Aucassin et Nicolette*: "What have I ~~to do with Paradise?~~ ... Into Paradise go none but ... the aged priest, the old cripple, the maimed, etc... But to Hell I will go, for to Hell go the fair clerks & the handsome knights, the lovely courtly ladies who have two or three lovers beside their husbands" etc. [illegible] p.165 引 Andreas Capellanus, *De Amore*: "The ladies who had refused to love, the chaste wives & virgin maidens were condemned to a hot, dry region fully exposed to the burning rays of the sun. There they reposed on seats made of thorn-covered rods. A group of men assigned to the task kept the rods continually moving back & forth so that the ladies could feel the full effect of the thorns." 按 Ariosto, *Orlando Furioso*, XXXIV, st. 11 *et seq*. 記 Astolfo 入地獄見 [illegible] 女子生前 [illegible] 不苟者 [illegible] "E comincio: 'Signor, Lidia sono io, / Del re di Lidia in grande altezza nata, / Qui dal giudicio altissimo di Dio / Al fumo eternamente condannata, / Per esser al fido amante mio, / Mentre io vissi, spiacevole e ingrata: / D'altre infinite è questa grotta piena, / Poste per simil fallo in simile

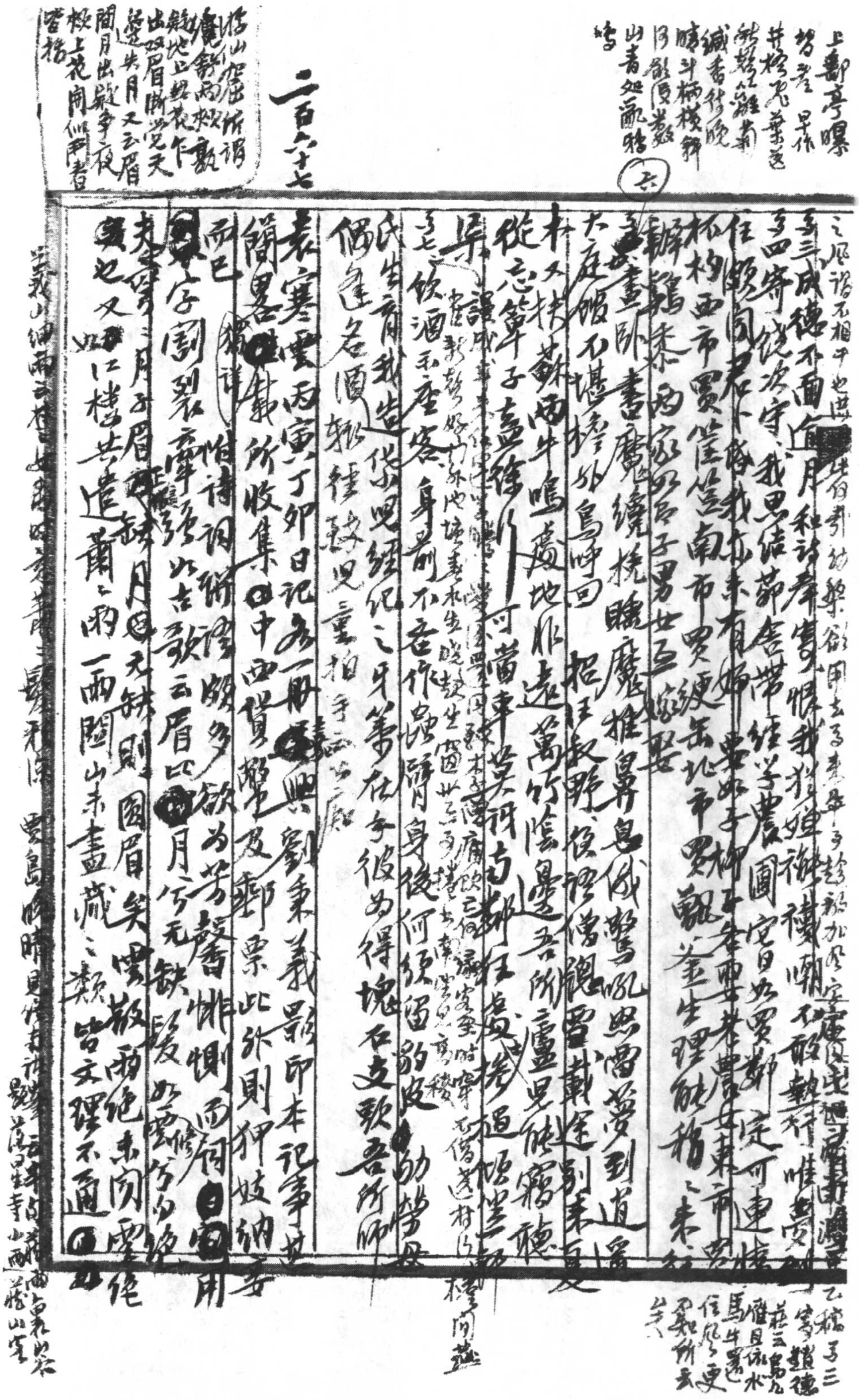
p.159 引 Andreas ~~Capellanus~~ ~~the Chaplain~~: "Love is harmful to a man's body" etc. 按即 Virgil, *Georg.* IV, 198 論蜜蜂 "Quod neque concubitu indulgent, nec corpora segnes in Venerem solvunt" ("The Loeb Classical Library", tr. H. R. Fairclough, I, p.210) 之 [illegible]

[illegible] 廣記卷一〇二 [illegible]

因煙熏之苦 [illegible]

Ariosto [illegible] 曰 "E dritto è ben ch'il fumo / Tragga mai sempre il pianto da quegli occhi / Onde





上鄭亭暝坊巷 早作芥棕[illegible]葉送秋燈欲離前鐵香行晚晴斗柄横斜河影[illegible]數山青如亂堆嶂

（六）

將山[illegible]所謂魔[illegible]數錢地上[illegible]作出[illegible]眉斷[illegible]天[illegible]失月又云眉閒月出疑字夜極上花開[illegible]者[illegible]

二百六十七

之風諧不相干也[illegible]自[illegible]黎[illegible]用去[illegible]予[illegible]新加[illegible]

三成德不面近[illegible]月秋詩岸[illegible]悵我狄娃謙譏嘲何敢執拘唯書賈[illegible]

四寄錢汝守我思徐茆舍帶鍾等農圓定日如賈鄭定可連[illegible]

任頗岡君不啻我於未有婦豈如李柳[illegible]西舍女東林而[illegible]

柘杓西市買鞍韉南市買緩笛北市買鞭韁生理能稱之來[illegible]

辭鶬黍兩家知君子男女亞家娶

書卧書麾纔撓曬靡推鼻异息成鷩風照雷愛到道留

大庭館不堪掺外鳥呼回招任叔野、[illegible]僧觀罾戴笠別來豈

又扶蘇西牛鳴處地非遠萬竹陰邊吾所盧里能窮德

從忘第子喜無饒[illegible]可當東莫評古都往貴、旁過頃出[illegible]

异讀[illegible]

飲酒和座客身前不吝作歸隱身後何須留的皮勒碧

氏生有我告貸見經紀之乎等在手彼如得塊石支頭吾所師

偶逢名酒輒種數見童拍手云云

袁寒雲丙寅丁卯日記為一册[illegible]與劉秉義影印本記事始

簡畧（紋詳）所收集中西貿遷及鄭粟此外則狎妓納妾

而已 惟詩詞僻澀欲為芳馨悱惻而[illegible]用

字劉裂衣齋以古歌云眉比月今元缺[illegible]如雲[illegible]絕

夫字[illegible]三月予眉[illegible]月[illegible]元缺則圓眉笑[illegible]敬雨絕未闲[illegible]絕

實也又[illegible]江樓共造蕭蕭雨一雨隔山未盡藏[illegible]皆文理不通[illegible]

[illegible]山細雨[illegible]

百廿八

朱子語類卷一百四十云覺範詩如何及得參寥 當緣隱僧覺範以（參寥）故謂卷一百三十八）遂并無其詩矣

攻媿集卷七十三跋參寥詩記 參寥以蘇門人得罪 嘗流竄兗州 後為之遂地衣

適園叢書本法之作視若古媚細楷皆館筆錄兩本

供談助 丙寅日記四月十六日吳影余久人鐵神沈壽之老也悲

為妍德所奪撰廣史記之自號鼉口子何龍 九月十一日方地山

集自云更能消幾番風雨收拾起大地山河

參寥子詩集十二卷 法穎所編 第八卷有示法穎 第十卷

用法穎韻寄信上人 用法穎韻寄詵上人 蓋皆詩弟子也 後山序參寥子

為眉山半生之客中懷氏友云世所共知至參寥此展[illegible]

按其造語則人勸意過恩矣（參觀卷一聞郎中澄溪、卷五酬周元

翁、卷六次韻元翁韻、聞周元翁報花穀遊西湖夜[illegible]

卷十趙大夫師方外詩雪齋附以詩[illegible]士之[illegible]命題 參寥詩筆方

舒徐兩命意凡近下語[illegible]惟[illegible]自偶召由予耳

卷一 夏日山居 古徑斜依杉竹叢 風來白晝無人 噪鵲鳴鳩去後一聲

幽聲南鄰 遠壑尚餘殘照 殷鼓口闌前[illegible]

何暮峰重為安開篷 臨平道中 風蒲獵獵弄輕柔欲立

蜻蜓不自由五月臨平山下路藕花無數滿汀洲

卷三 東園 曲渚回塘孰與期 杖藜終日自忘歸 隔林彷彿聞機

杼 知有人家在翠微 [illegible]

卷三 子瞻席上令歌舞者求詩戲以此贈 底事東山窈窕娘 不將

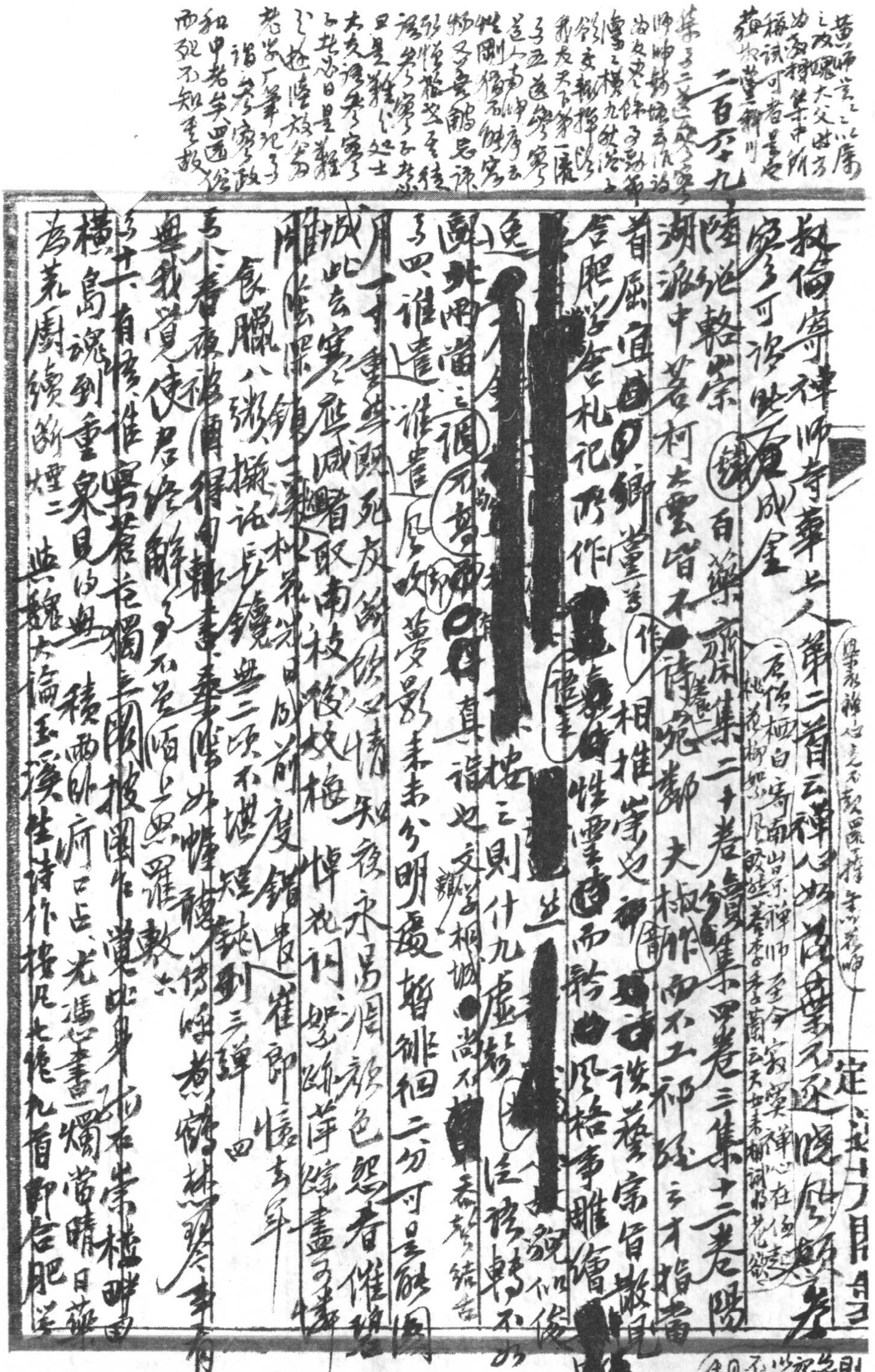
幽夢囑襄王 禪心已作沾泥絮 肯逐春風上下狂 [illegible]

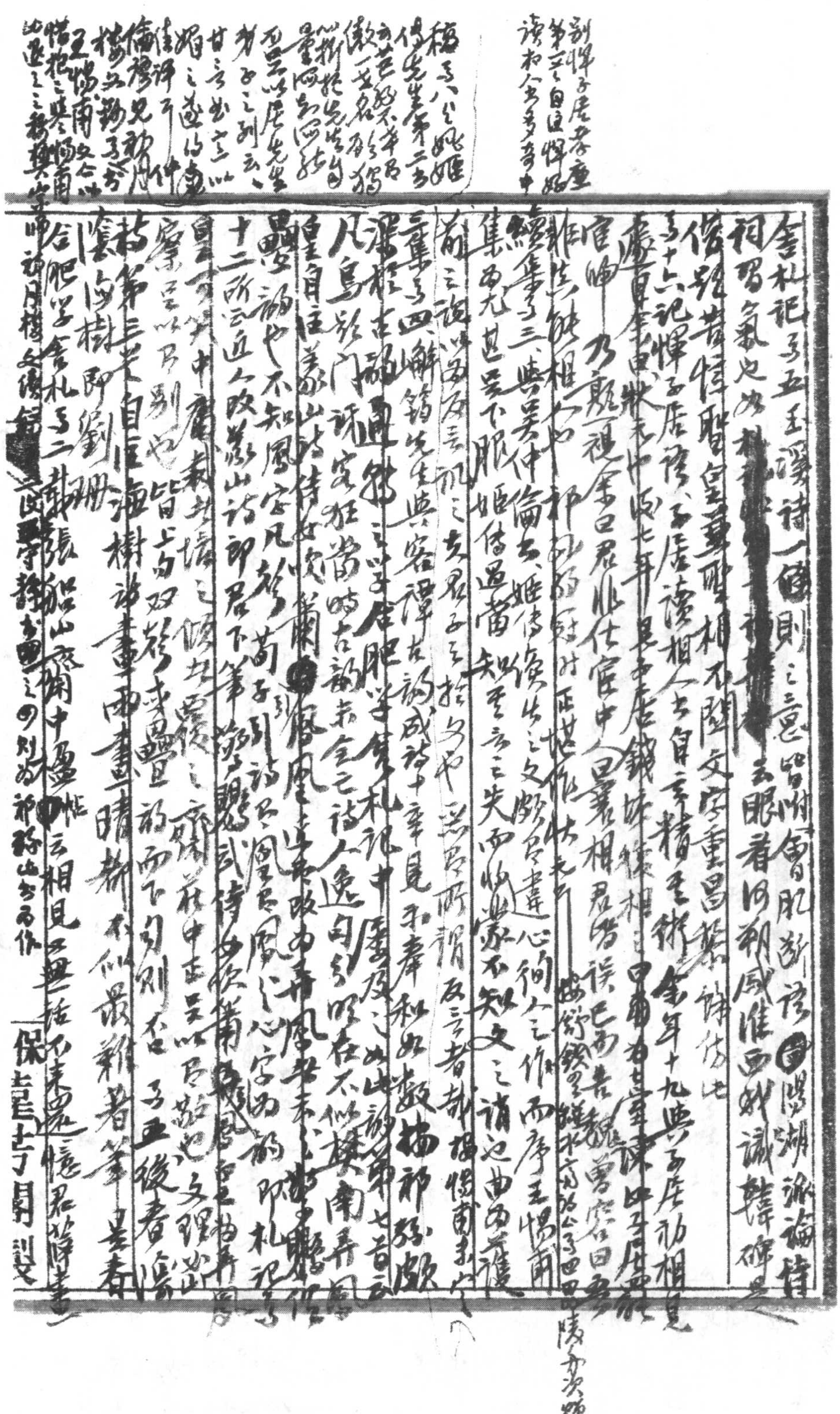
[illegible]

卷二云是安我先當言 五月小[illegible]不得 乾盛時[illegible] 云[illegible] 汀洲[illegible] 宮中云[illegible] 但[illegible] 后云[illegible] 臨平山下路

後山集卷十一作送參寥序

生久





别惲子居存庵
第二卷自述惲姓
讀物人多奇中

稿之八 姚姬
傳先生第二書
云某君名不華名
徵一世名不能為獨
以析於先生自
量兩者兩能
為吾以居先生
者子之劉云、
甘言無實以
媚之遂以意
住評可仲
倫穆見稱風
楊無鶡子奇
王惕甫文今以
惜抱之集[illegible]南
比退之之稱樊宗

拿札記子五王漁洋詩一[illegible]則之二三意皆附會肥彭語[illegible]陽湖論詩

祠習氣也如杜[illegible]去眼着何朝風雅西蛾識韓碑黑

偕醒甚怪聖宣尊相不閱文字重昌黎韓詩傳也

子十六記惲子居語、子居讀相人書自言精其術余年十九與子居初相見

處自余由此后七年見子居錢塘相[illegible]甲申有七[illegible]以子居相

官中乃題祖余曰君非仕宦中人旦喜相君為誤已而吾[illegible]曾宦[illegible]回吾

與劉公[illegible]鍵水心前公子四四陵今吳娘

推其餘相也[illegible]正甚快[illegible]

纏集子三、與吳仲倫書、姬傳先生之文[illegible]書述心徇人之作而序王惕甫

集而尤甚是下服姬傳過當失以至言之失而收拾不知文之請也曲而為護

前云說以兩反言凡之其君子之於文也無所謂反言者[illegible]慎甫[illegible]

三集子四、與[illegible]先生書與[illegible]容禪古論成詩十章見示和事如數插神驗歟

遷權未[illegible]通錄子居肥[illegible]札記中屢及之如此論第七首云

凡鳥[illegible]門評實狂當時古詞未全之詩人逸句多昭在不似模南弄風

皇自注[illegible]山詩存寬蘭[illegible]隱風山未改而弄風摩[illegible]

[illegible]論也不知風字凡[illegible]考荀子引詩只[illegible]風[illegible]心字所為即札記子

十二所云近人改[illegible]山詩即君下筆[illegible]試詩[illegible]

皇二十[illegible]中康義之壞已[illegible]文之[illegible]中正吳以為遊也文理

察之以為別也皆上句雙聲求疊且韻而下句則否子丑後春[illegible]

話第三卷自注海樹詩畫而畫晴新不似最新者筆其春

濤山樹即劉珊

合肥學舍札記子二載張船山[illegible]中題壁帖云相見無一語不來又[illegible]憶君詩肄書

師神月樓文傳銘[illegible]之[illegible]亭詩[illegible]之の則為神移山之所作

保吉[illegible]

鉄了翁經紗 擬創了一前 畢云：腹山上 云之比閒院修 二百七十 竟至所思 交尔寨農 不離晨夕哉 互若言但悔 然初訪

水玉堂影賞之扯陳后山卷三（三三五）無言語暫即相來往天（后山詩卷三 十三）

社注前出此詩 相見又無事 不來還憶君 船山詩卅七 同人見訪

Edmund Gosse & Thomas J. Wise, ed., Letters of A. C. Swinburne (N. Y. John Lane Co.) Vol. I, p. 8: "The British Museum copy (entered in the wildest way in that slough of a Catalogue)". Gordon N. Ray, The Letters & Private Papers of W. M. Thackeray, II, p. 651: "The accomodation [of the Bibliothèque Nationale] is so entirely inferior to that which the British Museum gives us: that comparisons are quite out of question"; p. 181: "Whatever may be Mr Emerson's merits, to talk of his poetry seems to me like talking of the scholarship of a child who has not learnt his letters" etc.; p. 213: "Les oeuvres d'Emerson me sont très peu connues, et, je ~~te~~ dois vous l'avouer, assez peu sympathique"; 225: "Has the man never looked into a 'crib' of Pindar? say, Bohn's crib, in which Mr Emerson gets up his Plato?" Evan Charteris, The Life & Letters of Sir Edmund Gosse, p. 152: "Emerson had visited England soon after the publication of Poems & Ballads. In an interview with a journalist he was reported to have said things about the volume which gave deep offence to Swinburne. Swinburne wrote a mild protest, saying he felt sure that Emerson could not have used the words attributed to him. No reply was received. Swinburne was incensed. Some time afterwards.... Gosse learnt that Swinburne had again written to him. He said, 'I hope you said nothing rash.' 'Oh no... I kept my temper, I preserved my equanimity.... I called him a wrinkled & toothless baboon who, first hoisted into notoriety on the shoulders of Carlyle, now spits & splutters on a ~~filth~~ filthier platform of his own finding & fouling.' The letter like its predecessor received no

近代吾人方讀了三輯佛典了解詩的德文字之老箧為唯一的

Meleager以蜂出於牛尸（The bees that the bull's carcase generates）（The Greek Anthology IX. 363, "The Loeb Classical Library", tr. by W. R. Paton, III, p. 197）

詣訪 良卯無 詩別來去 船戗次 [illegible]荊 的夜 [illegible]與友 配和 西蜀 來何 [illegible]恨亡 相見却無詞 世路悲[illegible] 图為了上 线团新 黄張二[illegible] 君只留 出亭常 相見有 衣忙时 不得來 樂於

又不次韵[illegible]

千頭[illegible]皆是
一方化於[illegible]
[illegible]十八胎，其中[illegible]
[illegible]二十三[illegible]
[illegible]引[illegible]

殺牛陳其屍
腐則化蜂
(quoque modo caesis iam saepe iuvencis / insincerus ~~apets~~ apes tulerit cruor) (Virgil, ~~[illegible]~~ tr. by H.R. Fairclough, "The Loeb Classical Library", I, p.216)

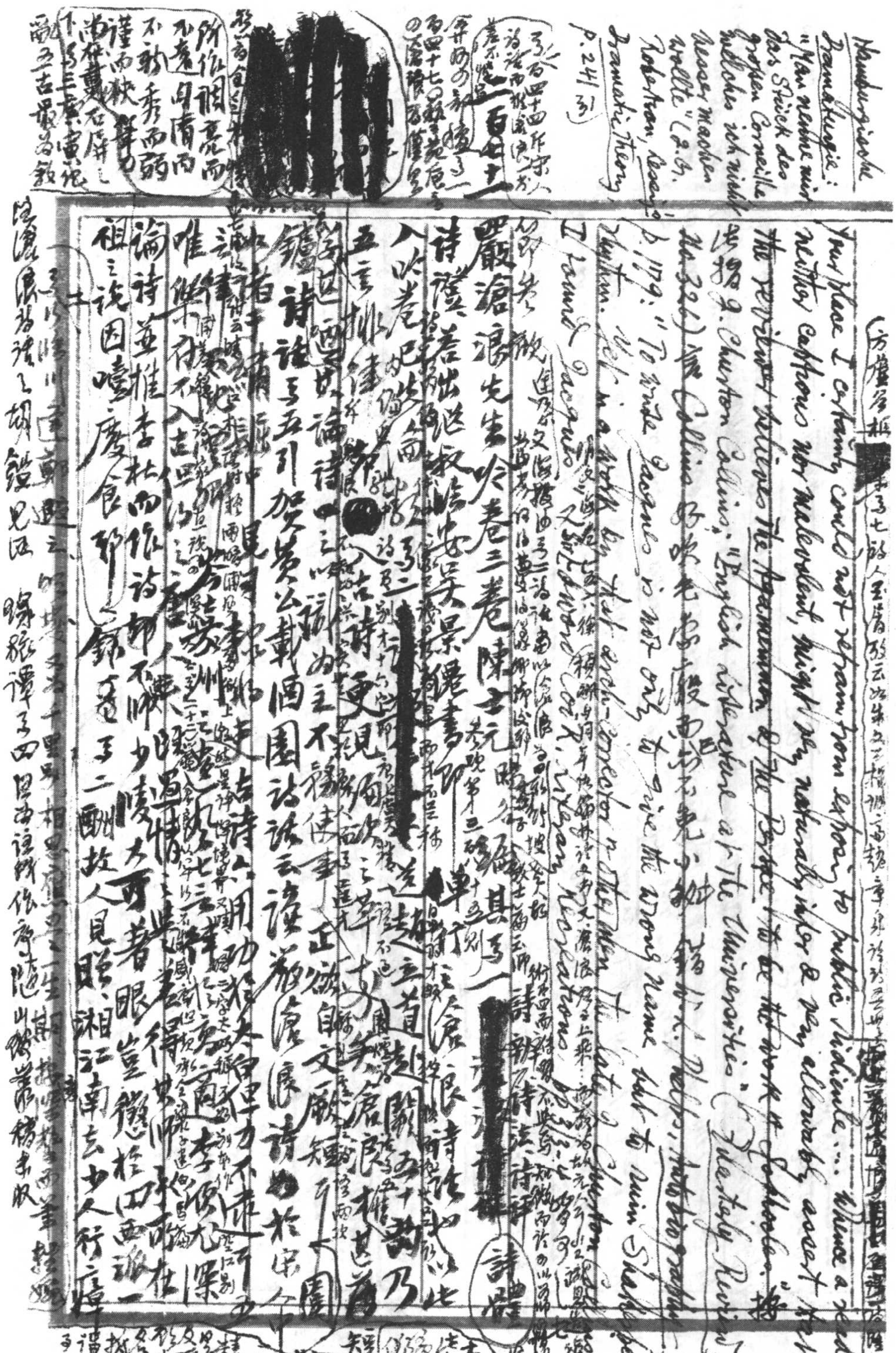
p.224: "I should very much like to see the play of Euripides which contains 500 consecutive lines that could be set against as many of mine" [illegible],

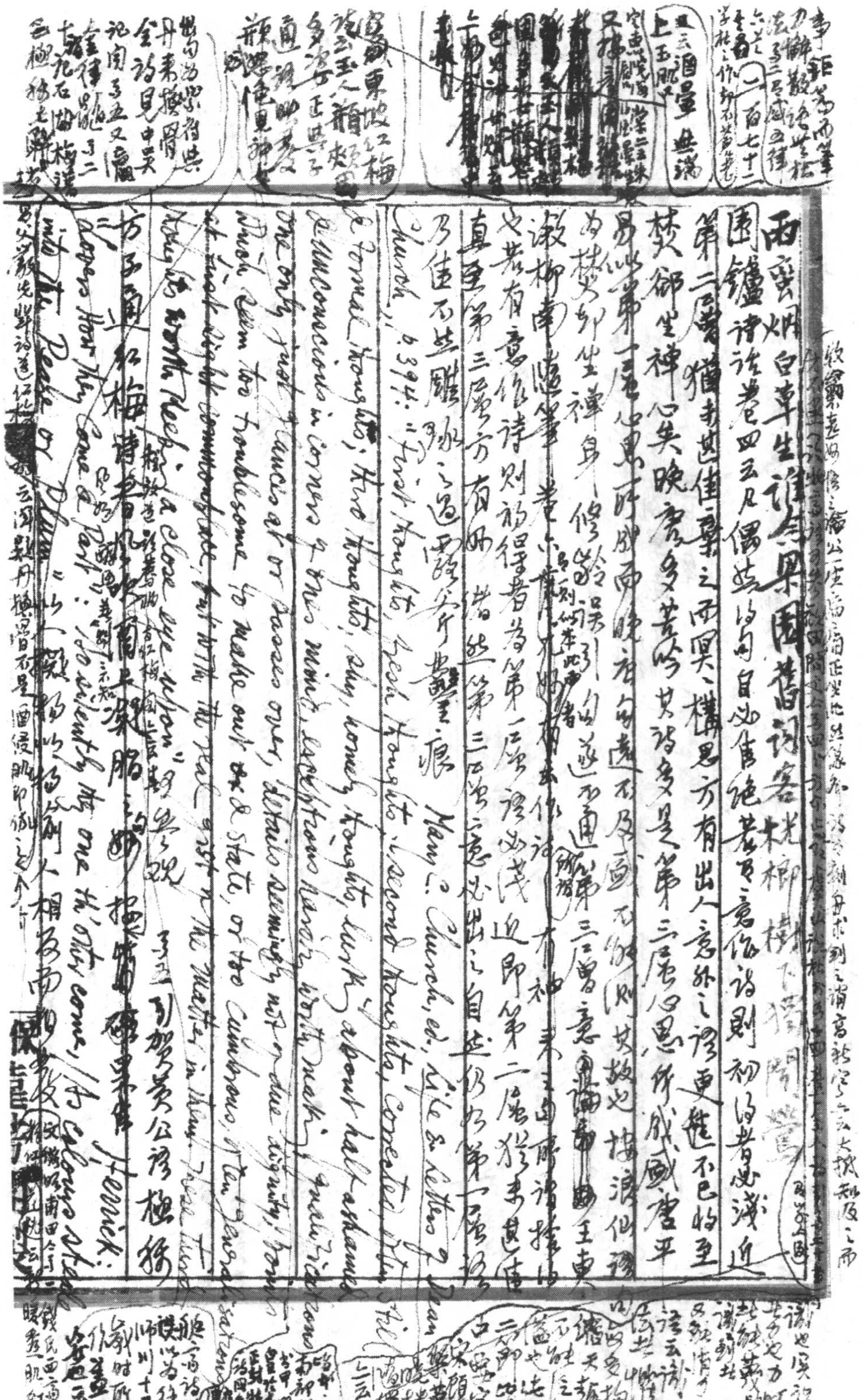
answer." 曰[illegible], p.184: "A Lady Swinburne bore 30 children to one husband" 按 Ploss, Bartels & Bartels, Woman, ed. E.J. Dingwall, II, pp.365-6 記 Dorothea [illegible] Barbara Schmotzerin [illegible] II, 48 [illegible] Middleton: "an artificial maid, a doctored virgin" [illegible] Swinburne, II, p.221 [illegible] Stead: "The Maiden Tribute of Modern Babylon" (The Pall Mall Gazette) [illegible], pp.188-9 [illegible] "personal God" [illegible] p.211: "Particles who decompose into ~~[illegible]~~ criticasters" [illegible] Under the Microscope [illegible] Dryden, Dedication of the Third Miscellany: "Thus the corruption of a poet is the generation of a critic" (Essays of John Dryden, ed. W.P. Ker, II, p.2) 按 Ker [illegible] Pope, Landor, Disraeli 皆仿此說 (Ibid., p.275) [illegible] Aristotle, Hist. anima. V, 551a [illegible] Virgil, Georg. IV, 284-314 [illegible] [redacted] [illegible] Bacon, Of the Colours of Good & Evil [illegible] "Corruptio unius, generatio alterius" (Works, ed. Spedding, Ellis & Heath, XIII, p.288); Ben Jonson, Magnetic Lady, II, iii: "As the corruption of one thing is the generation of another"; Overbury, Characters: "A Prisoner": "The corruption of a bankrupt is commonly the generation of this creature"; Ronsard, Epitaphe de François Rabelais: "Si d'un mort qui pourri repose / Nature engendre quelque chose, / Et si la génération / Se faict de la corruption"; Shackerley Marmion, Holland's ~~Leaguer~~ Leaguer, V, iii, ll.3-4: "The corruption of a cashiered serving man / Is the generation of a thief" (George Saintsbury, Minor Poets of the Caroline Period, II, p.4, note)

Vol. II, pp.174-5: "Now, on pp.322-3 of the P.R. there is an oversight infinitely graver, which in

化生[illegible]
[illegible]

仿[illegible]
[illegible]動植物[illegible]萬物[illegible]
[illegible]列[illegible]尤詳





西崑州白草生謂余曰果園舊詞客[illegible]柳樹下[illegible]

園鑪詩話卷四云凡偶然得句自必售絕甚實意作詩則初得者必淺近

第二層猶未甚佳棄之而冥冥構思方有出人意外之語更進不已始至

焚卻坐禪心失晚唐多苦吟其詩多是第三層心思所成盛唐

得此第一層心思即脫而出在前遂不及晚[illegible]按此語[illegible]第三層意[illegible]

為焚卻坐禪身[illegible]

徽柳南隨筆卷[illegible]

也若有意作詩則初得者為第一層意[illegible]第二層[illegible]猶未甚佳

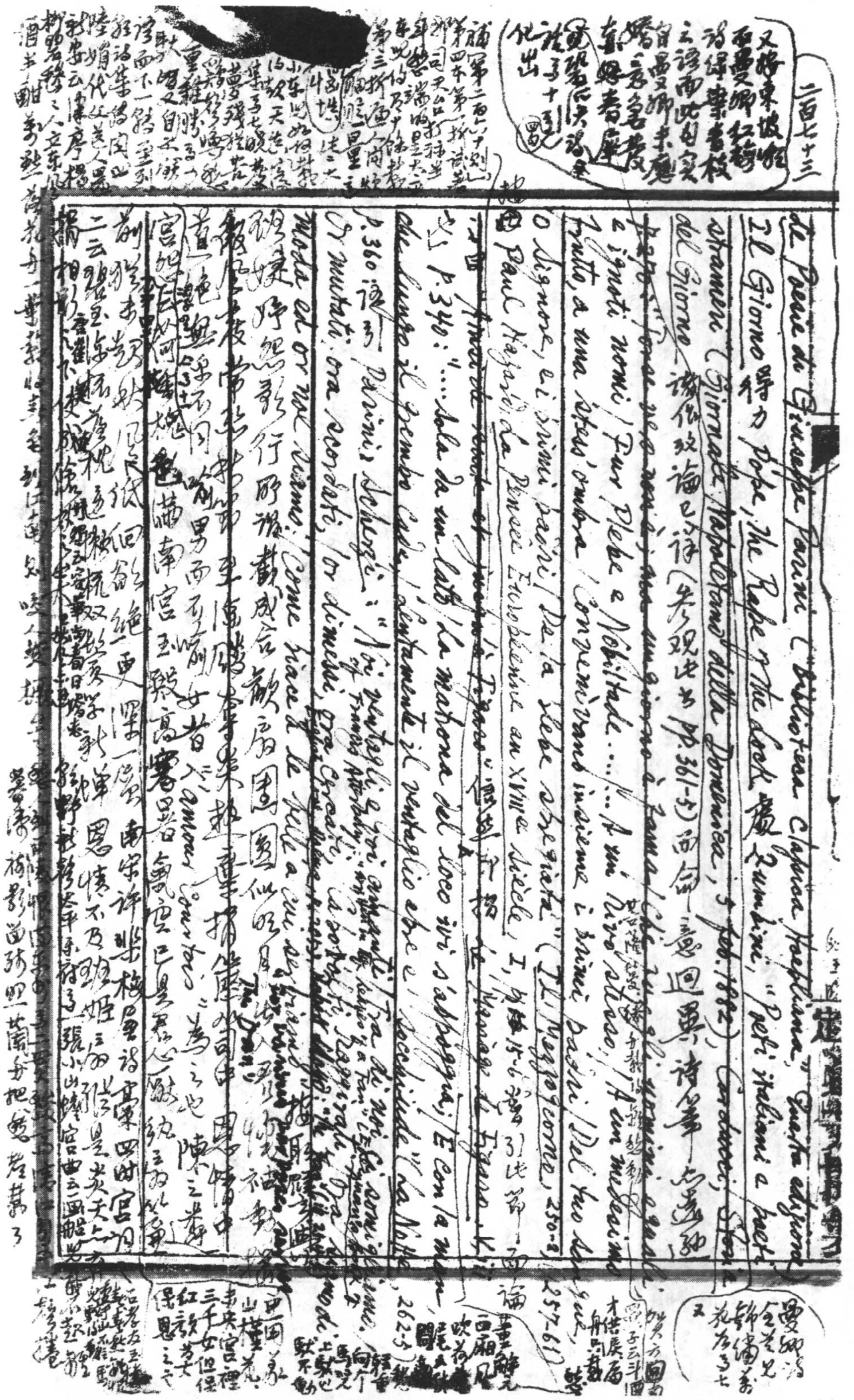
真至第三層方有所詣然第三層之意必出之自然仍如第一層

乃佳否不然雕琢之迹[illegible]痕

Mary Church, ed., Life & Letters of Dean Church, p. 394: "First thoughts, second thoughts, corrected thoughts, third thoughts; dry, lonely thoughts, dusky thoughts about half-ashamed & unconscious in corners of the mind, exceptions never written [illegible] the only just [illegible] passes over, obtains seeming not of due dignity, [illegible] much seem too troublesome to make out & state, or too cumbrous, [illegible]"

方子通紅梅詩[illegible]

Herrick: "[illegible] Roses [illegible] the Peake or Plume [illegible]"



二百七十三

Le Poesie di Giuseppe Parini (Biblioteca Classica Hoepliana).

Il Giorno 得力 Pope, The Rape of the Lock 處 Zumbini, "Poeti italiani a poeti stranieri (Giornale Napoletano della Domenica, 5 feb. 1882), Carducci,

del Giorno 讒徐攻論已詳（參觀此書 pp. 361-5）而命意迴異，詩筆亦遠勝

二百七十四、

槐聚日札　容安館中寓公

方鳳存雅堂遺稿五卷續金華叢書本 [illegible]

[redacted]

詩筆勁老

[redacted]

[illegible]三洞[illegible]篇（卷三）至雅近東坡 卷三 [illegible]山寺訪師[illegible]

上人韻、旭日耀禪林曈曨晃虛室觀心得無為頗覺詩思逸[illegible]

白新疾書[illegible]徒為失於此謹之一笑 [illegible]不律

手石紫巖詩選三卷 [illegible]為吳師道 師道 [illegible] 此集即師道所定

五七言 [redacted] 近 [redacted] 府 [redacted] 卷三 讀史七首

[illegible] 右帝降西王[illegible] 卷三 [illegible] [redacted] 明[illegible]

首[illegible]先生首道在人心不可禁 云、馬上琵琶徒自恨不是[illegible]

別白奴 云、九村學究好色矣 卷三 母子別 人言生母[illegible] 其父為[illegible]

[illegible]奴恩棄我棄汝仍如舊 參觀 Ploss, Bartels & Bartels, Weiber

cf. Dingwall [illegible] p.233 引諺 [illegible]

[illegible] father [illegible] When God [illegible] takes the mother [illegible] takes the father [illegible] 卷二 己卯[illegible]

食二冬[illegible]客路[illegible]村落無烟[illegible]不識[illegible]

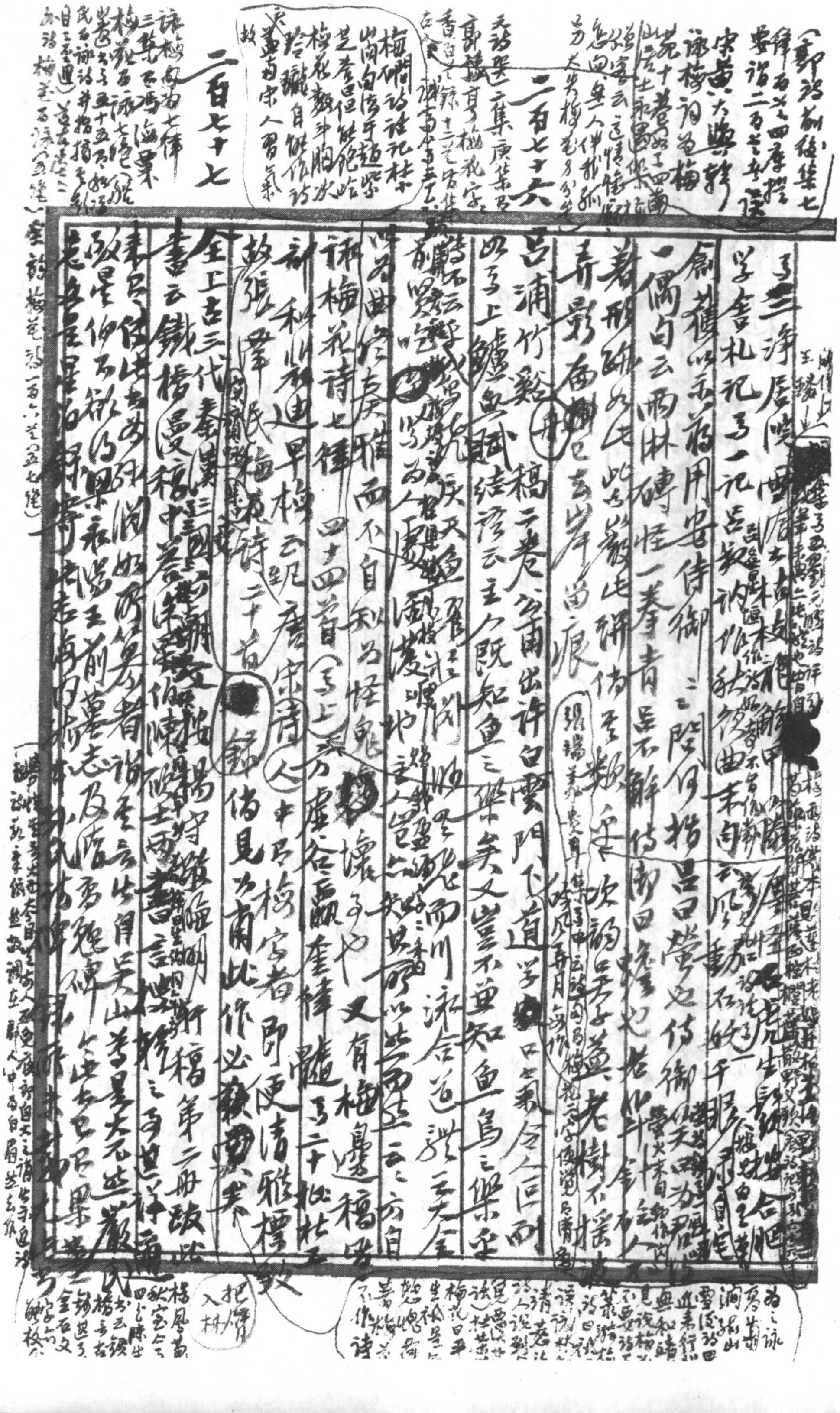
草[illegible]吐花[illegible]麥飯一盂酒一滴二[illegible]兒女春[illegible]我[illegible]

回[illegible]有[illegible]可[illegible]地[illegible]里[illegible]

二百七十五 [illegible]見說部64

[illegible]

主精[illegible]



二百七十六

呂浦竹谿稿二卷

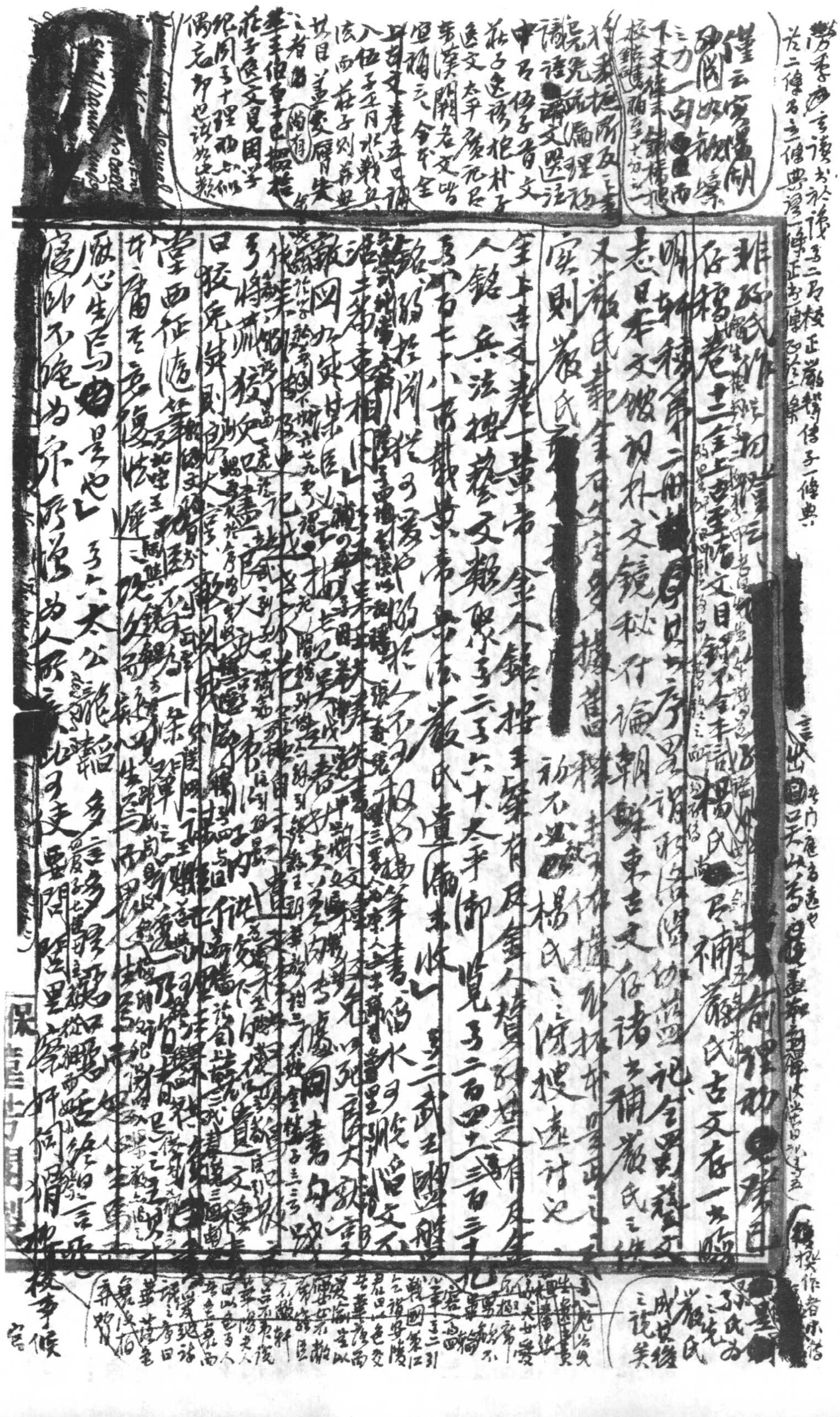
以之上鱸魚賦結語云主人既知魚之樂矣又豈不并知魚鳥之樂乎

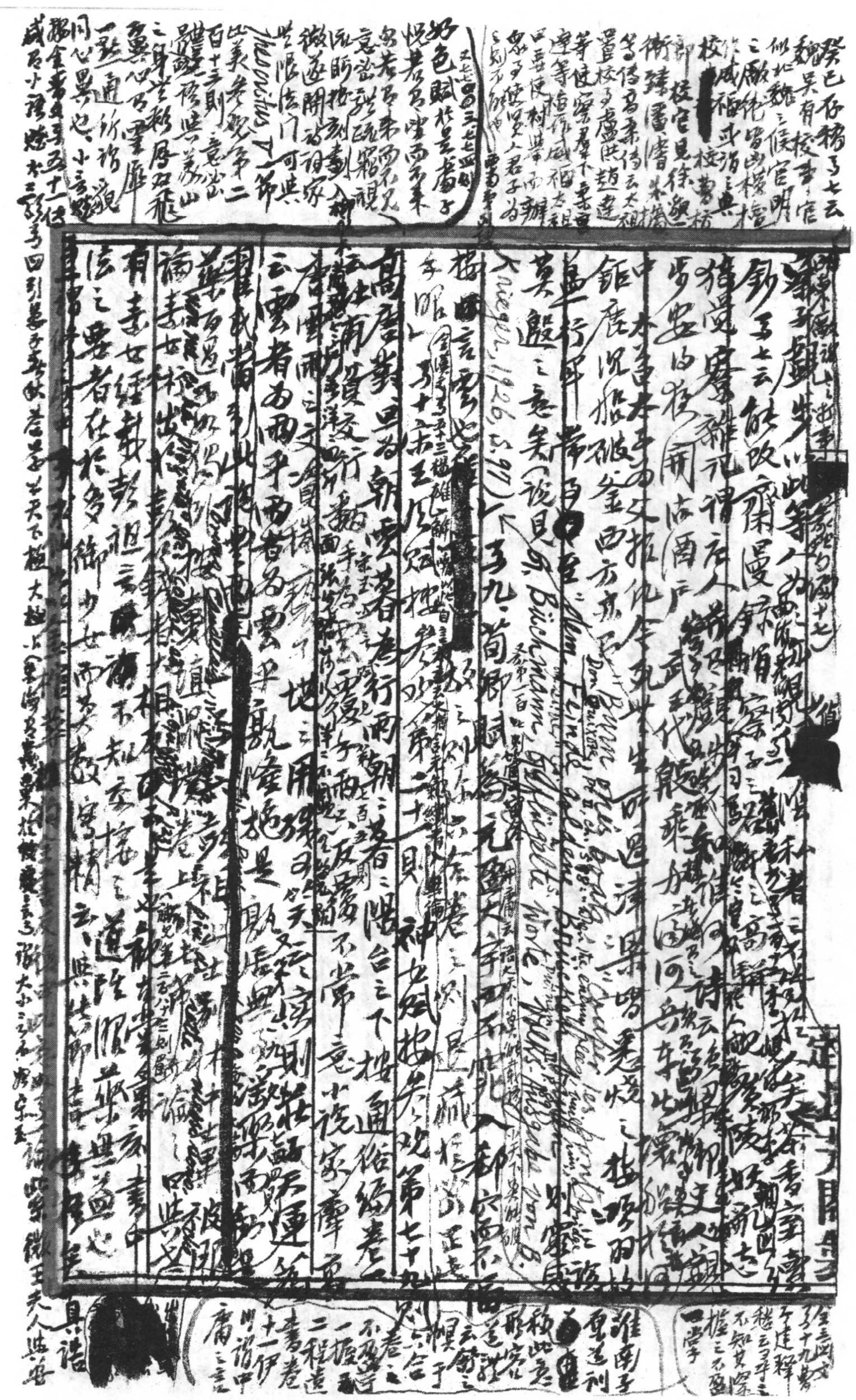
詠梅花詩七律四十四首

新[illegible]早梅[illegible]云凡唐宋詩人[illegible]中只有梅字者即便清雅標致

二百七十七

全上古三代秦漢三國六朝文





二百七十八

[illegible]

CXXVI, CXXVII, CXXVIII, CXXXI, CXXXII, CXXXIII, CXXXIV, CXXXV, CXXXVI, CXXXVII, CXXXIX

A. H. Bullen, ed., *Poems Chiefly Lyrical from Romances & Prose-Tracts of the Elizabethan Age*. VI: "The old Greek novelists did not garnish their stories with verse; Apuleius stuck to prose." Bullen has forgotten that Petronius' *Satyricon* is plentifully "garnished" with verse (*vide* V, XVIII, XXIII, XXXIV, LV, LXXIX, LXXX, LXXXII, LXXXIII, LXXXIX, XCIII, CIX, CXIX-CXXIV, in "The Loeb Classical Library", pp. 6-8, 26, 32, 52, 98, 156, 160, 164, 166, 174-8, 186, 226, 252-294, 280, 284, 286, 292, 294-6, 298, 302, 304, 306, 310, 314); Eumolpus especially spouted verses with a facility that *sullaminandus erat* (CXXIV: "ingenti volubilitate verborum effudisset" — p. 274).

"The Celestina" … "a pleasant canker, a savoury poison, a sweet bitterness, a delightful distress, a joyous torment" etc.

P. 14: Robert Greene, *Menaphon*: "A bitter sweet, folly worst of all" etc. A favourite conceit of Greene's; cf. p. 21: "The [illegible]": "a sharp, yet sugared smart"; p. 29: *Francesco's Fortunes*: "… so sweet … sour as love"; also p. 46: Thomas Lodge: *Rosalind*. This oxymoron for the ambivalence of love is as early as Sappho LXXXI: γλυκύπικρον (*Lyra Graeca*, ed. J. M. Edmonds, "The Loeb Classical Library", I, p. 238); the theme is much embroidered upon in the Middle Ages, *vide* quotations from Marbode, *De Meretrice* ("Dulce malum, pariter favus atque venenum" etc.) & an anonymous diatribe against woman ("fetens rosa, tristis paradisus, dulce venenum, poena delectabilis, dulcor amarus") in Remy de Gourmont, *Le Latin mystique*, pp. 218, 220.

Ronsard, *Le premier livre des Amours*, XLV (Pléiade, I, p. 29): "Amour me tue, et si je ne veux dire / le plaisant mal que ce m'est de mourir, …"; "le doux tourment pour lequel je soupire".

Anatomy of Melancholy, Part. II, Sect. III, Memb. I, Subs. I: "… whole life is a glucupicron, a bitter sweet passion, honey & gall mixt together" (George Bell, vol. II, p. 147); as in L. Apuleius, *Florid.* IV. 18.

p. 28: Robert Greene, *Francesco's Fortunes*: "He [Cupid] from his quiver drew a bolt / of fire / And aimed so right as that he pierced my eye"; cf. p. 31: "His bow of steel, darts of fire / He shot amongst them sweet desire, / Which straight flies in their eyes, / And at the entrance made them start, / For it ran from eye to heart." Also p. 46: Thomas Lodge: *Rosalind*: "Turn I my looks unto the skies, / Love with his arrows wounds my eyes"

Castiglione's passage in *Il Libro del Cortegiano*, Lib. IV, § 52 is almost a gloss on Greene's lines: "Onde piacevolmente tira a sè [la bellezza] gli occhi umani, e per quelli penetrando s'imprime nell'anima" (Ed. Ulrico Hoepli, p. 412; cf § 62: "E che così come udir non si pò col palato, nè odorar con l'orrecchie, … ma con quel senso del qual essa

In a sonnet "mia dolce pena" (Penguin …) … Petrarch in Canzone 129 also speaks of "questo mio viver dolce amaro" (cf. R. Lind, *Lyric Poetry of the Italian Renaissance*, p. 190) … infra

"amaro" (Ibid. p. 196) / Sonetti 13: "mia … dolce pena … / D'una dolce … dolce e l' …

第二百九十一則、七百三[illegible]

Petrarch, Il Canzoniere, CCXLII: "... e' [illegible] si rimase seco, / E si nascose dentro a' suoi belli occhi" The underlying conception is of course the [illegible] Platonic theory that amor est passio quaedam innata procedens ex visione (Andreae Capellani regii Francorum de amore libri tres, ed. E. Trojel, p. 3) cf supra 第一百五十七則 for other examples. Also Dante, Par. XXVI. 13 p. 34: Robert Greene: Philomela: "With folded arms & lips meeting / Each soul another sweetly greets; / For the breath the soul fleeteth, / And soul with soul in kissing meeteth." ~~Bruno, Il Candelaio, I. x: "... gli occhii ... ingatti d'amor principalmente son fenestre dell'anima" (Opere, ed. A. Graffo, p. 69); cf De gli eroici furori, II Parte, III Dialogo (pp. 625 ff.)~~ Curiously enough, Sir Stephen Gaselee has overlooked this passage in his delightful article "The Soul in the Kiss" (Criterion, April, 1924, pp. 349 ff.) which, by the way, has been anticipated to a certain extent by Robert Burton, Anatomy of Melancholy, pt. III, Sect. II, Mem. ii, Subs. 3 ("Everyman's Library," vol. III, pp. 110 ff.) Among his other omissions, I may mention: [redacted] Castiglione, Il libro del ~~Cort.~~ Cortegiano, Lib. IV, §64: "~~Bascio si pò più onesto dir congiungimento d'anima che di corpo, perche~~ perche in quella ha tanta forza che la tira a sè, e la separa dal corpo"; Guarini: "Baci pur bocca curiosa e scaltra / O seno o fronte o mano: unqua non fia / Che parte alcuna in bella donna baci, / Che baciatrice sia, / Se non la bocca, ove / L'un' alma e l'altra / Corre e si bacia anch'ella, e con vivaci / Spiriti pellegrini / Da vita al bel tesoro ~~del~~ De' bacianti rubini" (quoted in De Sanctis, ~~Hist. Ital. Lit., tr. by Joan Redfern, II, p. 681~~); Thomas Stanley, "The Kiss": "When on thy lip ~~My soul I breathe, / Which there meets thine" etc (George Saintsbury~~, Minor Poets of the Caroline Period, III, p. 128; cf Stanley, "The Exchange", p. 138); Carlyle, Sartor Resartus, Bk II, ch. v: "Their lips were joined ~~joined~~, their two souls, like two dew-drops, [illegible] is sight" (Everyman's Lib., III, pp. 65–6); "eyes the hooks of love" (p. 83?)

bellezza è vero obietto, che è la virtù visiva" ... p. 425); ~~Bacone "Amor ... per gli occhi entra il mio nume" (The Penguin Bk of It. Verse)~~, p. 200 ... "Che ancora che la bocca sia parte del corpo, nientedimeno per quella si dà èsito alle parole che sono interpreti dell' anima, e a quello intrinseco anèlito che si chiama pur esso ancor anima" (Ed. Ulrico Hoepli, pp. 427–8) cf H. Weber, La Création poétique au 16e siècle en France, I, 178, 237. Da Gli Scrittori d'Italia compiled by Luigi Russo, I, p 550

Merchant of Venice III, ii, 67 f.: "It [fancy] is engender'd in the eyes, / With gazing fed" etc.

Cortegiano

Lawrence Babb, the Elizabethan Malady, p.132: "Some authors believe that spirits engendered in the heart of the beloved emanate from her eyes, enter the eyes of the lover, penetrate to his heart, & spread through his body. These spirits, desiring always to return to the place of their origin, cause an intense yearning in the lover." See Pierre Boaistuau, Theatrum Mundi, tr. Alday, pp. 193-4; Valleriola, Libri Sex, pp. 98-102; Plato, Phaedrus, 251, 255 (on p.143 infra, he refers to Sidney, Arcadia; Lodge, A Margarite of America; Love's Labor Lost, IV, iii, 29; Dante, the New Life, XIX, etc.) [illegible]傳3四集 [illegible]，眼是心媒、心為情 [illegible]

flushed into one." Gaselee also overlooked Sir Philip Sidney, Astrophel & Stella LXXXI. 廿.

Marino, L'Adone, VIII. 124: "giungono i cori in su le labra / estreme, / corrono l'alme ad intrecciarsi insieme" (cf. G. Ferrero, Marino e i marinisti, p. 191); 128: "e mentre tu ribaci ed io ribacio, / l'alma mia con la tua copula il vacio" (p. 192)

~~p.57: Nicholas Breton: The Will of Wit~~

~~p.41: Thomas Lodge, Rosalind: "Love in my bosom like a bee / Doth suck his~~ sweet; / Now with his wings he plays with me, / Now with his feet" etc. Very prettily & chastely. But cf. on the other hand, 馮猶龍山歌卷五：「唱山歌」：「千阿哥，萬阿哥，那了再來我[illegible]街前屋下唱山歌！唱得小阿奴奴半葉牡丹花心裏悠悠裏抽抽介動，好似[illegible]花針撥動[illegible]窠！」 & Journal des Goncourt, 1886, 26 août: "La phrase arabe pour désigner une femme qui jouit: 'Elle a un ver dans le derrière!' renferme un mépris dont on ne peut donner l'idée."

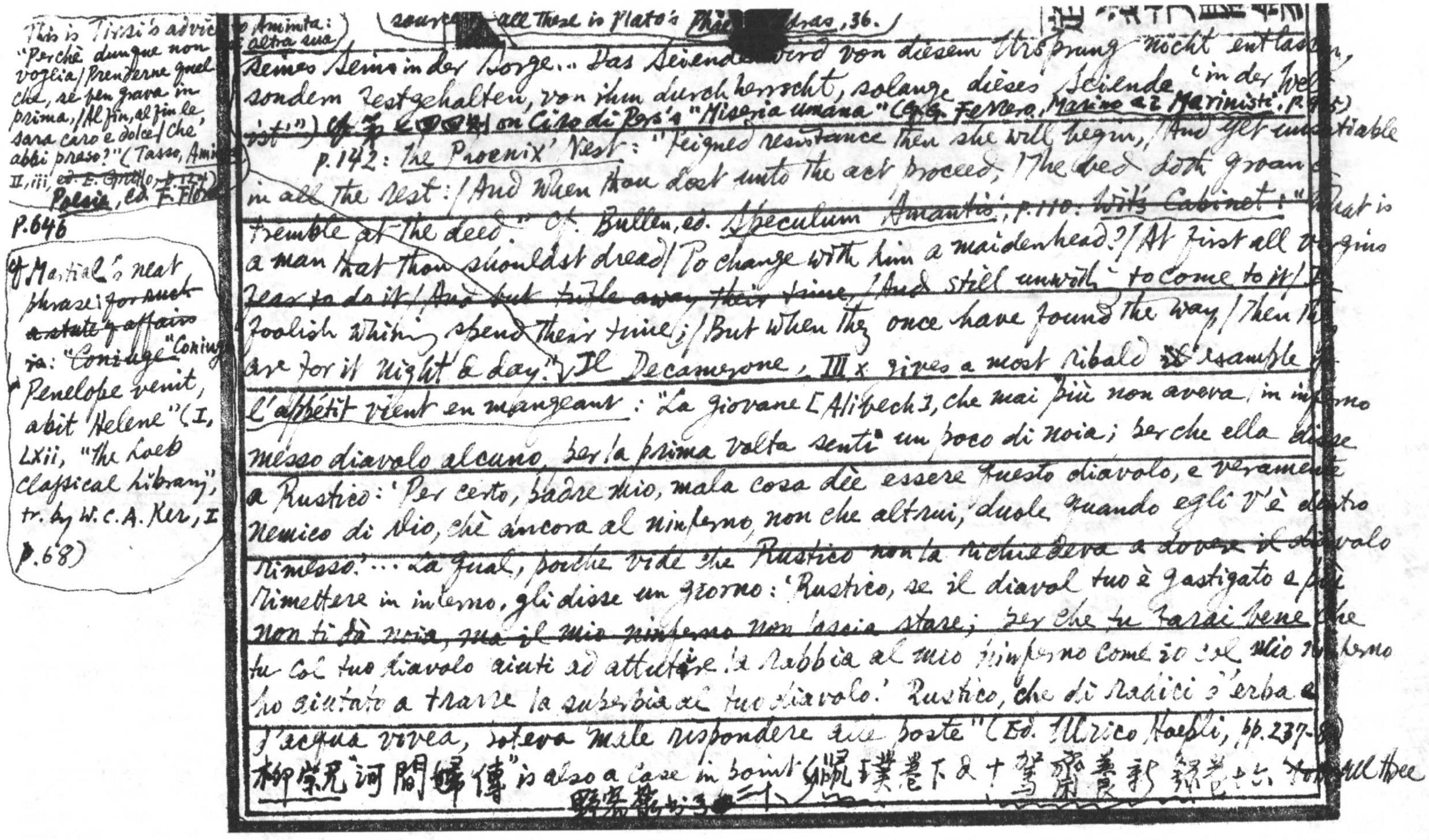
p.57: Nicholas Breton, The Will of Wit: "Come, all the world, submit yourselves to Care, / And him acknowledge for your chiefest King; / ... O courteous King, O ~~high & mighty Care" etc. A very disappointing poem: the opening lines raise~~ false hopes for something philosophical ~~[illegible]~~ & one comes to earth with a jolt when one finds that by "Care" Breton means precaution — "counsel" & "foresight." How childish this "King Care" besides Frau Sorge! Of course one does not expect Breton to take an existential view of "Care" — "Das In-der-Welt-sein wesenhaft Sorge ~~ist" etc (Martin Heidegger, Sein und Zeit, 1te Hälfte, 3te Aufl. S.195), but how~~ ~~superficial~~ shallow is his outlook compared with that of the Cura-Fabel (quoted in Sein und Zeit, S.197-8): ~~"Tu Jovis quia spiritum dedisti, in morte spiritum, / Tuque Tellus,~~ quia dedisti corpus, corpus recipito, / Cura enim prima finxit, teneat quamdiu vixerit" (S.198. Heidegger's comment on the last line is: "Dieses Seiende hat den 'Ursprung'

Gaius Julius Hyginus, Fabularum Liber, 220 (summarized in Anatomy of Melancholy, pt. I, sect. II, mem. III, subs. X, Bell, vol. I, p. 314).

made familiar by Goethe's Faust & Sudermann's novel (cf. Jethro Bithell, ed. Germany, p.20)!

naively cheerful

To these we may add Philostratus, Love Letters, 10, 11, 12, 56 ("Loeb Class. Lib.", pp. 435, 437, 439, 519) on eyes as the gateway or seat [illegible]. Héliodore, Les Ethiopi[illegible]ques, III, vii (Romans Grecs, "[illegible]" p. [illegible]) the



This is Tirsi's advice to Aminta:
"Perchè dunque non vogli'a / Prenderne quel che, se pur grava in prima, / Al fin, al fin le sarà caro e dolce / Che abbi preso?" (Tasso, Aminta, II, iii, ~~ed. E. Grillo, p.124~~ Poesie, ed. F. Flora, p.646

Cf. Martial's neat phrase ~~for such a state of affairs~~ is: "~~Coniuge~~ Coniuge / Penelope venit, abit Helene" (I, LXII, "The Loeb Classical Library", tr. by W. C. A. Ker, I p.68)

(altra sua

(source of all these is Plato's Phae[illegible]drus, 36.)

seines Seins in der Sorge... Das Seiende wird von diesem Ursprung nicht entlassen,
sondern festgehalten, von ihm durchherrscht, solange dieses Seiende 'in der Welt
ist'.") Cf 李[illegible] on Ciro di Pers's "Miseria umana" (cf. G. Ferrero, Marino e i Marinisti, p.[illegible])
p.142: The Phoenix' Nest: "Feigned resistance then she will begin, / And yet unsatiable
in all the rest: / And when thou dost unto the act proceed, / The bed doth groan &
tremble at the deed." Cf. Bullen, ed. Speculum Amantis, p.110: Wit's Cabinet: "What is
a man that thou shouldst dread / To change with him a maidenhead? / At first all virgins
fear to do it / And but trifle away their time, / And still unwilling to come to it / Do
foolish whining spend their time; / But when they once have found the way / Then they
are for it night & day." Il Decamerone, III x gives a most ribald example of
l'appétit vient en mangeant: "La giovane [Alibech], che mai più non avea in inferno
messo diavolo alcuno, per la prima volta sentì un poco di noia; per che ella disse
a Rustico: 'Per certo, padre mio, mala cosa dee essere questo diavolo, e veramente
nemico di Dio, chè ancora al ninferno, non che altrui, duole quando egli v'è dentro
rimesso.'... La qual, poiche vide che Rustico non la richiedeva a dovere il diavolo
rimettere in inferno, gli disse un giorno: 'Rustico, se il diavol tuo è gastigato e più
non ti dà noia, ma il mio ninferno non lascia stare; per che tu farai bene che
tu col tuo diavolo aiuti ad attutare la rabbia al mio ninferno come io col mio ninferno
ho aiutato a trarre la superbia al tuo diavolo.' Rustico, che di radici d'erba e
d'acqua vivea, poteva male rispondere alle poste" (Ed. Ulrico Hoepli, pp.237-8)
柳宗元"河間婦傳" is also a case in point. 觚賸卷下[illegible] 十駕齋養新錄卷十六 for all three
野客叢書卷3 三十

李審言媿生叢錄卷子一言物者誰之姬云云柳子厚河間傳以淫比褻況而作

(于慎江日記卷六 citing 或說："河間婦和[illegible]言"

suggested 漢書"原涉傳" as a possible source of 河間婦傳, ✓cf.六百七十二則

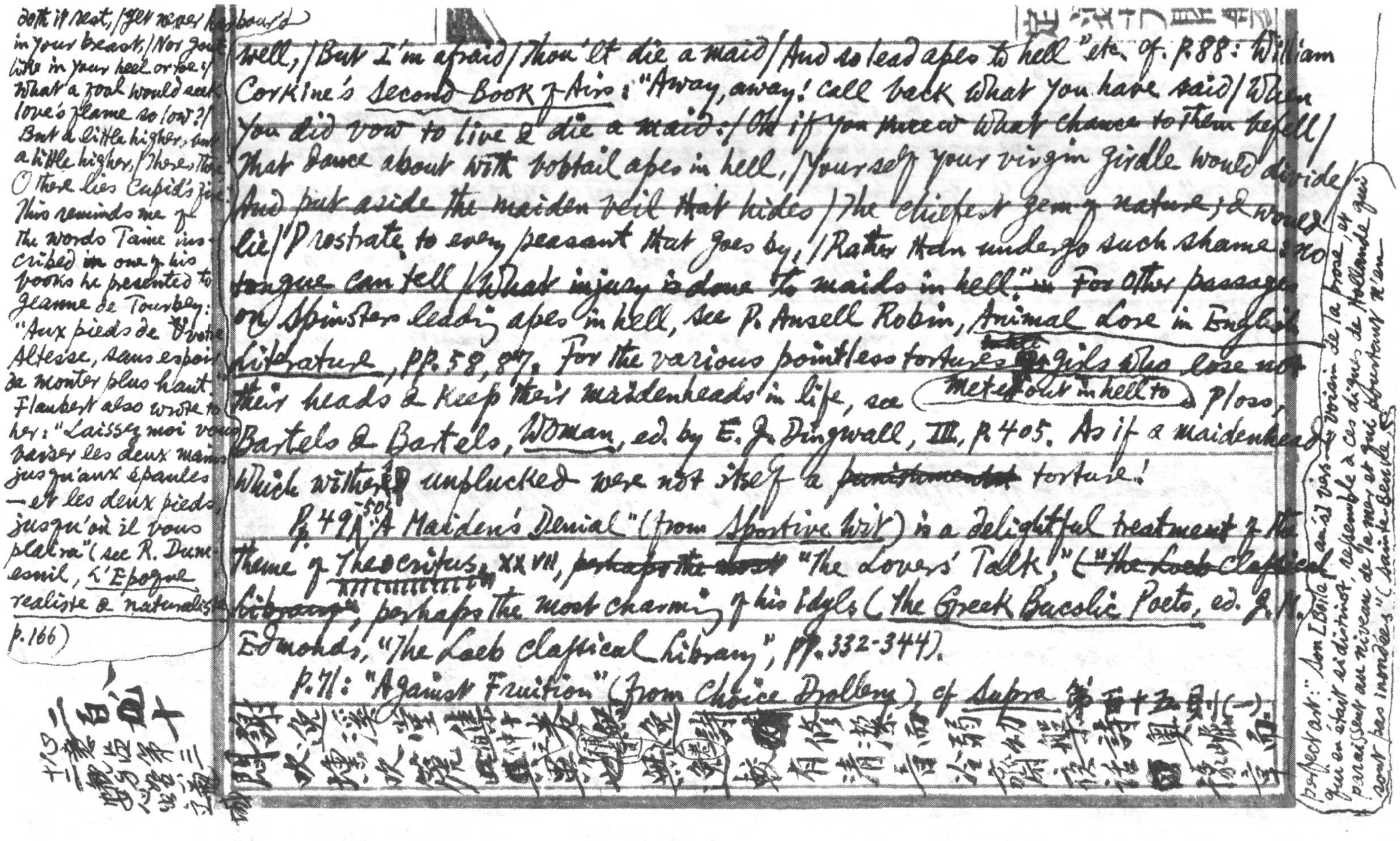
黄生義府卷下 on [illegible]（古樂府[illegible]）

〔四七十九則 [illegible]

A. H. Bullen, ed., *Speculum Amantis*. ↑ P. 15: John Attey's *First Book of Airs*: "My days, my months, my years / I spend about a moment's gain, / A joy that in th' enjoying ends, / A fury quickly slain" etc. Cf. ↓ Petronius's *famous* wonderful poem on this subject: "Foeda est in coitu et brevis voluptas / et taedet Veneris statim peractae. / Non ergo ut pecudes libidinosae / caeci protinus irruamus illuc / (nam languescit amor peritque flamma); / sed sic sic sine feriati / et tecum iaceamus osculantes. / Hic nullus labor est ruborque nullus: / hoc ~~[illegible]~~ iuvit, iuvat et diu iuvabit; / hoc non deficit incipitque semper" (Petronius, "The Loeb Classical Library", pp. 358-60). One can understand how this cautious titillation irritating is to women, & no wonder Rebecca West on the strength of this poem denounces Petronius as "homosexual & fearful of impotence with women" (*Black Lamb & Grey Falcon*, I, p. 173). But there are women who experience a thrill of pleasure in ~~this~~ such inconclusive [redacted] love-making — witness the French lady who ~~said~~ remarked on "cette volupté que ressentent les bords de la mer, d'être toujours pleins sans jamais déborder" (Havelock Ellis, *Studies in the Psychology of Sex*, V, p. 70). For A. Huxley's view of Petronius's poem as "the most succinct & accurate account of a certain almost supernatural state of bodily & mental beatitude", see *Texts & Pretexts* p. 114. By the way, the French lady's ~~description~~ image of *volupté* reminds one of the following descriptions: p. 49: *The New Academy of Complements*: "Sweet Jane, sweet Jane, I love thee wondrous

p. 20: *The Bristol Drollery*: "But then, alas! soon ended the delights / For too much love had hastened its flight... / Which left the lovers in a state to prove / Long were the pains but short the joys of love"

p. 6: Thomas Campion's *Fourth Book of Airs*: "Beauty, since you so much desire / To know the place of Cupid's fire / About you somewhere



doth it rest, / Yet never harboured in your breast, / Nor gout like in your heel or toe; / What a fool would seek love's flame so low? / But a little higher, but a little higher, / There, there, O there lies Cupid's fire." This reminds me of the words Taine inscribed ~~in~~ one of his books he presented to Jeanne de Tourbey: "Aux pieds de votre Altesse, sans espoir de monter plus haut." Flaubert also wrote to her: "Laissez moi vous baiser les deux mains jusqu'aux épaules — et les deux pieds jusqu'où il vous plaîra" (see R. Dumesnil, *L'Epoque réaliste & naturaliste*, p. 166)

well, / But I'm afraid / thou'lt die a maid / And so lead apes to hell" etc. Cf. p. 88: William Corkine's *Second Book of Airs*: "Away, away! call back what you have said / When you did vow to live & die a maid: / Oh if you knew what chance to them befell / That dance about with bobtail apes in hell, / Yourself your virgin girdle would divide / And put aside the maiden veil that hides / The chiefest gem of nature, & would lie / Prostrate to every peasant that goes by, / Rather than undergo such shame: no tongue can tell / What injury is done to maids in hell." For other passages on spinsters leading apes in hell, see P. Ansell Robin, *Animal Lore in English Literature*, pp. 58, 87. For the various pointless tortures ~~for~~ girls who lose not their heads & keep their maidenheads in life, see (mete out in hell to) Ploss, Bartels & Bartels, *Woman*, ed. by E. J. Dingwall, III, p. 405. As if a maidenhead which withers unplucked were not itself a ~~punishment~~ torture!

P. 49-50: "A Maiden's Denial" (from *Sportive Wit*) is a delightful treatment of the theme of *Theocritus*, XXVII, ~~perhaps the most~~ "The Lovers' Talk," ~~("The Loeb Classical Library")~~, perhaps the most charming of his Idyls (*The Greek Bucolic Poets*, ed. J. M. Edmonds, "The Loeb Classical Library", pp. 332-344).

P. 71: "Against Fruition" (from *Choice Drollery*) cf *Supra* 第百十五則（一）

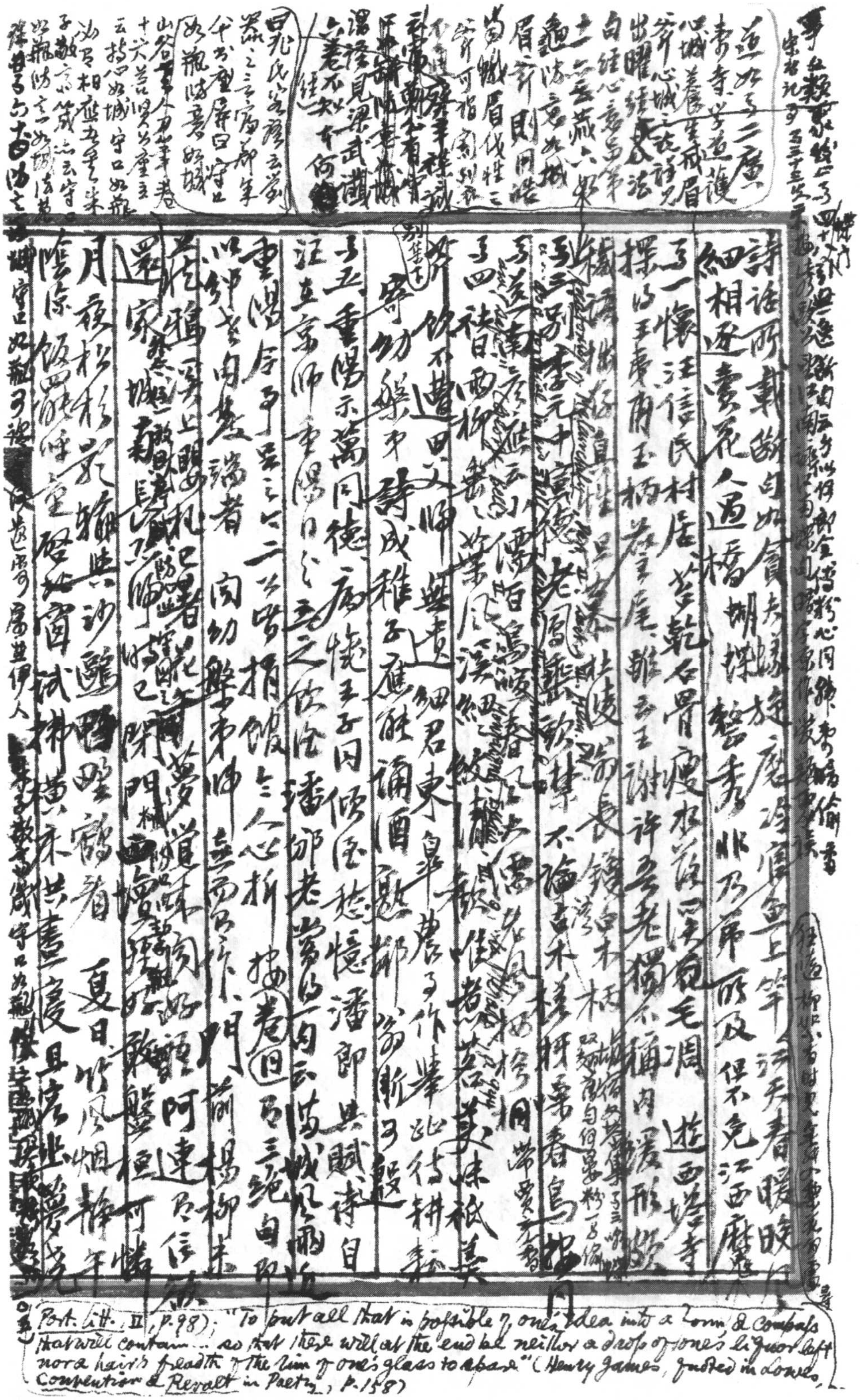
二百九十

十九三 惠洪第三 [illegible]

謝逸溪堂集十卷（伯仲）[illegible] 逸詩修潔而弱幼槃詩奧[illegible]而

問吹壎吹篪 [illegible] 無逸較有清音 冷齋夜話 [illegible] 豫章

perfect art: "Son [Boile]au's] vers, voisin de la prose, qui en était si distinct, ressemble à ces digues de Hollande qui paraissent au niveau de la mer et qui pourtant n'en sont pas inondées" (Sainte-Beuve



詩話所載斷句如貪夫[illegible]旋磨，溪[illegible]上竿[illegible]春暖[illegible]，細相逢畫花人過橋，蝴蝶[illegible]鸚秀，非不[illegible]所及，但不免江西魔[illegible]

[illegible]一懷汪信民村居：茅乾谷胃度水窗[illegible]毛凋。遊西塔寺

擇以王處厚玉柄[illegible]雖云王謝許多毛獨不稱[illegible]

[illegible]杜陵[illegible]長[illegible]

[illegible]別李元中[illegible]老鳳雛[illegible]歌[illegible]不論古木[illegible]常春鳥[illegible]

[illegible]送南[illegible]

[illegible]四 往日西柳[illegible]溪[illegible]佳者[illegible]莫[illegible]

欣不遇田父歸無責 細君東皋[illegible]作畢[illegible]待耕[illegible]

寄劬舉中詩成稚子[illegible]酣誦酒[illegible]鄉[illegible]斬[illegible]

[illegible]五 重陽示萬同德、唐懷王子同[illegible]悠憶潘郎[illegible]具賦詩自[illegible]

汪立方師重陽日[illegible]之[illegible]潘郎老[illegible]云[illegible]雨[illegible]

重陽令子[illegible]六二[illegible]捐[illegible]心折[illegible]卷四[illegible]三絕自[illegible]

以鈔[illegible]端者 問[illegible]無[illegible]門[illegible]楊柳[illegible]

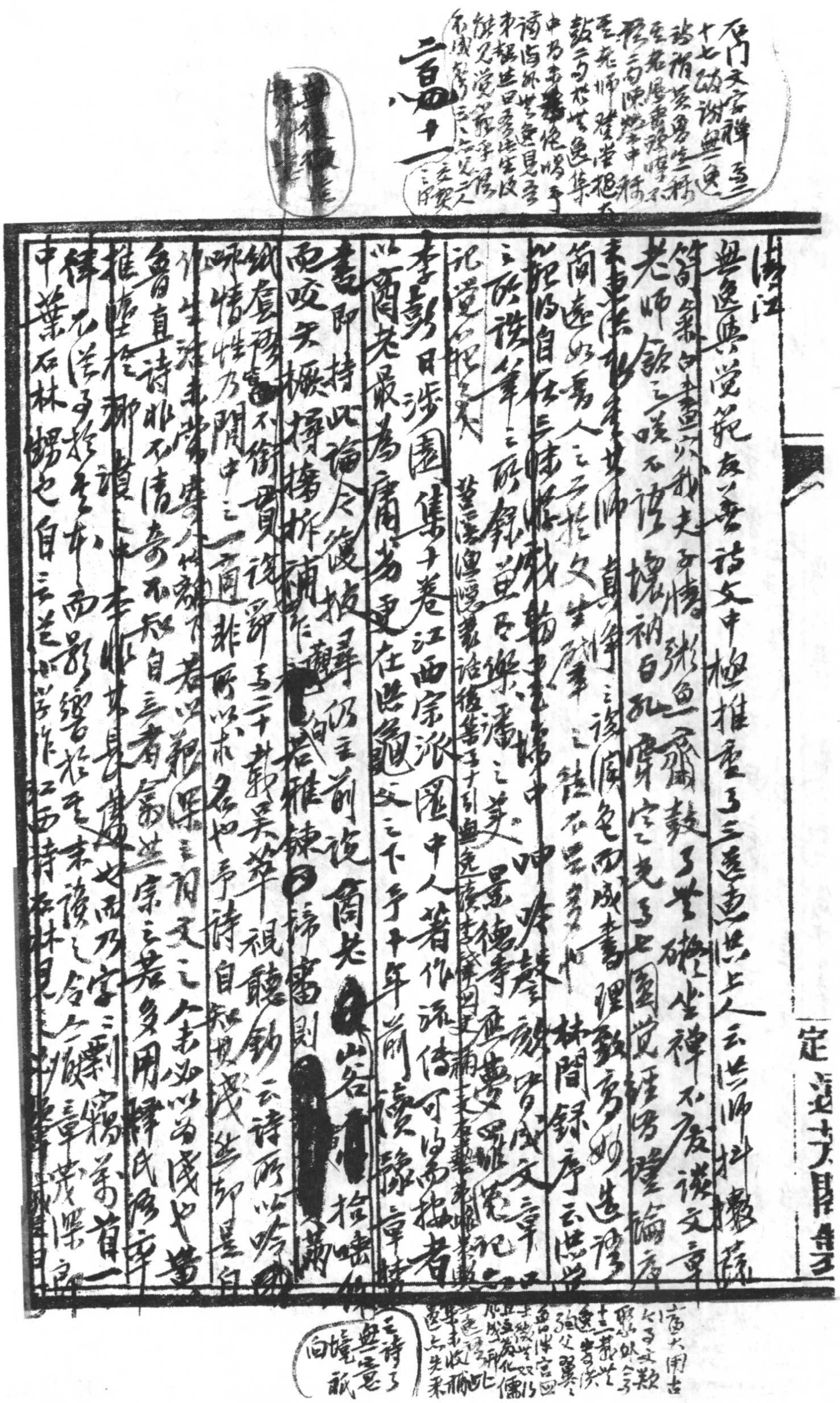
[illegible]

遷家[illegible]門[illegible]阿[illegible]

月夜杉杉[illegible]沙[illegible]醒[illegible]夏日竹風[illegible]

陰涼[illegible]試拂[illegible]共[illegible]且[illegible]

(Port. Litt. II, p. 98); "To put all that is possible of one's idea into a form & compass that will contain ... so that there will at the end be neither a drop of one's liquor left nor a hair's breadth of the rim of one's glass to spare" (Henry James, quoted in Lowes, Convention & Revolt in Poetry, p. 158)



二百四十一

石門文字禪卷三十七跋謝無逸詩 [illegible]

湛江

無逸與覺範交，見其詩文中極推重了之，遂過洪上人云：洪師抖擻蔬

筍氣，白晝以動夫子情；粥魚齋鼓了無礙，坐禪不廢談文章

老師飲之嗟不讀，懷袖白孔齊宗免了些圓覺經理論序

某書法若士師，首淨之後，圓色而成書理，數多妙造 [illegible]

簡遠如高人之於文章 [illegible] 林間錄序云洪覺

範乃自在三昧，於戲筆端中，神妙疑成文章

之所談，筆之所錄，蓋樂之英 [illegible] 景德寺 [illegible] 無盡 [illegible] 記

記，覺心 [illegible]

李彭日涉園集十卷，江西宗派圖中人，著作流傳可得而摭者

以商老最為庸劣，更在 [illegible] 之下，手十年前讀 [illegible] 章

書即持此論，今復披尋，仍主前說。商老 [illegible] 山谷 [illegible] 捨嘘 [illegible]

面咬矢橛，撏撦拆補，作 [illegible] 若稚諫 [illegible] 歸富 [illegible]

紙食蠹，不衡貫說，歸馬二十載，吳荃祺聽鈞云：詩所以吟

詠情性，乃閒中之一適，非所以求名也，争詩自知其淺，然却是自

作生活，未嘗安人作家，若以鄭眾之詞文之，人未必以為淺也。並

魯直詩非不清奇，不知自言者 [illegible] 宗之，君多用釋氏語

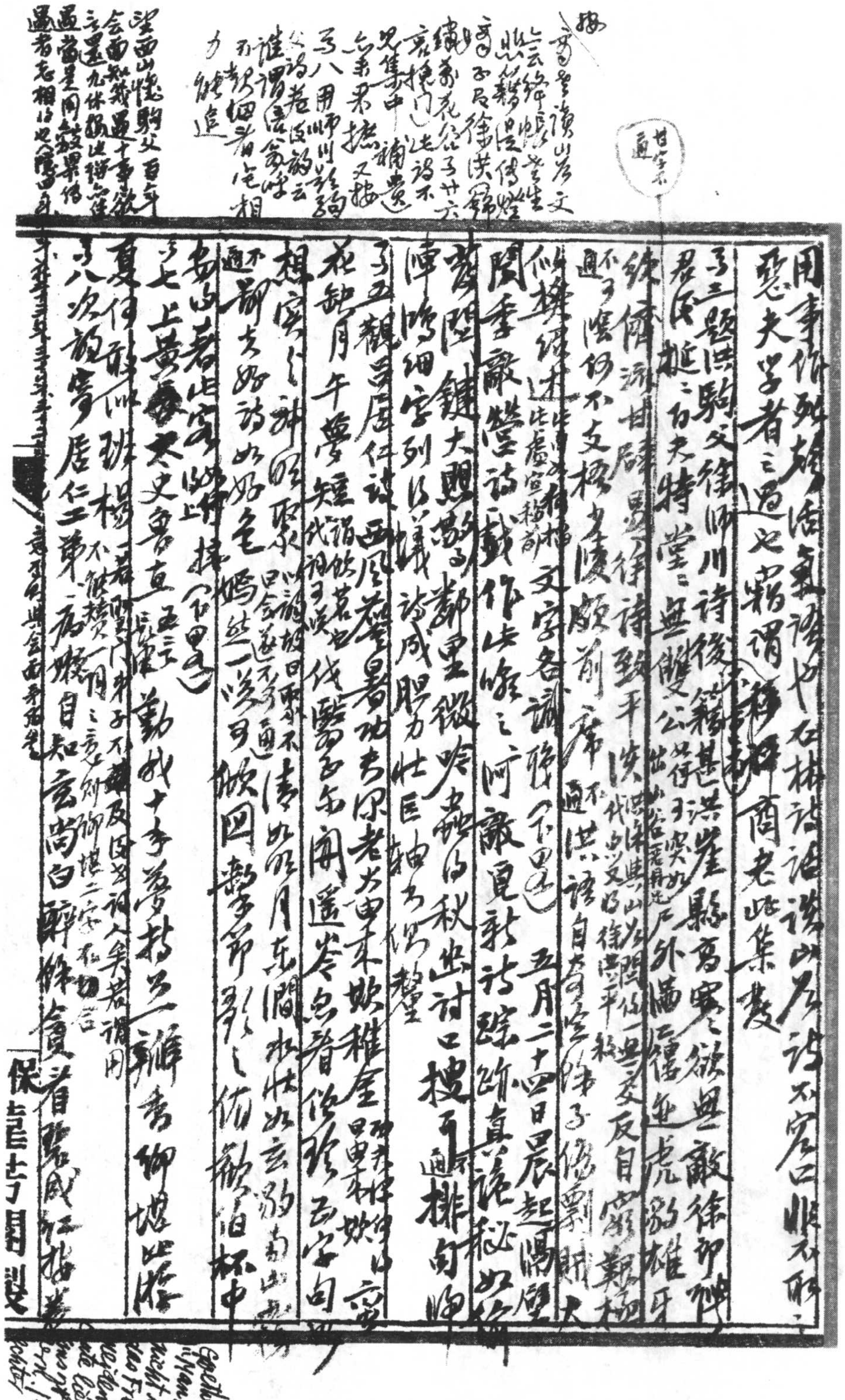
推陸於柳，讀者如本非長其文而乃字之，勦竊萬首一

律不從子於老杜，而影響於 [illegible]，未讀之，合 [illegible] 章業深良

中葉石林錫也，自言詩學於江西詩於林見 [illegible]

之詩了無意，白嬉祇 [illegible]

定遠方 [illegible] 書



周事作頗堪活氣語也石林詩話譏山谷詩不宜口[illegible]不[illegible]

惡夫學者三過也（通）竊謂[illegible]商老此集[illegible]

子三 題洪駒父徐師川詩後（不皆籍甚）洪崖縣多寶〻欲無敵徐師川

君臣摧〻句丈特堂〻無雙公（如仲子實如出山谷老君選）外倫〻僵並虎豹雄牙

錄作流甘居易徐詩致平安（洪休與山谷問作一無代文以徐洪平秋）無交反自窮[illegible]大

（不下通）嘆何不文標多憶驗前席（不通）洪諸自大高[illegible]子[illegible]

似披纖述（此盧宣稿都）似楊文字各識聲（下四五）五月二十四日晨起偶題

閱季敵營詩戴作[illegible]之河敵覓新詩踪跡直詭秘如許

[illegible]鏈大興[illegible]鄰里微吟[illegible]秋出討口樓下（通）排句御

陣鴻細字列以議誰成膽力壯臣抽[illegible]聲

子五 觀易居仁詩西風[illegible]暑[illegible]老大[illegible]嫩稚[illegible]

花缺月午夢短（謂飲茗也　代相子送）[illegible]多[illegible]遙岑色著修篁[illegible]字句

想[illegible]神聚（以誇[illegible]日聚不　日會並不多通）清如[illegible]月東閣水壯如[illegible]

（不通）游去路好[illegible]嫣然一笑可[illegible]回[illegible]節之[illegible]勸酒杯中

安山看此寓以上撐（下四五）

子七 上黃天文書直（五言長律）勤我十年夢想見一辭書御堪此[illegible]

夏何[illegible]以球楊[illegible]（不能續一[illegible]）[illegible]子不及[illegible]

子八 次韻寄居仁第一[illegible]嫩自知言尚白[illegible]看[illegible]風[illegible]

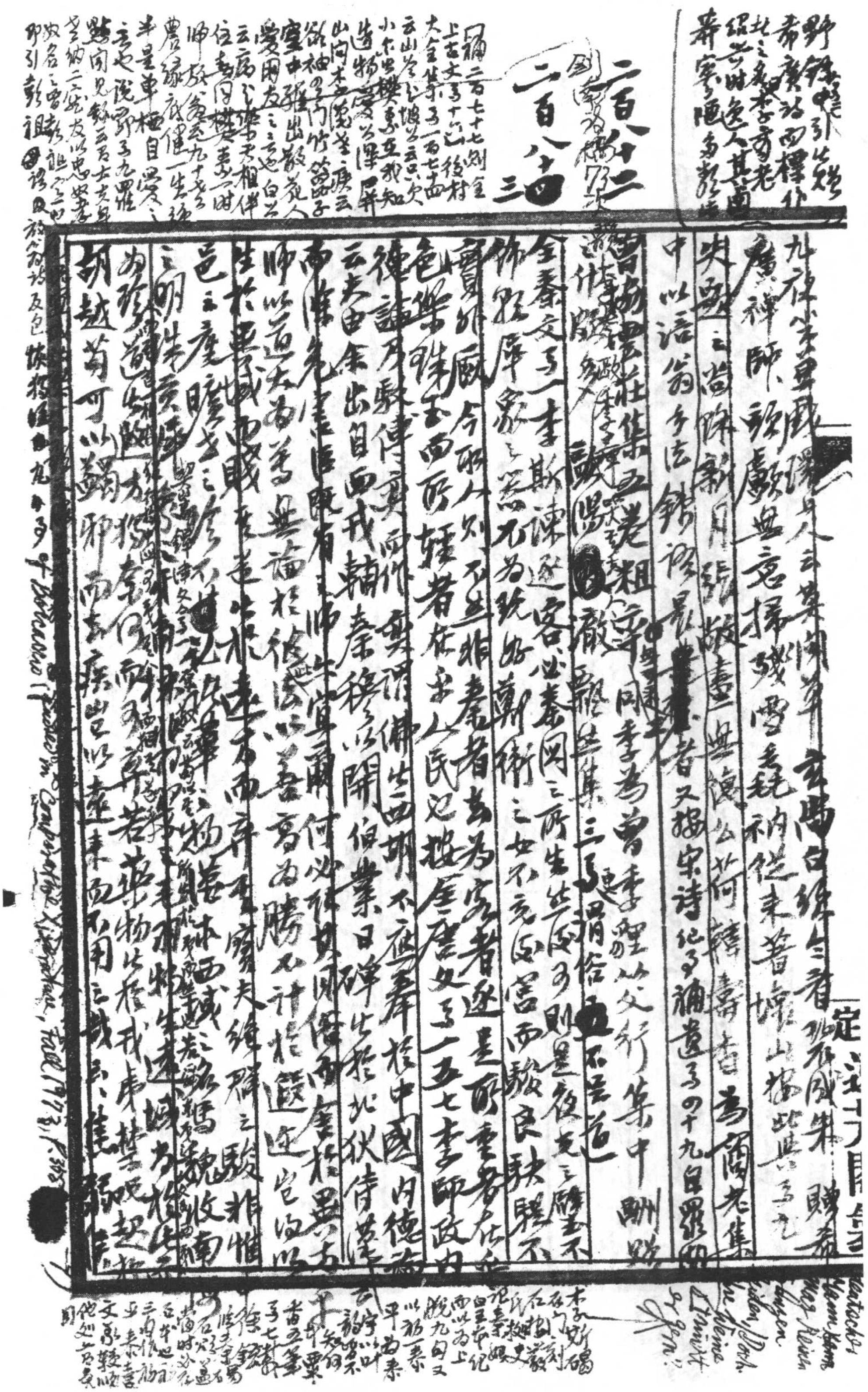
按[illegible]山谷文[illegible]洪駒[illegible]徐洪歸[illegible]子廿六[illegible]詩不[illegible]補遺[illegible]又按[illegible]

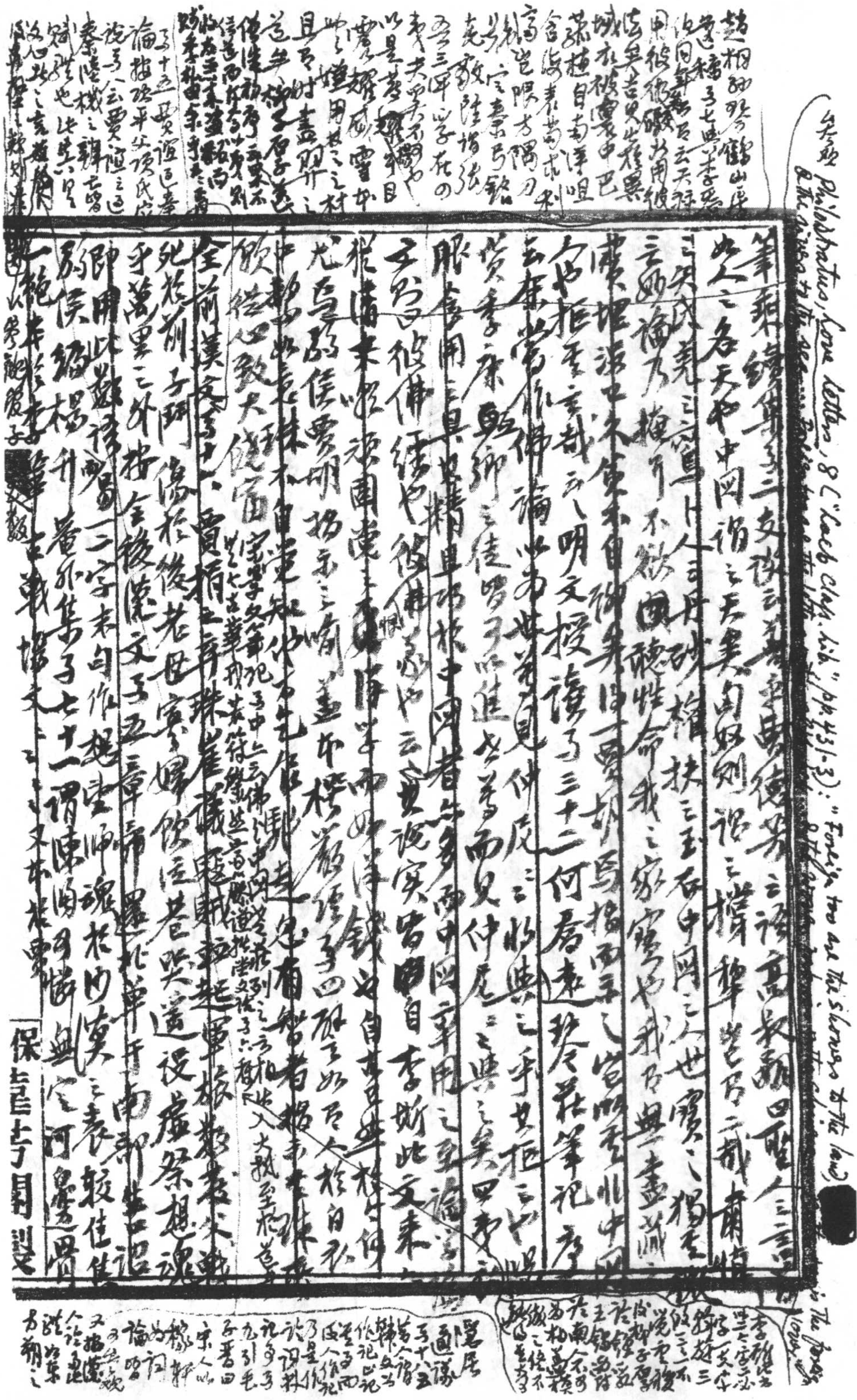
[illegible]八用師川[illegible]韻云[illegible]相[illegible]追

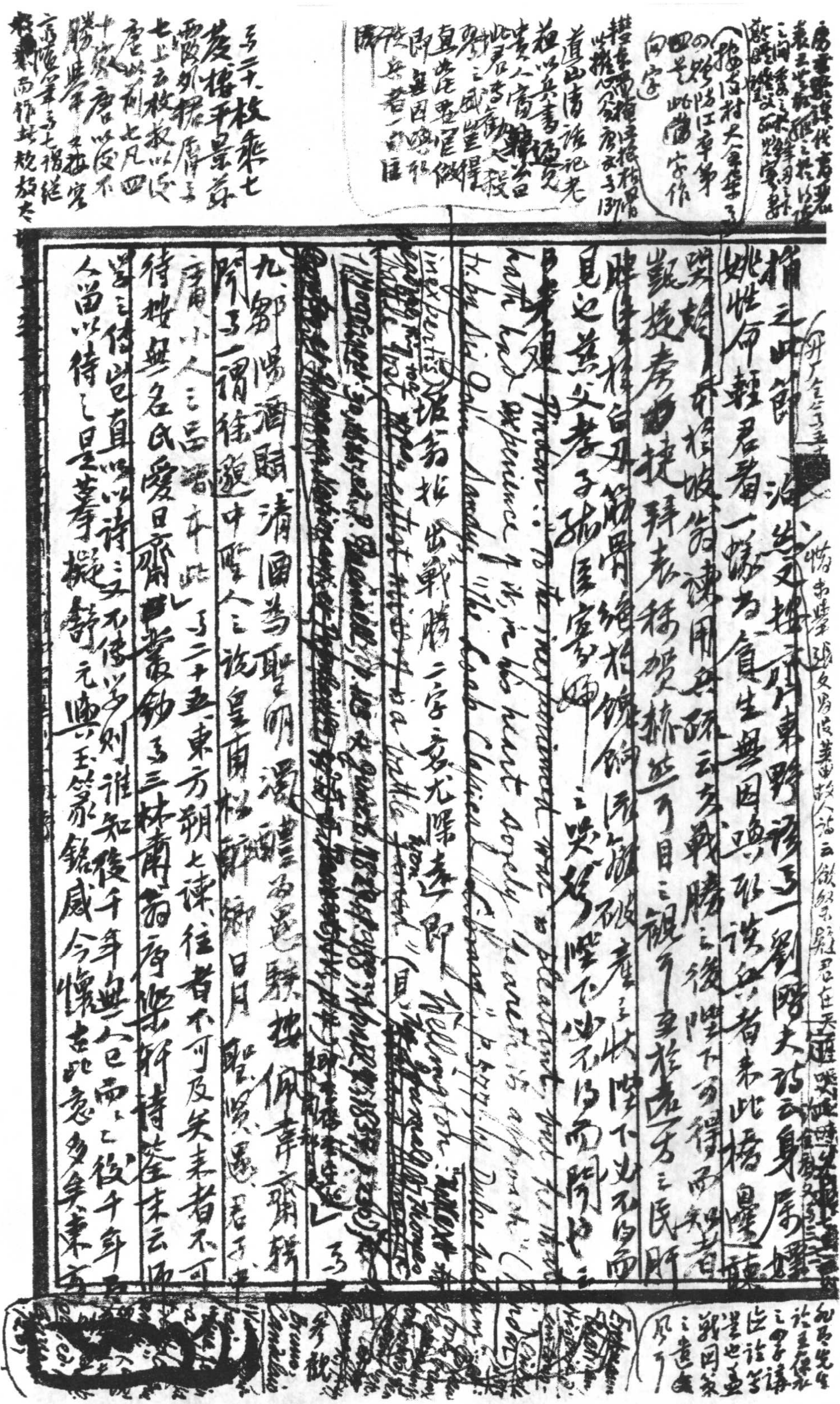
望西山[illegible]駒父百年[illegible]遇十[illegible]九休[illegible]遇當[illegible]遇者[illegible]

保[illegible]

Goethe: [illegible]







稍之此節沿之文[illegible]東野[illegible]劉[illegible]大詩云身[illegible]

姚姓命輕君看一蟻為食生無因鳴與孤諸兵者未此[illegible]

哭[illegible]於持波[illegible]用兵孫云[illegible]戰勝之後陛下可得而知者

嚴捷奏凶捷拜表稱賀赫然可目之觀[illegible]於[illegible]方之民肝

腓[illegible]台丹筋骨絕於鋒鏑流[illegible]被產之收陛下不[illegible]不向而

見之蕪文孝子孤臣寡婦之哭聲陛下必不得而聞也

inexpertis 捉翁於出戰勝二字尤深委遠即（目）

九、鄧陽酒賦清酒為聖明濁醴為愚騃[illegible]佩韋齋輯聞[illegible]

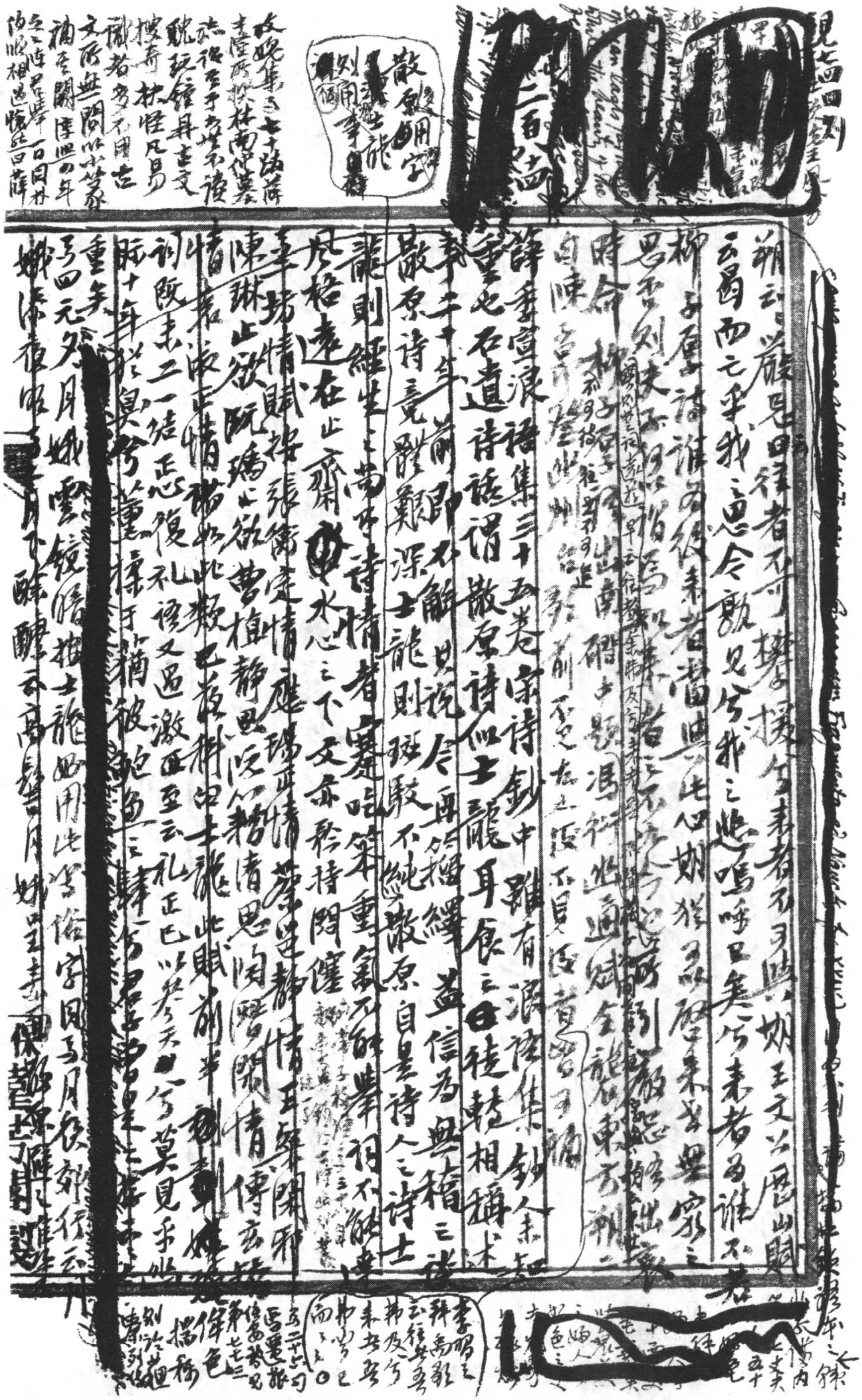
[illegible]謂徐邈中聖人之說皇甫松醉鄉日月聖賢愚君子[illegible]

[illegible]小人之臣[illegible]本此 予二十五、東方朔七諫往者不可及矣來者不可

待[illegible]無名氏愛日齋叢鈔予三林[illegible]序樂府詩[illegible]末云[illegible]

[illegible]之傳也且以以詩之文不傳以予則誰知後千年無人也而亡後千年

人留以待之日是墓擬辭元與玉篆銘感今懷古此意多矣東方



散原用字 [illegible]

[illegible]

云：「爲西乙乎我竟思令歎見兮非之遊，嗚呼已矣兮未者爲誰」[illegible]

柳子厚詩謂 [illegible] 者當由此，但嫦娥 [illegible] 歷來未曾 [illegible] 家之

思而刻夫子 [illegible]

時令 [illegible]

自陳 [illegible]

薛季宣《浪語集》三十五卷，宋詩鈔中雖有浪語集鈔，人未知

重也。不遺詩話謂撒原詩似士龍耳。食之日徒輕相稱，未

義二十年前即不解其說，今再三翻繹，益信爲無稽之談。

撒原詩竟體艱深，士龍則斑駁不純。撒原自是詩人之詩，士

龍則經生之詩，情者寡 [illegible] 重氣不能 [illegible] 詞不能

風格遠在止齋、水心之下，文亦矜持困僅。

[illegible] 情賦：張衡定情，蔡邕靜情，[illegible] 閑邪，

陳琳止欲，阮瑀止欲，曹植靜思，陶潛閑情，傅玄 [illegible]

情者 [illegible] 此賦 [illegible]

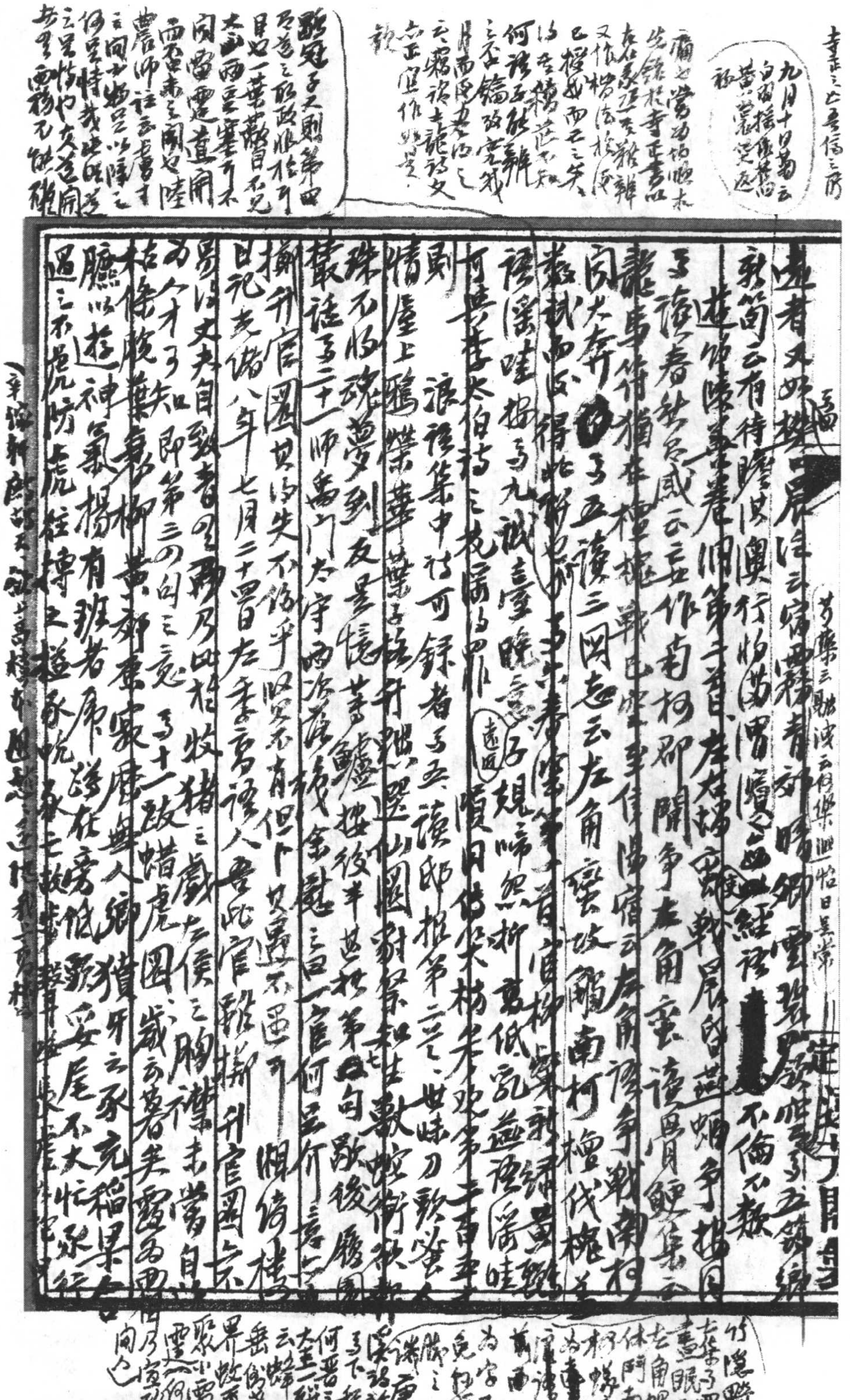
詞既未二一結正 [illegible] 復 [illegible] 又過激 [illegible] 至云 [illegible] 莫見乎 [illegible]

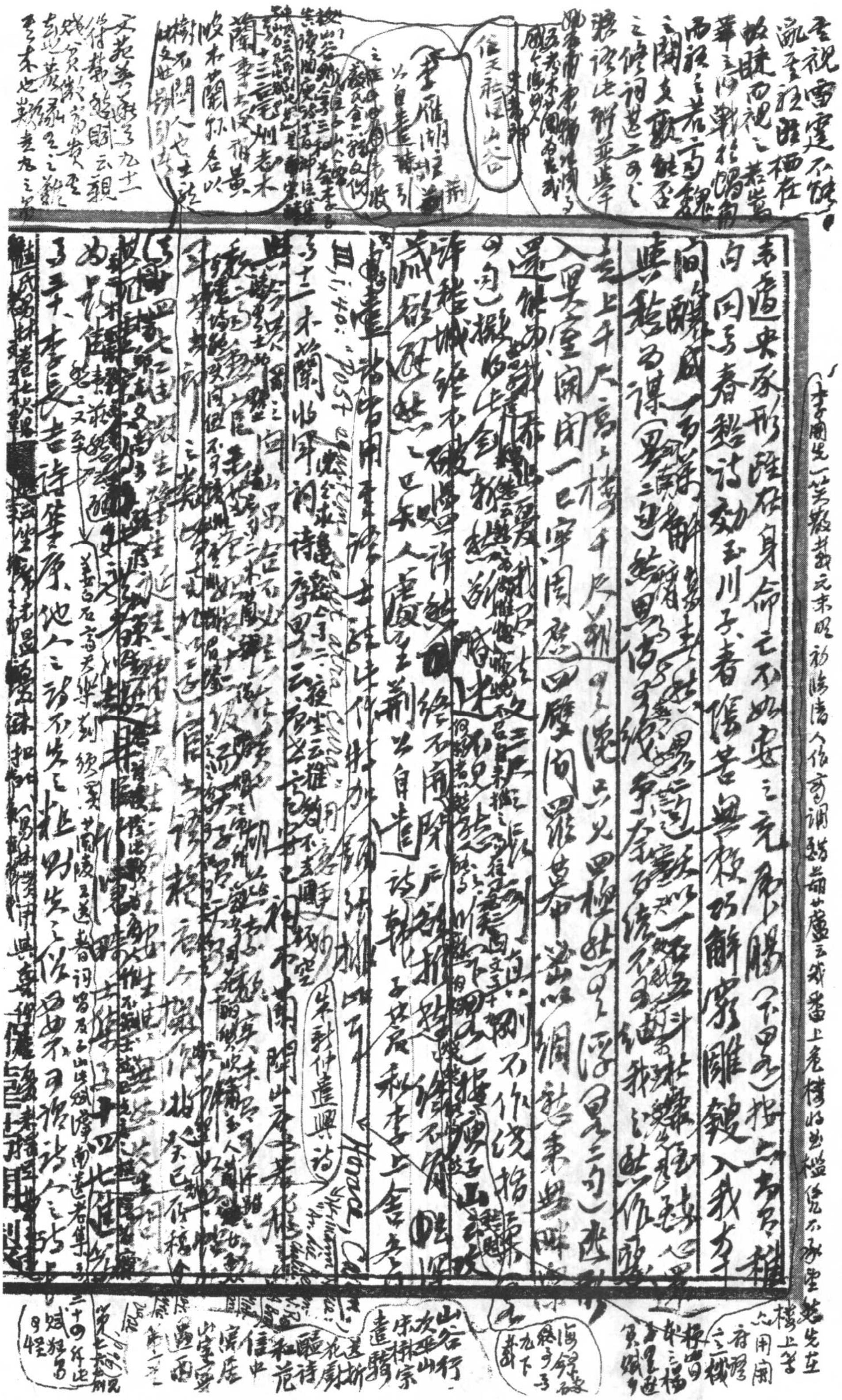
[illegible] 十年 [illegible] 猶被 [illegible]

重矣 [illegible]

[illegible] 四元 [illegible] 月嫦雲 [illegible] 士龍 [illegible] 用此字俗字 [illegible]

[illegible]





者世[illegible]也至耕腿鐵甑無所自成一曲[illegible]信臣者記屢[illegible]

廣中長安女倡曹文姬錄而二才賭朱衣吏持牒玉示曰帝使來

[illegible]中帝中樓成召[illegible]賞之琪璘家一日[illegible]三百年矣身是文[illegible]

口仙家形[illegible]刻延乃拜命更衣[illegible]走稽於信[illegible]闕於記[illegible]

所長且以翰筆書成之龍前文[illegible]樓[illegible]文姬[illegible]

札二[illegible]月[illegible]伊[illegible]詩天帝主義[illegible]

云圖不云二[illegible]云臣[illegible]

子生不憚煩於士話信仙詩怪之四韓文云退之[illegible]鮮之風不信神

仙之十一後之二女篇共蕩[illegible]兩志之一九[illegible]

卅載至三十一字自言曰根取廿[illegible]居志遇記今[illegible]此集無其[illegible]

雖臣楷要亦未見文[illegible]丁志之十二薛士龍[illegible]記其[illegible]栓[illegible]

[illegible]

二百八十五

楊蟠章安集一卷台州叢書後集本歐陽永叔題公濟[illegible]

集本云陳襄[illegible]楊蟠[illegible]一千首[illegible]安好月與春風是何作必多

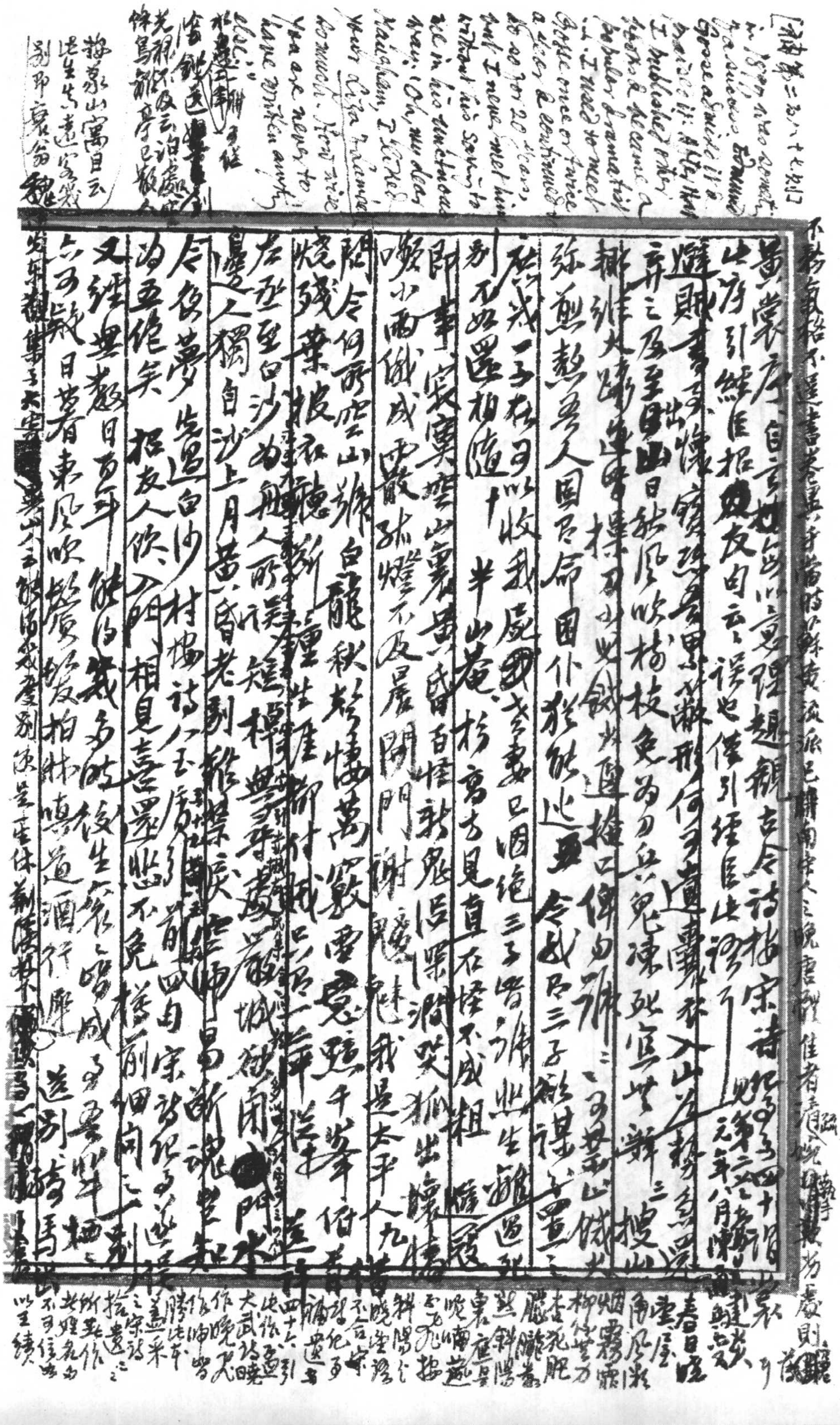
今則存者無幾什九淺俗舍傳誦之天遠樓台橫北固夜深

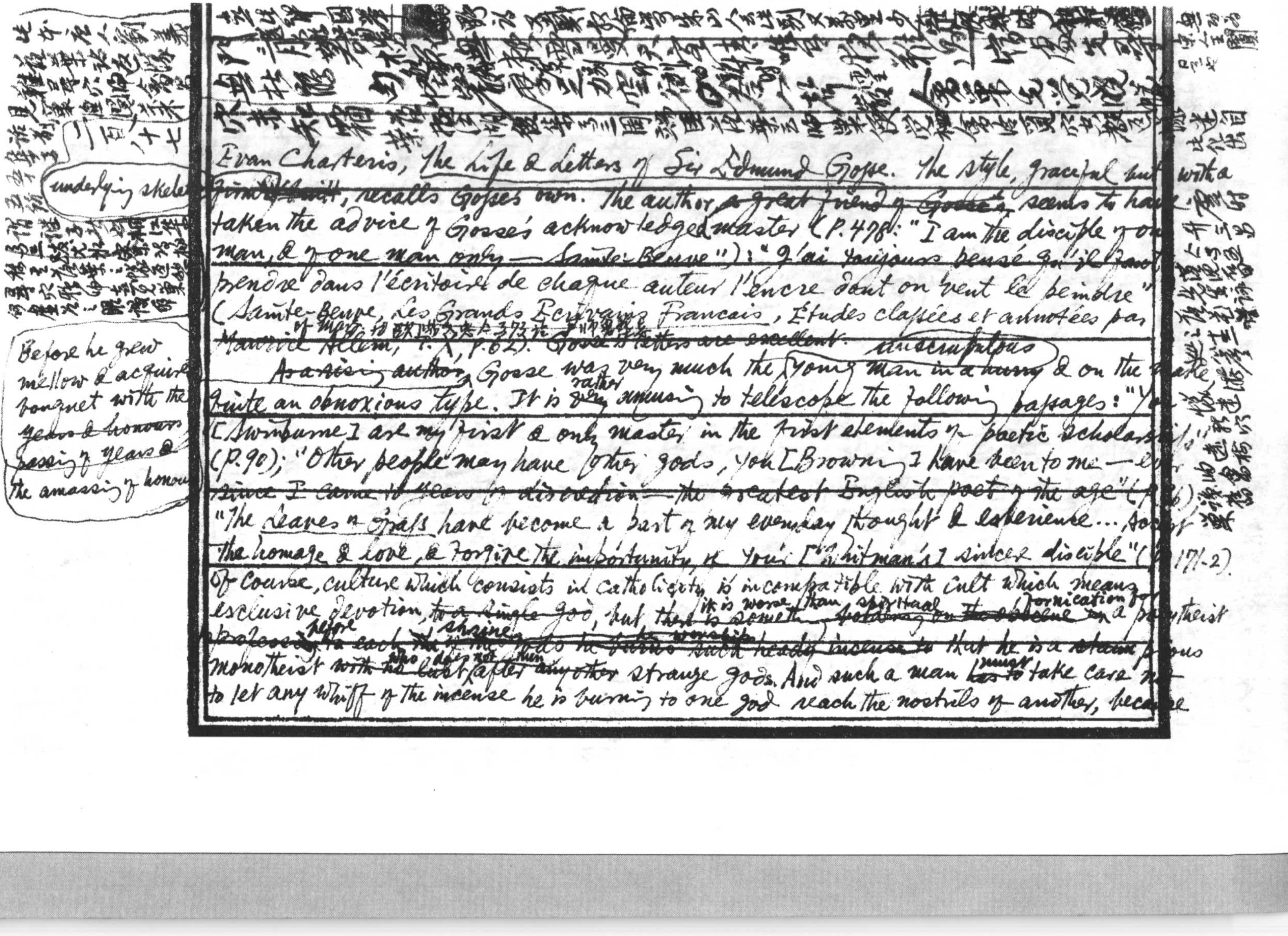
燈火見揚州[illegible]潤州[illegible]暗半千帆雨外惟山抱鍾鼓闌不

散[illegible]早過天竺[illegible]士游金山回作[illegible]一句可取耳

二百八十六

左緯委羽居士集二卷王[illegible]台州叢書後集本[illegible]





[illegible]

二百八十七

underlying skeleton

Evan Charteris, The Life & Letters of Sir Edmund Gosse. The style, graceful but with a ~~[illegible]~~, recalls Gosse's own. The author, ~~a great friend of Gosse's,~~ seems to have taken the advice of Gosse's acknowledged master (P. 478: "I am the disciple of one man, & of one man only — Sainte-Beuve"): "J'ai toujours pensé qu'il faut prendre dans l'écritoire de chaque auteur l'encre dont on veut le peindre" (Sainte-Beuve, Les Grands Ecrivains Français, Études classées et annotées par Maurice Allem, t. X, p. 62). ~~Gosse's letters are excellent.~~

~~As a rising author,~~ Gosse was very much the unscrupulous young man in a hurry & on the make, quite an obnoxious type. It is ~~very~~ rather amusing to telescope the following passages: "You [Swinburne] are my first & only master in the first elements of poetic scholarship" (P. 90); "Other people may have other gods, you [Browning] have been to me — ever since I came to years of discretion — the greatest English poet of the age" ([illegible]); "The Leaves of Grass have become a part of my everyday thought & experience... Accept the homage & love, & forgive the importunity of your [Whitman's] sincere disciple" (P. 171-2). Of course, culture which consists in catholicity is incompatible with cult which means exclusive devotion ~~to a single god~~, but it is worse than spiritual fornication for a pantheist before each shrine [illegible] that he is a pious monotheist who does not lust after other strange gods. And such a man must take care not to let any whiff of the incense he is burning to one god reach the nostrils of another, because

Before he grew mellow & acquired bouquet with the ~~years & honours~~ passing of years & the amassing of honours had Swinburne, for instance, heard of Gosse's ~~et~~ tribute to Browning, he might very well have said ~~slightly modifying~~ the words of A. E. Housman: "You should be welcome to praise me, If you did not praise another as much!"

(slightly modifying A. E. Housman's famous words)

Charteris shows ~~*~~ by means of letters to Maurice Baring, Siegfried Sassoon, Robert Nichols & to himself that Gosse gave generously of his help & advice to young ~~rising and~~ inexperienced authors. But these men were socially ~~good contacts~~ worth cultivating, or, as Gosse said of Henry James to the latter's landlords, "in every way respectable & eligible" (see p. 340); they came from well-to-do ~~&~~ or even noble families & went to the right schools & universities — advantages to which a man like Gosse ~~of his origin~~ naturally attached enormous value. To struggling authors who, like Gosse himself, were not quite-quite in family antecedents & schooling, Gosse ~~was quite~~ often disdained ~~capable of not~~ giving any lift. Ernest Rhys in his *Everyman Remembers*, records Bell Scott's advice to him: "Gosse will do nothing for you, but his friend, Austin Dobson has some human nature in him." Now Bell Scott had been ~~was~~ the man who ~~earned Gosse's "life-long friendships" by~~ sponsored ~~him~~ & introduced him to the Pre-Raphaelites (Charteris, p. 25).

young Gosse

Characteristic anecdotes about Gosse in E. F. Benson, *As We Were*, pp. 20, [illegible] & William Rothenstein, *Men & Memories*, II, pp. 166-8. The following three ~~two~~ titbits are not so well-known: Hamlin Garland, *Afternoon Neighbors*, p. 184: "I came upon Gosse surrounded by some six or eight women admirers, all quaintly plain of feature"; ~~*~~ E. V. Lucas, *Reading, Writing & Remembering*, p. 103: "On a holiday, when W. P. James & Ker gave

(on p. 198 Benson gives an *Address to the Moon* by Gosse's housemaid: "Whenever I see thee, / I think in my mind, / shall I ever, O ever / behold thy behind!"

Mr Mantalini also rhetorically asks himself: "Why [illegible] beautiful?" (Nicholas Nickleby, ch. 34)

walking across Exmoor towards Minehead, a fog suddenly descended. As they plodded on through it, they saw ahead of them another figure magnified into something inhuman. It turned out to be Gosse. 'I couldn't think what you could be,' said Ker, 'whether the Spectre of the Brocken or an Oxford don returning to Nature.' Later in the evening, when they were alone, Ker said to James: 'Did you notice how pleased Gosse was to be mistaken for an Oxford don — even in a fog?'"; W. Somerset Maugham, A Writer's Notebook, "The Collected ed.", p. 210: "My first book, published (continued 第二百八十六, top)

P.24: "A gait curiously suggestive at once of eagerness & caution." The whole description is delightful & should be compared with a passage in André Gide's Journal, 3 octobre 1916: "Gosse à l'Hotel Crillon... Comme naguère, ses mouvements me semblent dictés un peu plus peut-être par son intelligence que par son cœur... L'intelligence, qui chez lui toujours surveille, intervient et retient l'être sur la pente de l'abandon" etc. (éd. "Bibliothèque de la Pléiade" NRF, p. 563) cf also Osbert Sitwell's description

Which might very well be compared with one of the aphorisms of Gosse's enemy Churton Collins: "A wise man, like the moon, only shows his bright side to the world" (The English Review, April 1914, p. 96, given in L.P. Smith, A Treasury of English Aphorisms, p. 159)

"Professor James Criss-cross" in his long short-story Triple Fugue: "A very old, he seemed, with a cat's soul, & a cat's stealthy gait & claws... As [he] advanced across the stage he looked round constantly, as if both expecting a welcome & fearing an ambush" (Collected Stories, pp. 271-2)

P.130: "When listening to Congreve's Way of the World, he turned to Mr Edward Marsh with tears in his eyes exclaiming, 'the excruciating beauty of the language!'" (Nicholas Nickleby, ch. 34. Mr Mantalini: "What is there so excruciatingly beautiful that I can't [illegible] with now, even now?") cf. p. 53 on Valéry's lines "Et la lune perfide élève son miroir" etc.: "The beauty of it brings tears to one's eyes." True, William James had numbered ~~has included~~ "a moistening of the eyes" among the "symptoms" when "beauty excites us" (Principles of Psychology, II, pp. 469-70; cf Supra 第百八十則), & Chateaubriand had long ago said that "the true tears are those which are called forth by the beauty of poetry; there must be as much imagination in them as sorrow" (quoted by I. Babbitt, The Masters of Modern French Criticism, p. 66). But to make assign (into) the lachrymal ~~glands~~ sac the role of arbiter elegantiarum is ~~[illegible]~~ liable to lapse into "the dangerous mistake" combatted by Chateaubriand, & deserves Heine's jibe "Dies Talent [zu] Tränen

杜"滕王亭子"："清江錦石傷心麗"，李白"菩薩蠻"："寒山一帶傷心碧"

陸游"沈園"第二首："傷心[redacted]橋下春波綠"，"傷心" at once refers to the event in the following line (曾是驚鴻照影來") & to "the w[redacted] in the line itself (i.e. 春波橋下傷心綠") — a masterstroke of "am[redacted]biguity"!

杜甫"閬水歌"："閬中勝事可腸斷"（日本之[illegible]

Mme de Staël, De l'Allemagne, nouv. Ed. par la Comtesse Jean de Pange et Mlle Simone Balayé, IV, p.222: "Kant croit que le beau nous fait sentir le mal du pays, c.-à-d. le souvenir du ciel"

entlocken, hat auch die kümmerlichste Zwiebel" (Gedanken und Einfälle, Sämtl. Werk., hrsg. von ~~Gottfried~~ Oskar Walzel, Bd. X, S. 251). ~~For~~ Gosse, who by the way, also "cried so that tears blotted the page" when he wrote of Thomas Gray's death, seems to have shared this lachrymal facility or incontinence — a sort of diarrhoea of the eyes — with André Gide ~~with~~ to whom he felt himself ~~closely~~ bound by "some very close spiritual & intellectual ties" (p.316). When I come across in Gide's Journal such passages as "Lisant Wuthering Heights … Lisant à haute voix la dernière entrevue de Catherine et de Heathcliff et ne retenant plus mes sanglots" (14 Juin 1914, p.419), I am seized with a desire to be ribald & ~~say with Jack Wilton~~ recall the suggestive ~~phrase~~ sentence in The Unfortunate Traveller about "weeping all one's urine upward" or the catchphrase recorded in Partridge's Dictionary of Slang (4th ed, p.635): "Let her cry, she'll piss the less!"

Ed Howe: "When people hear good music, it makes them homesick for something they never had & will never have" (p.190) (Clifton Fadiman & Charles Van Doren, The American Treasury, p. [illegible])

don des larmes

p.196: "At the rival university it became a stock saying for anyone who had made a 'howler,' that 'he had made a Gosse of himself'." According to Sir Edward Marsh's A Number of People, in the private vocabulary of the Baring & Ponsonby families, "a display of undue touchiness" is called "an Edmund" or "Edmund Gosse". Poor Gosse! ~~Oh~~ his middle name "William" alone did not become a byeword for one thing or another. When the scandal of From ~~Pope to~~ Shakespeare to Pope was at its height, Gosse's cook even gave notice because she "didn't like seeing Mr G.'s name so much in the papers" (see Anon., The Lawyer's Last Notebook); ✓ ←

The "hard measure" Gosse had at the hands of The Quarterly Review elicited two sympathetic letters from T. H. Huxley (Life & Letters, II, 143-4) which Charteris

p.241, Gosse to G. B. Foote: "The Saturday Review has been bought by a wild kind of Sioux or Apache called Frank Harris, who has driven all the old staff into the street with cuffs & kicks" etc. The story was told gleefully by H. G. Wells in his Experiments to

(Cf Evelyn Waugh, Love Among the Ruins, Ch. V, p.47: "The Minister appeared, open-necked as always but without his usual smile; grave to the verge of tears… Eventually tears came—real tears for he held an invisible onion—& trickled down his cheeks!").

cf Journal des Goncourt, 1865, 6 Décembre: "Ma bête de maîtresse, qui a assisté à la représentation d'Henriette Maréchal d'hier, me disait, cette nuit, qu'elle n'osait plus sortir ce matin, qu'il lui semblait qu'elle avait la chose écrite sur la figure in Autobiography, p.520 as "The Twilight of the Academic": "Prof. Saintsbury had been warned in time by Gosse & so escaped the crowning humiliation" etc.

p.257: "The Athenaeum acknowledged that 'the little demon of inaccuracy who occasionally takes his stand at Mr Gosse's elbow' had in this case [Life of Donne] been foiled." Not quite, of course, ~~though~~ even with the help of Augustus Jessopp. J. Churton Collins has a very penetrating remark in "English Literature at the Universities" (which I dug up in ~~the back~~ the Quarterly Review, No.326 in the ~~Boolian~~ Bodleian in order to read in its entirety, the essay under that title in Ephemera Critica being ~~stir~~ expurgated) ~~& s~~ "They are not mere slips of pen, but, to borrow a metaphor from medicine, local manifestations of constitutional mischief" — an excellent Johnsonian phrase.

p.261, Gosse to Max Beerbohm: "The bad things don't matter, if you only reprint good ones. The newspaper is lost, the book remains. Our duty is towards our books": cf Gautier: "Seul le livre a de l'importance. Le journal disparaît et s'oublie. Le feuilleton est un arbuste dont les feuilles tombent chaque soir et qui ne porte jamais de fruits (quoted by René Dumesnil, L'Époque réaliste et naturaliste, p.282).

p.274: "It was the custom for the Gosses to be 'at home' on Sundays.... The critical moment arrived when he had to head off those guests whom he wanted to stay for supper." William Rothenstein, in his Men & Mem~~oirs~~ries (II, p.166) describes how sometimes, if there were no great guns present, Gosse would ask him to stay for supper, & how, being vain, he resented being weighed in the balance.

p.197: Tennyson: "I think Churton Collins is a Louse on the Locks of Literature". A good phrase for parasitic writers, though rather hard on Collins. It seems to be

pristine

a reminiscence of Evenus's epigram "Page-eater, the Muses' bitterest foe, lurking destroyer, ever feeding on thy thefts from learning, black bookworm" etc. (The Greek Anthology IX, 251; "The Loeb Classical Library", tr. W.R. Paton, III, p.133); cf ~~Mont~~ Montfort's nickname for courriéristes littéraires: "des poux" (Paul Léautaud, Journal Littéraire, V, p.343)

has overlooked.

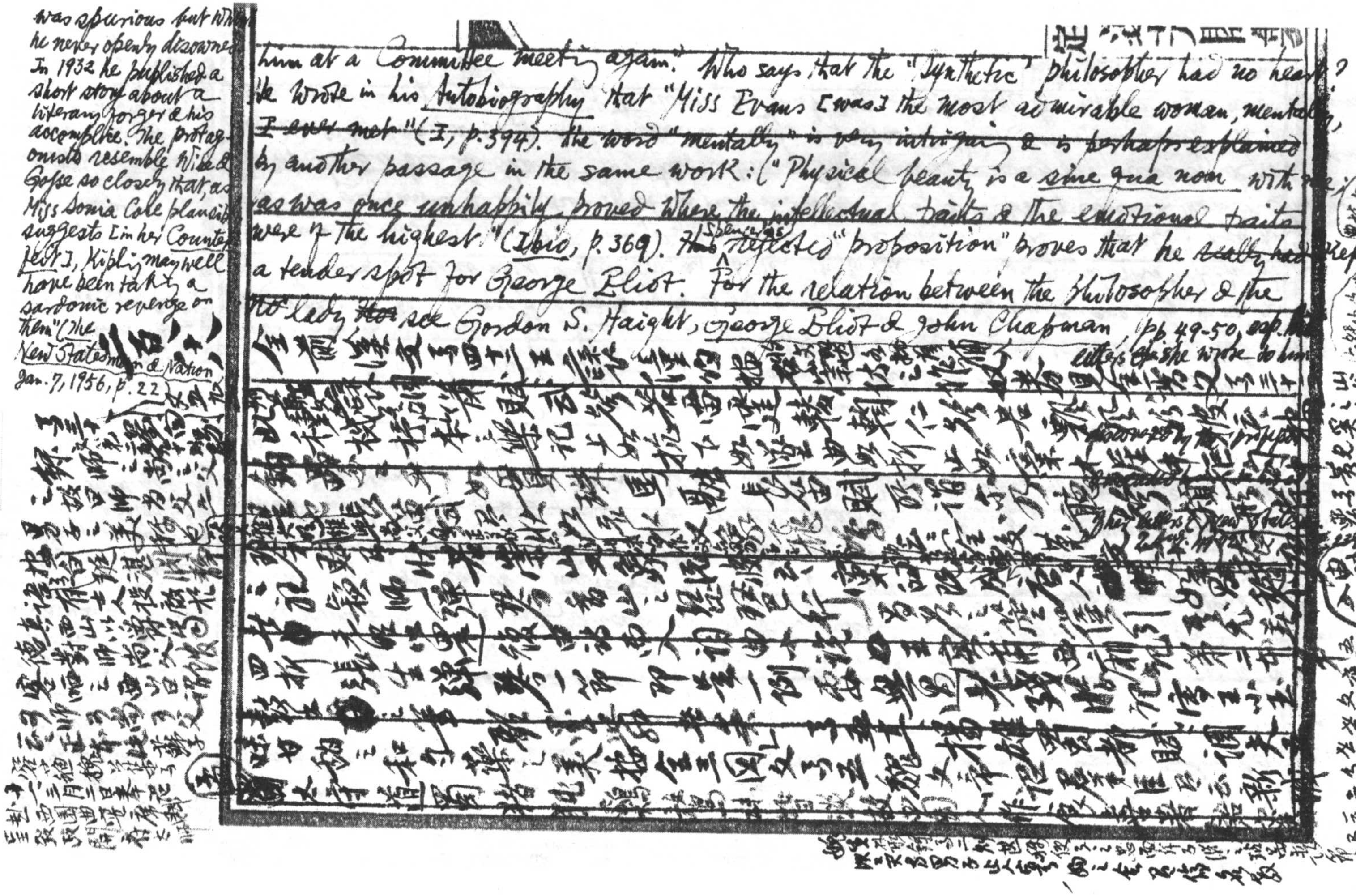
P.410, Gosse to Maurice Baring on In Memoriam A.H.: "Whether some brave young man's untimely fate / In words worth dying for he celebrate; Cowley wrote that for you". This reminds me of the story about Dr Parr saying that he would write Lord Erskine's epitaph & Lord Erskine saying that such an intention on the Doctor's part was almost a temptation to commit suicide (given in Mark Lemon, The Jest Book, no. 245).

"How far Sir Edmund Gosse was involved in the "first edition" racket has hitherto been a mystery. But Kipling had had a 'first edition' wished on him in 1899 by Wise which he must have known

P.298, Gosse to Hardy: "You know he [Meredith] has broken his ankle?" The letter was written on Nov. 5, 1905. Cf. however The Journal of Arnold Bennett, Nov. 29, 1904: "Marcel Schwob said Meredith was certainly the son of a tailor... Meredith has 'ataxy' or something of one leg & limps & always tells any visitor that he had the misfortune to hurt his ankle that very morning."

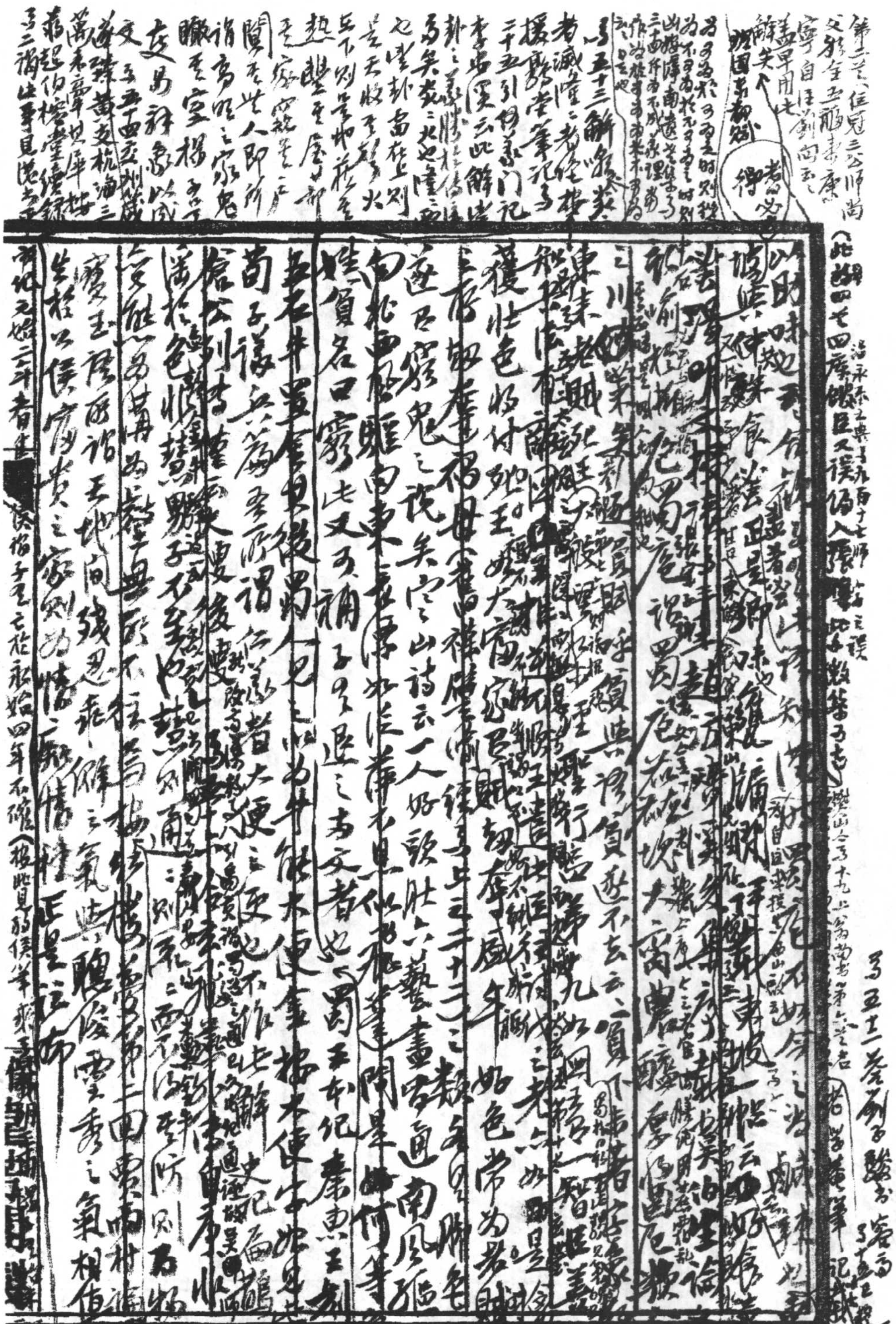
→ P.443: "He was not a fearless critic... He cannot therefore be credited with the disclosure of any alarming discoveries, or with backing a dark horse or an outside chance in print" etc. An amusing instance of this: "Mr Edmund Gosse, who had a weakness for suspecting any literary discoveries but his own, said sneeringly to a brother-critic: 'Who is this "house coat" person they are all chattering about?' A week later, he had changed his tone, & was chattering himself in three whole columns, very appreciatively & well" (Laurence Housman, A.E.H., p. 81).

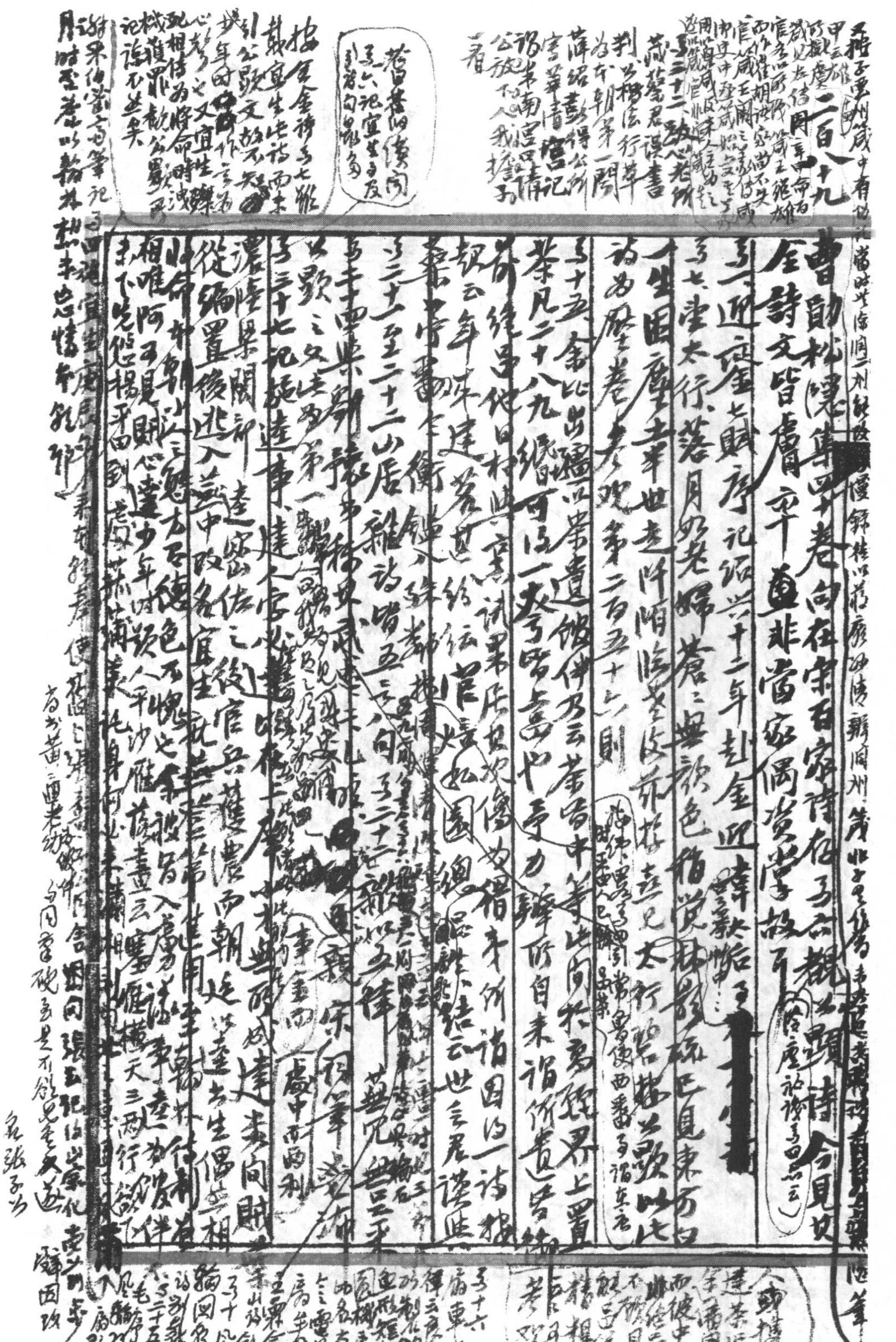
P.497-8, Gosse to E.S.P. Haynes: "I sat in Committee [the Committee of the London Library] with him [Herbert Spencer] only once, in that year [1883]. He... took no part in the business, until he suddenly interrupted it by saying that he had a proposition to make. He then proceeded to say that the tone of the books purchased by the L.L. had greatly deteriorated, & that he attributed it to the intrusion of 'works of fiction'. He pronounced these words with haughty scorn as if he smelt a bad smell. Then he made the definite suggestion that in future no novels, 'except of course those of George Eliot,' should be purchased for the Library. The Committee was very respectful to him, but this was too much, & his proposition was rejected, I think unanimously. He then rose, in dreamy dignity, & left the room, without saying Goodbye to anyone, & I never saw



was spurious but which he never openly disowned. In 1932 he published a short story about a literary forger & his accomplice. The protagonists resemble Wise & Gosse so closely that, as Miss Sonia Cole plausibly suggests [in her *Counterfeit*], Kipling may well have been taking a sardonic revenge on them" (*The New Statesman & Nation*, Jan. 7, 1956, p. 22)

him at a Committee meeting again." Who says that the "Synthetic" philosopher had no heart? He wrote in his *Autobiography* that "Miss Evans [was] the most admirable woman, mentally, I ever met" (I, p. 394). The word "mentally" is very intriguing & is perhaps explained by another passage in the same work: ("Physical beauty is a *sine qua non* with me; as was once unhappily proved where the intellectual traits & the emotional traits were of the highest" (*Ibid*, p. 369). ~~This~~ Spencer's "rejected" "proposition" proves that he ~~really had~~ kept a tender spot for George Eliot. For the relation between the philosopher & the lady ~~the~~ see Gordon S. Haight, *George Eliot & John Chapman*, pp. 49-50, esp. the letters she wrote to him

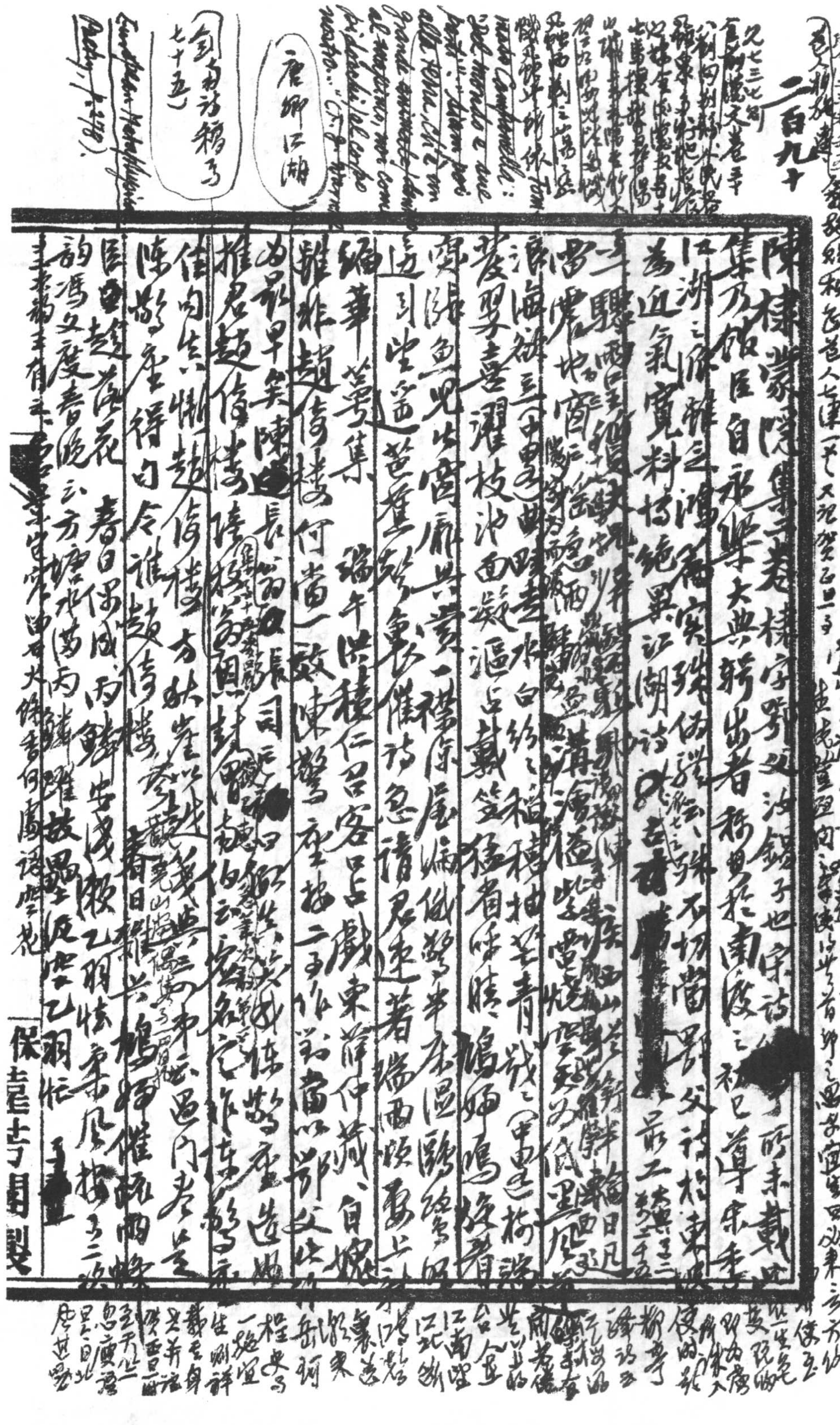




二百八十九

曹勛松隱集四十卷向在宋百家詩存見之

全詩文皆膚率直非當家偶資掌故耳



二百九十

唐卿 江湖

劉克莊詩稿 七十五

陳棣蒙隱集三卷 棣字鄂文 汝錫子也 宋詩[illegible]所未載

集乃館臣自永樂大典錄出者 稱其於南渡之初已尊宗杜[illegible]

江湖之派雜之鴻[illegible] 實 殊[illegible] 不切當[illegible] 父詩於東[illegible]

為近 氣寬料均絶異江湖詩[illegible] 最工[illegible]

三聯 [illegible]

當[illegible]地[illegible]

源海綠三 [illegible] 曲[illegible] 水白 [illegible] 稻 [illegible] 抽 [illegible] 青 [illegible] 哉 [illegible] 梢[illegible]

麥翠[illegible] 濯枝 沖面凝 漚 [illegible] 笠 [illegible] 看 [illegible] 鳩婦鳴 [illegible]

[illegible] 魚兒出 [illegible] 一襟 [illegible]

近到坐 [illegible]

編華[illegible]集 [illegible] 端午 [illegible] 仁 [illegible] 客 [illegible] 戲東 [illegible]

雖非趙倚樓 何當一 [illegible] 陳 [illegible]

為報早[illegible] 陳[illegible] 長 [illegible] 長司 [illegible]

推君趙倚樓 [illegible] 封 [illegible]

佳句 [illegible] 慚 趙倚樓 方 [illegible]

陳[illegible] 得句 [illegible] 趙倚樓 [illegible] 春日 [illegible]

區 [illegible] 趙[illegible]花 春日 [illegible]

韵[illegible]文慶春晚 [illegible] 方[illegible]

保[illegible]製

八百九十

Torquato Tasso, *Aminta*, ed. Ernest Grillo. Its language is not choked by its richness but consorts well with the limpid flow. A richness of which doth [illegible] or thicken. But I prefer a style less mellifluous & melting, with something to bury my teeth in & to chew. Tasso's is rather like a brook of honeyed water.

Prologo: "Ovunque i' mi sia, io sono Amore, / Ne' pastori non men che ne gli eroi, / E la disagguaglianza de' soggetti, / Come a mi piace, agguaglio" (p.54). Does this mean that love levels down or levels up, that what the Autocrat of the Breakfast said about the two parties in a controversy applies also to the two parties in love? In the Middle Ages people certainly thought quite differently. Andrew the Chaplain, e.g., held that a woman of mean birth could not possibly feel love: "If a man [i.e. a lord] should desire a peasant woman so strongly that he could not resist the temptation, let him take her on the spot. A courteous approach would be wasted on her" (Sidney Painter, *French Chivalry*, p.121). Don Quixote, however, when ordering Sancho Panza to seat himself at his side & eat from his

Poesie, a cura di F. Flora, p.615

I, i. *Dafne*: "... che ... disse / Quel Grande che cantò l'armi e gli amori / ... Che là giù ne lo 'nferno è un nero speco" etc. (p.68 → p.621). This refers to *Orlando Furioso*, XXXI, st. 1 et seq.; see *supra* 第二百六十四則。

I, ii. *Aminta*: "E bevea da' suoi lumi / Un'estranea dolcezza, / Che lasciava nel fine / Un non so che d'amaro" (p.76 p.626). Cf. in the same scene, *Aminta*: "... quella dolcezza, mista / D'un secreto veleno" (p.80 p.627-8) & II, ii. *Tirsi*: "Le dolcezze d'amor senza l'amaro" (p.118 p.641). These passages can supplement the quotations given in *supra* 第二百七十八則。"Un non so che" is Tasso's favourite phrase, & J. A. Symonds has made a little collection of passages in *Gerusalemme liberata* containing this phrase which "leaves definition to the instinct of those who feel, but will not risk the limitation of their feeling by submitting it to words" (*The Renaissance in Italy*, VII, pp.23-4). The passages can be [illegible] added. Cf. [illegible]

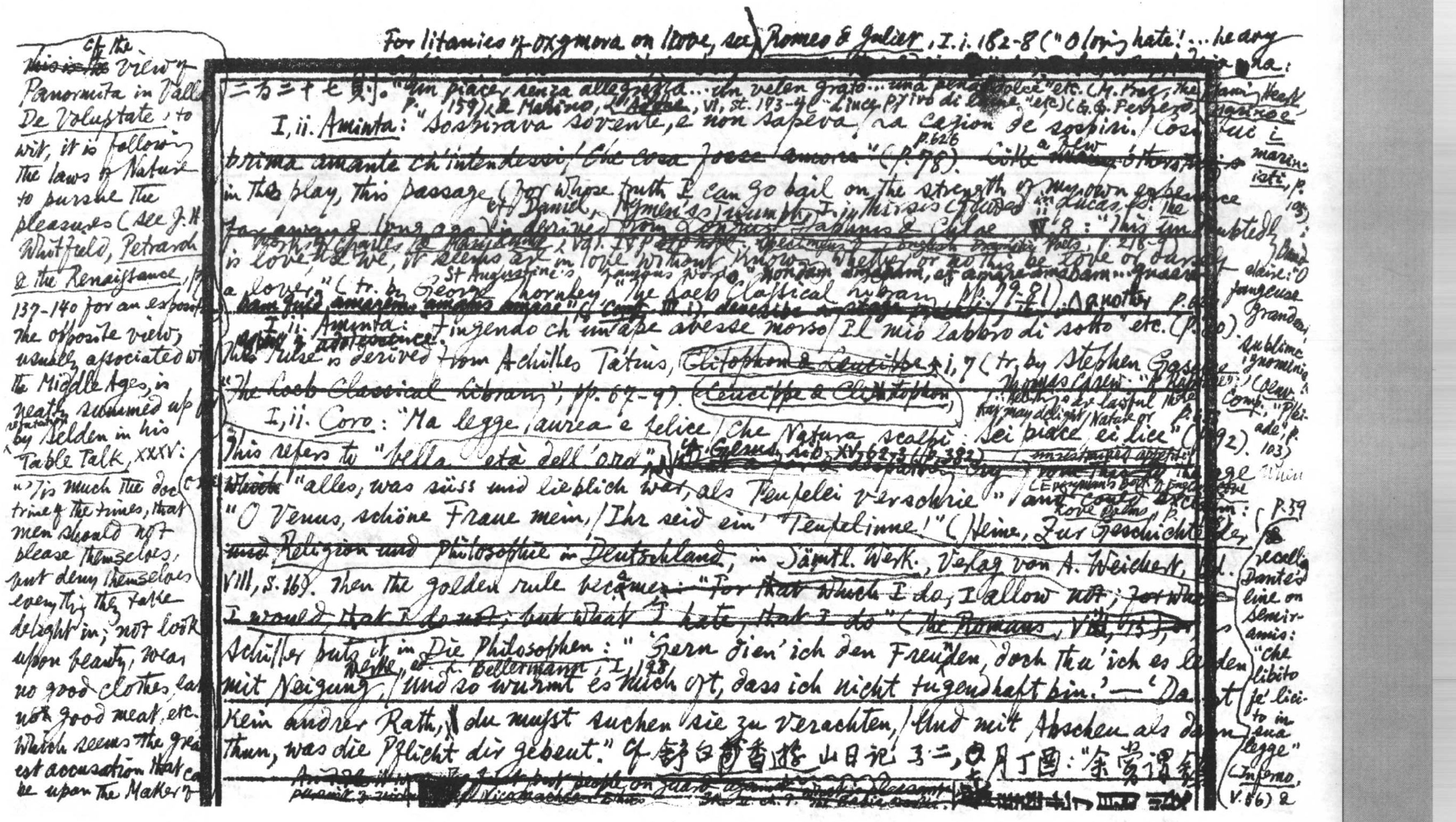
(Petrarch, De rem. utr. fort.: [illegible] amarus, [illegible] venenum, dulcis amaritudo" etc. copied verbatim in *La Celestina*, X (Ed. Aubier, p.352)

6

"porque de la caballería andante se puede decir lo mismo que del amor se dice: que todas las cosas iguala" (ed. "Clásicos castellanos", by F. R. Marín, I, p.246)

The "Hydrostatic Paradox" holds good in love by "equalizing" *pastori* & *eroi* as it does in controversy by "equalizing fools & wise men"? (see O. W. Holmes, *The Autocrat of the Breakfast Table*, V, "The World's Classics", p.96).

plate, gives the following reason: "For of knight-errantry one may say the same as of love, that it makes all things equal" (Pt. I, ch. XI; tr. Samuel Putnam, Cassell & Co. I, p.80)



~~This is the~~ Cf. the view of Panormita in Valla's De Voluptate, to wit, it is following the laws of Nature to pursue the pleasures (see J. H. Whitfield, Petrarch & the Renaissance, pp. 137-140 for an exposition). The opposite view, usually associated with the Middle Ages, is neatly summed up by Selden in his Table Talk, XXXV: "'Tis much the doctrine of the times, that men should not please themselves, but deny themselves everything they take delight in; not look upon beauty, wear no good clothes, eat no good meat, etc. which seems the greatest accusation that can be upon the Maker of

For litanies of oxymora on love, see Romeo & Juliet, I.i.182-8 ("O loving hate! ... heavy [illegible]

二百三十七則。"Un piacer senza allegrezza ... un velen grato ... una pena dolce" etc. (M. Praz, The Flaming Heart, p. 159) & Marino, L'Adone, VI, st. 173-4 ("[illegible] di [illegible]" etc.) (G. G. Ferrero, Marino e i marinisti, p. 103);

I, ii. Aminta: "Sospirava sovente, e non sapeva / La cagion de' sospiri. / Così fui ~~prima amante ch'intendessi / Che cosa fosse amore~~" (p. 78). Like a few others in the play, this passage (for whose truth I can go bail on the strength of my own experience ~~far away & long ago~~) is derived from Longus, Daphnis & Chloe, II. 8: "This undoubtedly is love, & we, it seems, are in love without knowing whether or no this be love or ourselves a lover" (tr. by George Thornley, "The Loeb Classical Library", pp. 79-81). Cf. Daniel, Hymen's Triumph, I, in Thirsis (quoted in Lucas, ed. The Works of Charles Lamb, Vol. IV, [illegible] Specimens of English Dramatic Poets, p. 218-9). St Augustine's famous words "Nondum amabam, et amare amabam ... quaerebam [illegible] amans amare" (Conf. III. i) [illegible] another p. [illegible]

I, ii. Aminta: "Fingendo ch'un'ape avesse morso / Il mio labbro di sotto" etc. (p. 80). This ruse is derived from Achilles Tatius, ~~Clitophon & Leucippe~~ i, 7 (tr. by Stephen Gaselee, ~~"The Loeb Classical Library", pp. 67-9~~). (Leucippe & Clitophon)

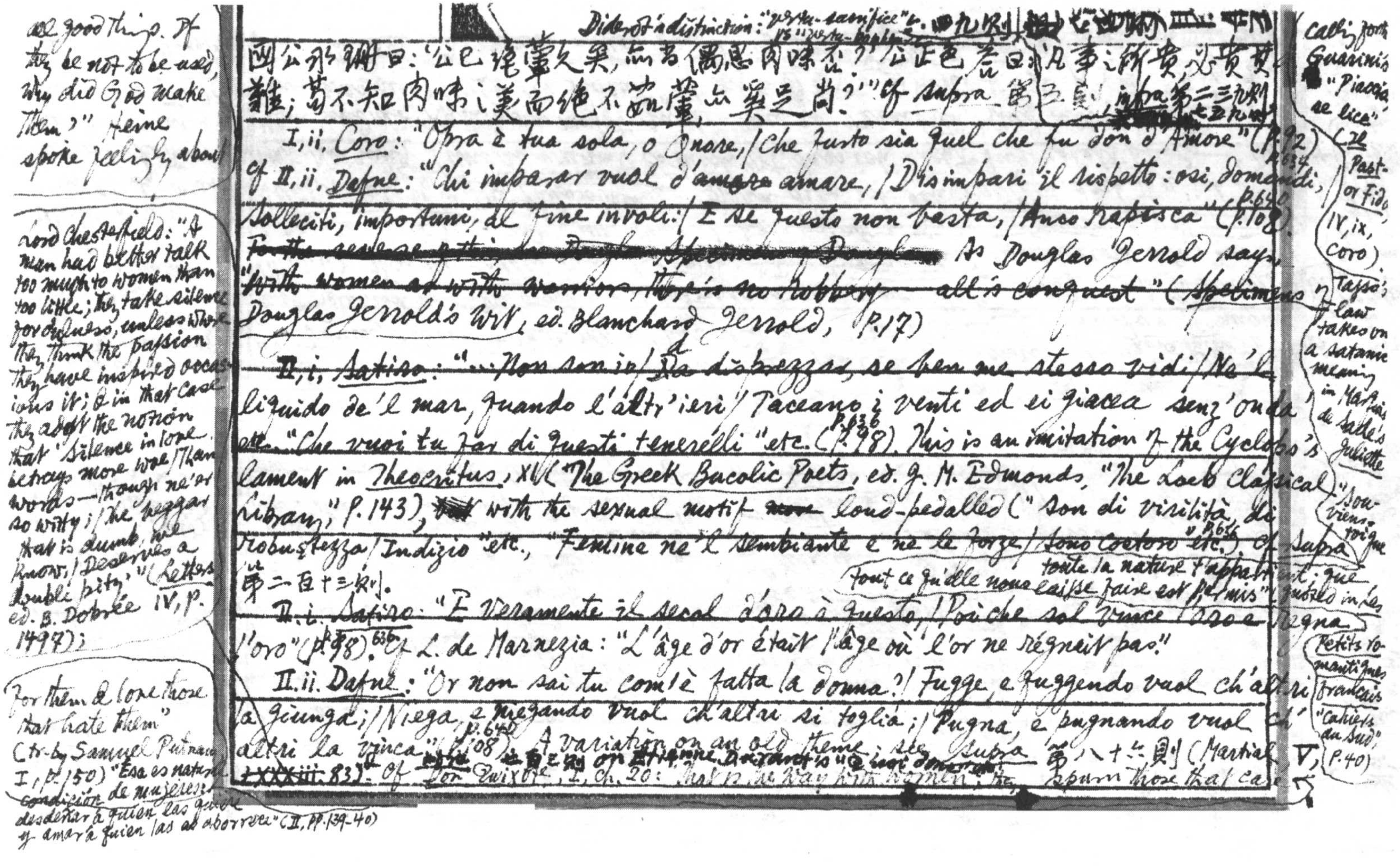
I, ii. Coro: "Ma legge aurea e felice / Che Natura scolpì: / S'ei piace, ei lice" (p. 92). This refers to "bella età dell'oro"; cf. Gerus. Lib. XV, 62-3 (p. 382). Thomas Carew: "A Rapture" [illegible] lawful [illegible] may delight [illegible] Nature or [illegible] Everyman's Book of Evergreen Love Poems, p. [illegible]

~~Which~~ "alles, was süss und lieblich war, als Teufelei verschrie" and [illegible]: "O Venus, schöne Fraue mein, / Ihr seid ein' Teufelinne!" (Heine, Zur Geschichte der ~~Religion und Philosophie in Deutschland~~, in Sämtl. Werk., Verlag von A. Weichert, Bd. VIII, S. 169. Then the golden rule became: ~~"For that which I do, I allow not; for what I would, that I do not; but what I hate, that I do" (The Romans, VII, 15)~~, as Schiller puts it in Die Philosophen: "'Gern dien' ich den Freunden, doch thu' ich es leider mit Neigung, / Und so wurmt es mich oft, dass ich nicht tugendhaft bin.' — 'Da ist kein andrer Rath, du musst suchen sie zu verachten, / Und mit Abscheu als dann thun, was die Pflicht dir gebeut.'" (Werke, ed. L. Bellermann, I, 198) Cf. 舒白香游山日記卷二，五月丁酉：「余嘗謂[illegible]

[illegible] people on [illegible] Nicomachean Ethics [illegible]

"O fangeuse Grandeur, sublime ignominie" (Oeuvr. Comp., "Pléiade", p. 103)

When [illegible] (p. 59) recalls Dante's line on Semiramis: "che libito fe' licito in sua legge" (Inferno, V. 56) &



Diderot's distinction: "geste-sacrifice" vs "geste-[illegible]" 四九则

國公刘翊曰："公已绝荤久矣，亦当偶思肉味否？"公正色答曰："凡事之所贵，必贵其难；苟不知肉味之美而绝不茹荤，亦奚足尚？" Cf. supra 第三则，infra 第二三九则

I, ii, Coro: "Opra è tua sola, o Onore, / Che furto sia quel che fu don d'Amore" (p. 92 p. 634) cf. II, ii, Dafne: "Chi imparar vuol d'~~amare~~ amare, / Disimpari il rispetto: osi, domandi, / Solleciti, importuni, al fine involi: / E se questo non basta, / Anco rapisca" (p. 108 p. 640). ~~[illegible]~~ As Douglas Jerrold says, ~~"With women as with warriors, there is no robbery — all is conquest"~~ (Specimens of Douglas Jerrold's Wit, ed. Blanchard Jerrold, p. 17)

~~II, i, Satiro: "...Non son io / Da disprezzar, se ben me stesso vidi / Ne'l~~ liquido de'l mar, quando l'altr'ieri / Taceano i venti ed ei giacea senz'onda etc. "Che vuoi tu far di questi tenerelli" etc. (p. 98 p. 636). This is an imitation of the Cyclops's lament in Theocritus, XI ("The Greek Bucolic Poets, ed. J. M. Edmonds, "The Loeb Classical Library," p. 143), ~~but~~ with the sexual motif ~~more~~ loud-pedalled ("Son di virilità, di robustezza / Indizio" etc., "Femine ne'l sembiante e ne le forze / Sono costoro" etc. p. 636). cf. supra 第二百十三则.

Tout ce qu'elle nous laisse faire est permis" toute la nature t'appartient: que

II, i, Satiro: "È veramente il secol d'oro è questo, / Poiché sol vince l'oro e regna l'oro" (p. 98 636). Cf. L. de Marnezia: "L'âge d'or était l'âge où l'or ne régnait pas."

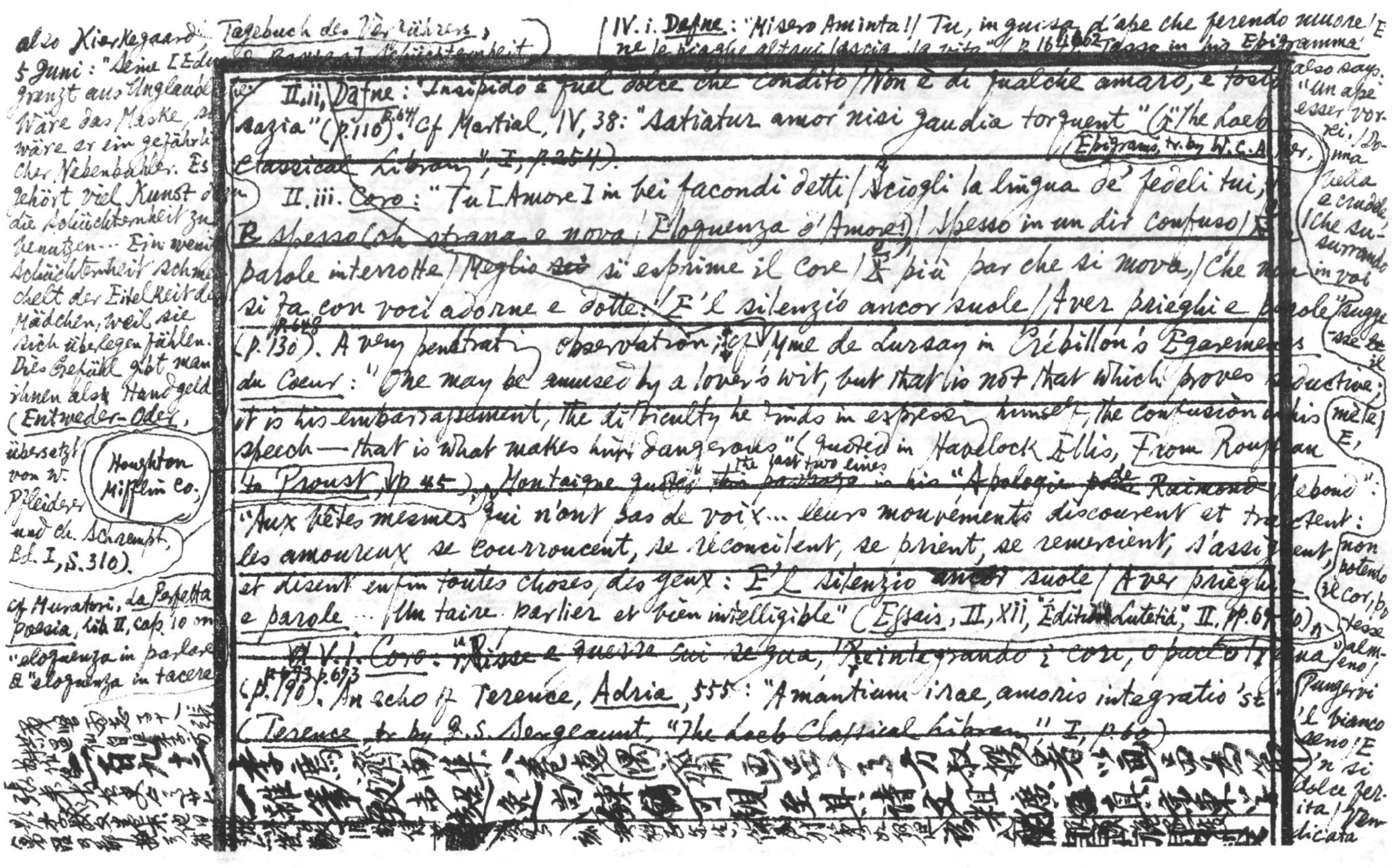
II, ii, Dafne: "Or non sai tu com'è fatta la donna? / Fugge, e fuggendo vuol ch'altri la giunga; / Niega, e negando vuol ch'altri si toglia; / Pugna, e pugnando vuol ch'altri la vinca" (p. 108 p. 640). A variation on an old theme; see supra 第八十六则 (Martial, V, ~~LXXXIII. 83~~). Cf. Don Quixote, I, ch. 20: "that is the way with women, they spurn those that care for them & love those that hate them" (tr. by Samuel Putnam, I, p. 150) "Esa es natural condición de mujeres: desdeñar a quien las quiere y amar a quien las aborrece" (II, pp. 139-40)

"all good things. If they be not to be used, why did God make them?" Heine spoke feelingly about

Lord Chesterfield: "A man had better talk too much to women than too little; they take silence for dullness, unless where they think the passion they have inspired occasions it; & in that case they adopt the notion that 'Silence in love betrays more woe / Than words — though ne'er so witty; / The beggar that is dumb, we know, / Deserves a double pity'" (Letters, ed. B. Dobrée, IV, p. 1497);

calling forth Guarini's "Piaccia se lice" (Il Pastor Fido, IV, ix, Coro). Tasso's law takes on a satanic meaning in Marquis de Sade's Juliette "Souviens-toi que

quoted in Les Petits romantiques français "Cahiers du Sud", p. 40)



also Kierkegaard's Tagebuch des Verführers, 5 Juni: "Seine [Edu[illegible]] Schüchternheit grenzt aus Unglaube[illegible]. Wäre das Maske, so wäre er ein gefährlicher Nebenbuhler. Es gehört viel Kunst dazu, die Schüchternheit zu benutzen… Ein wenig Schüchternheit schmeichelt der Eitelkeit der Mädchen, weil sie sich überlegen fühlen. Dies Gefühl gibt man ihnen als Handgeld" (Entweder-Oder, übersetzt von W. Pfleiderer und Ch. Schrempf, Houghton Mifflin Co., Bd. I, S. 310).

II.ii, Dafne: "Insipido è quel dolce che condito / Non è di qualche amaro, e tosto sazia" (p. 110). p. 64 Cf Martial, IV, 38: "Satiatur amor nisi gaudia torquent" (Epigrams, tr. by W. C. A[illegible]r, "The Loeb Classical Library", I, p. 254).

II.iii. Coro: "Tu [Amore] in bei facondi detti / Sciogli la lingua de' fedeli tui, / E spesso ~~[illegible]~~ strana e nova / Eloquenza è d'Amore!) / Spesso in un dir confuso / E parole interrotte / Meglio ~~[illegible]~~ si esprime il Core / E più par che si mova, / Che non si fa con voci adorne e dotte: / E'l silenzio ancor suole / Aver prieghi e parole" (p. 130). p. 69 A very penetrating observation; cf Mme de Lursay in Crébillon's Égarements du Coeur: "One may be amused by a lover's wit, but that is not that which proves seductive; it is his embarrassment, the difficulty he finds in expressing himself, the confusion of his speech — that is what makes him dangerous" (quoted in Havelock Ellis, From Rousseau to Proust, p. 45). Montaigne quotes the last two lines ~~[illegible]~~ in his "Apologie de Raimond Sebond": "Aux bêtes mesmes qui n'ont pas de voix… leurs mouvements discourent et traitent: les amoureux se courroucent, se réconcilient, se prient, se remercient, s'assignent, et disent enfin toutes choses, des yeux: E'l silenzio ~~ancor~~ suole / Aver prieghi e parole… Un taire parlier et bien intelligible" (Essais, II, xii, "Édition Lutetia", II, pp. 69–70).

~~V.i. Coro: "Risse e guerre sui de[illegible], Reintegrando i cori, o pace o tregua"~~ p. 693 p. 673 (p. 190). An echo of Terence, Adria, 555: "Amantium irae, amoris integratio 'st" (Terence, tr. by J. S. Sergeaunt, "The Loeb Classical Library", I, p. 60).

IV.i. Dafne: "Misero Aminta! / Tu, in guisa d'ape che ferendo muore / E ne le piaghe altrui lascia la vita" (p. 164). p. 662 Tasso in his Epigramma also says: "Un ape esser vorrei, / Donna bella e crudele, / Che susurrando in voi / suggesse il mele; / E, non potendo il cor, pungesse almeno! / Pungervi 'l bianco seno! E 'n si dolce ferita / [illegible] ita! [illegible] / [illegible]dicata

cf Muratori, La Perfetta poesia, lib II, cap. 10 on "eloquenza in parlare" & "eloquenza in tacere"

李廌濟南集八卷德隅齋畫品一卷方叔撰著以畫品爲第

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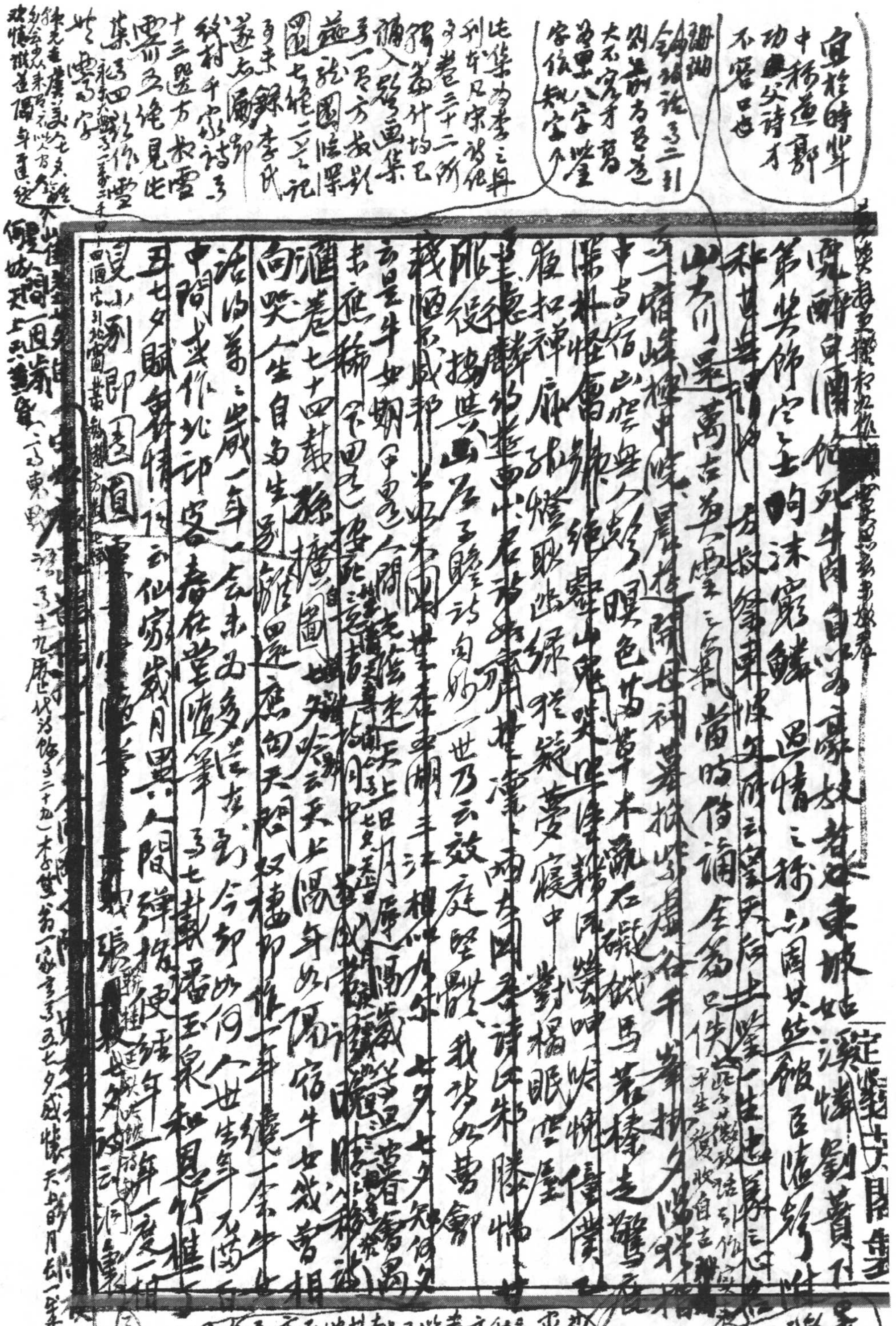
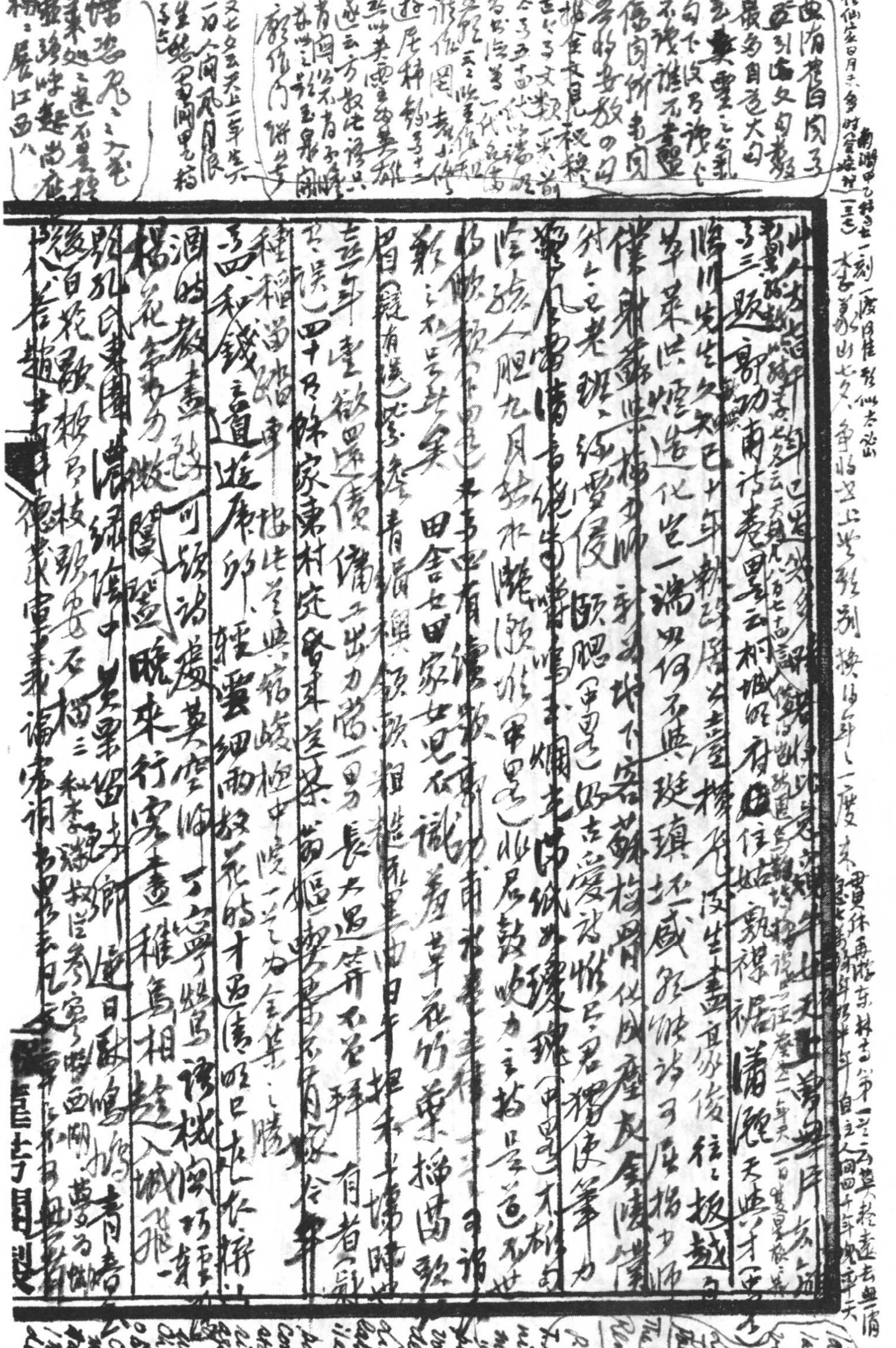




此乃[illegible]

三題郭功甫詩卷[illegible]云：村墟經府[illegible]往如[illegible]蒲飄天涯才

臨川先生久已十年數[illegible]樓花沒生畫直後往往扳越

草萊洪煙造化豈一端如何不與斑璵坏戚[illegible]詩可座指少師

偉射蘇樓[illegible]師[illegible]下客蘇樓骨從成塵友金[illegible]

[illegible]付之老班經要優頤腮（中田里）好古愛詩惟只君獨使筆力

[illegible]凡常情音絕[illegible]烟老佛紙如環瑰（中田里）

陰孫人胆九月拈水灑激[illegible]（中田里）惟君鼓吹力主持是道

[illegible]有[illegible]手詣

難之不當其矣　田舍女田家女兒不識蓋草花竹葉擲為歡

眉（疑有誤）[illegible]青[illegible]中白手把[illegible]晴

吾年逢欲四歸遺債儲之出力當一男長大過笄不登拜有者

（誤）四十乃餘家東村[illegible]其[illegible]婦[illegible]今年

種種當[illegible]崦[illegible]中[illegible]

四　和錢道遊康郎　[illegible]雲細雨數花時才過清明已花[illegible]

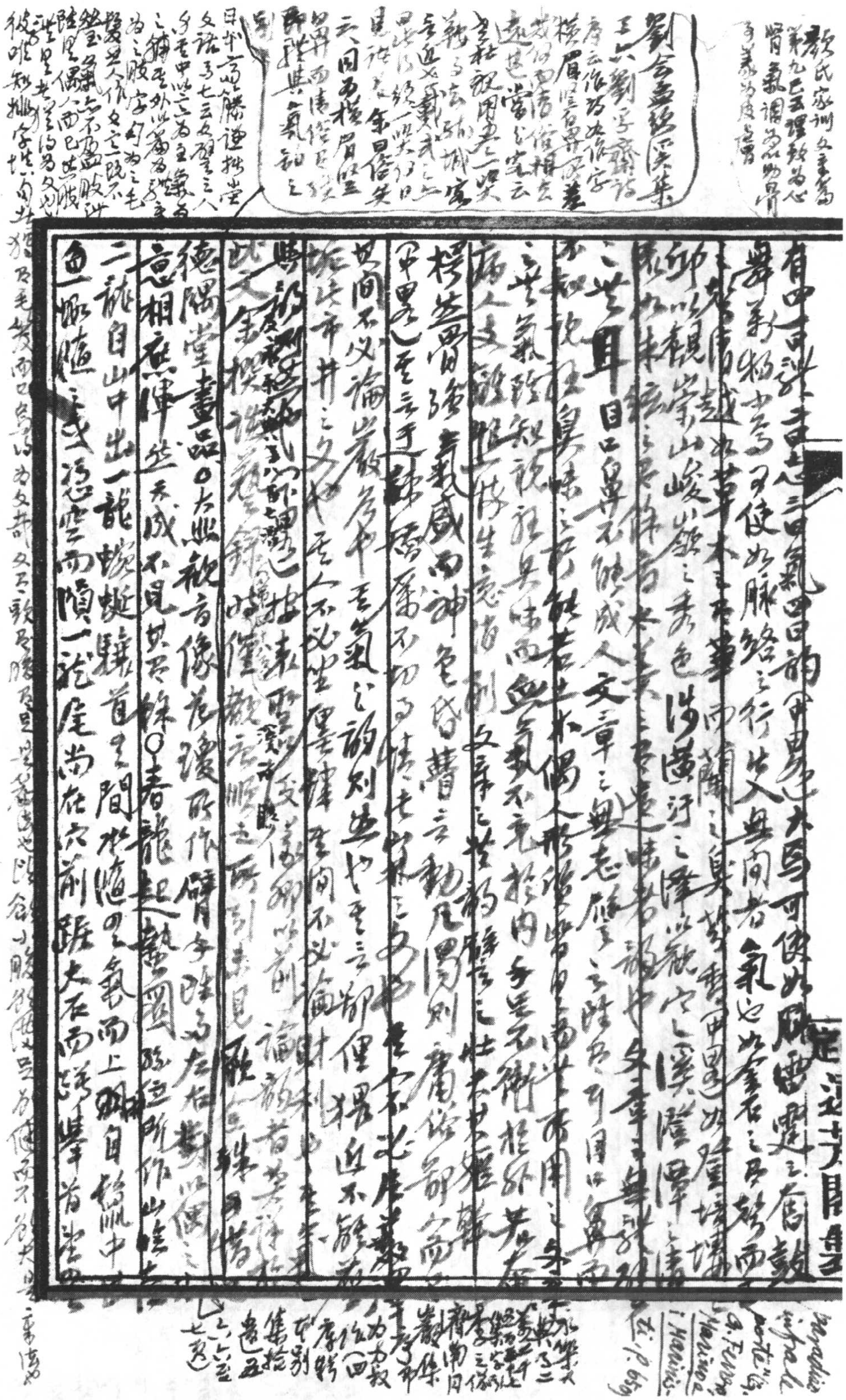
洞[illegible]書[illegible]可頻詩[illegible]莫空[illegible]寧[illegible]機閑巧[illegible]

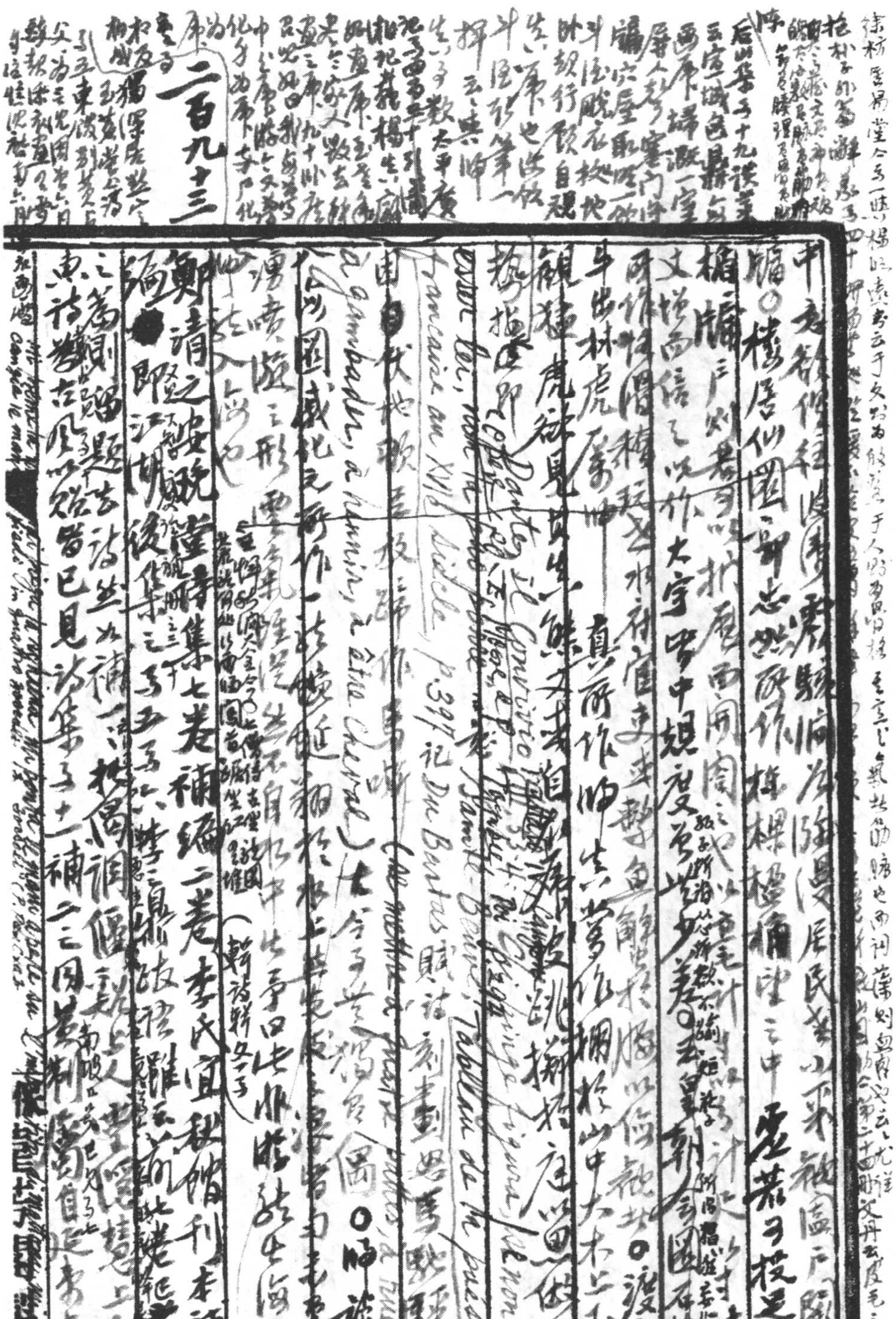
梅花[illegible]微閣[illegible]曉來行客畫雉鳥相逢入城飛

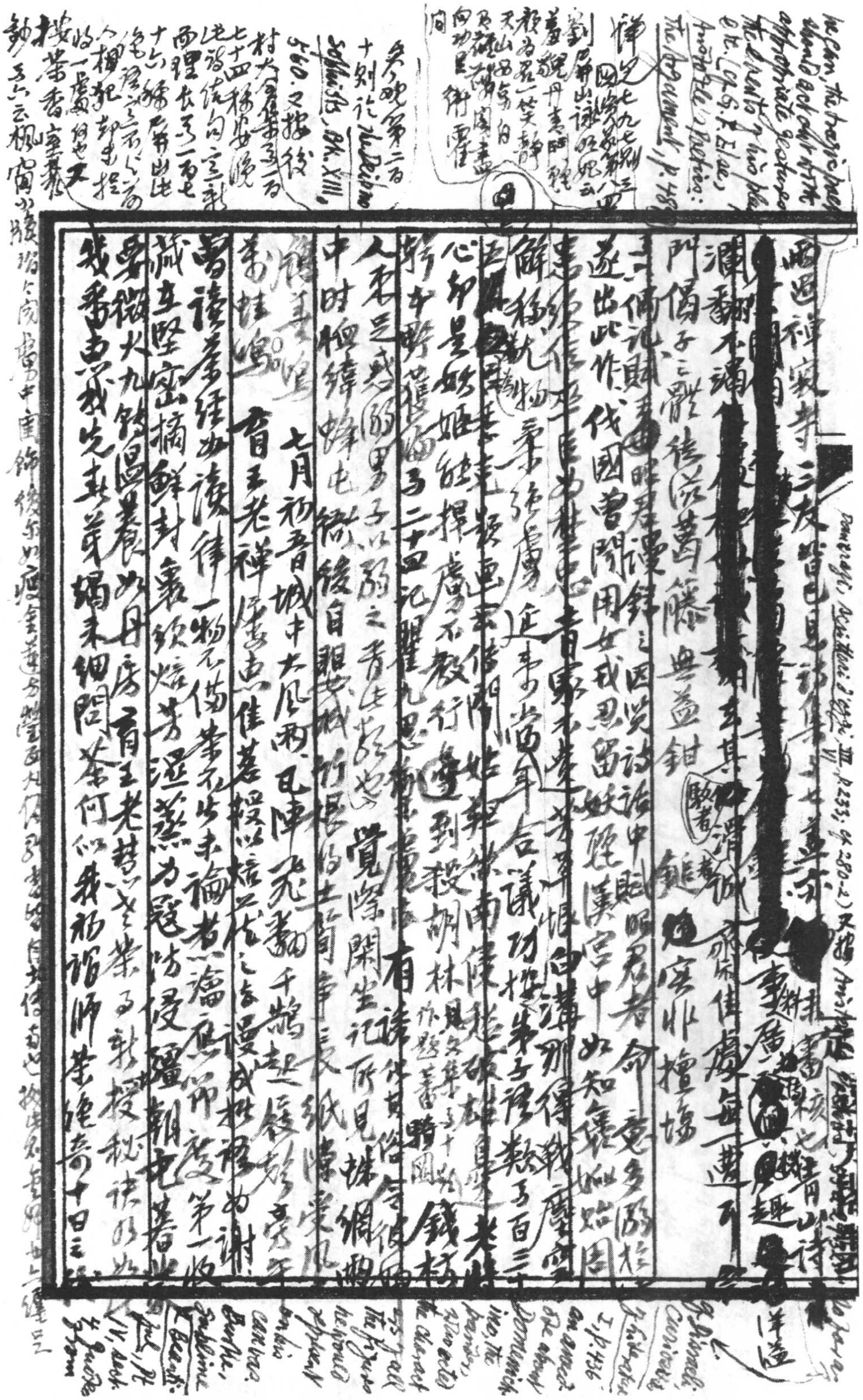
題孔氏書閣　濃綠陰中果留[illegible]日[illegible]鳴[illegible]青

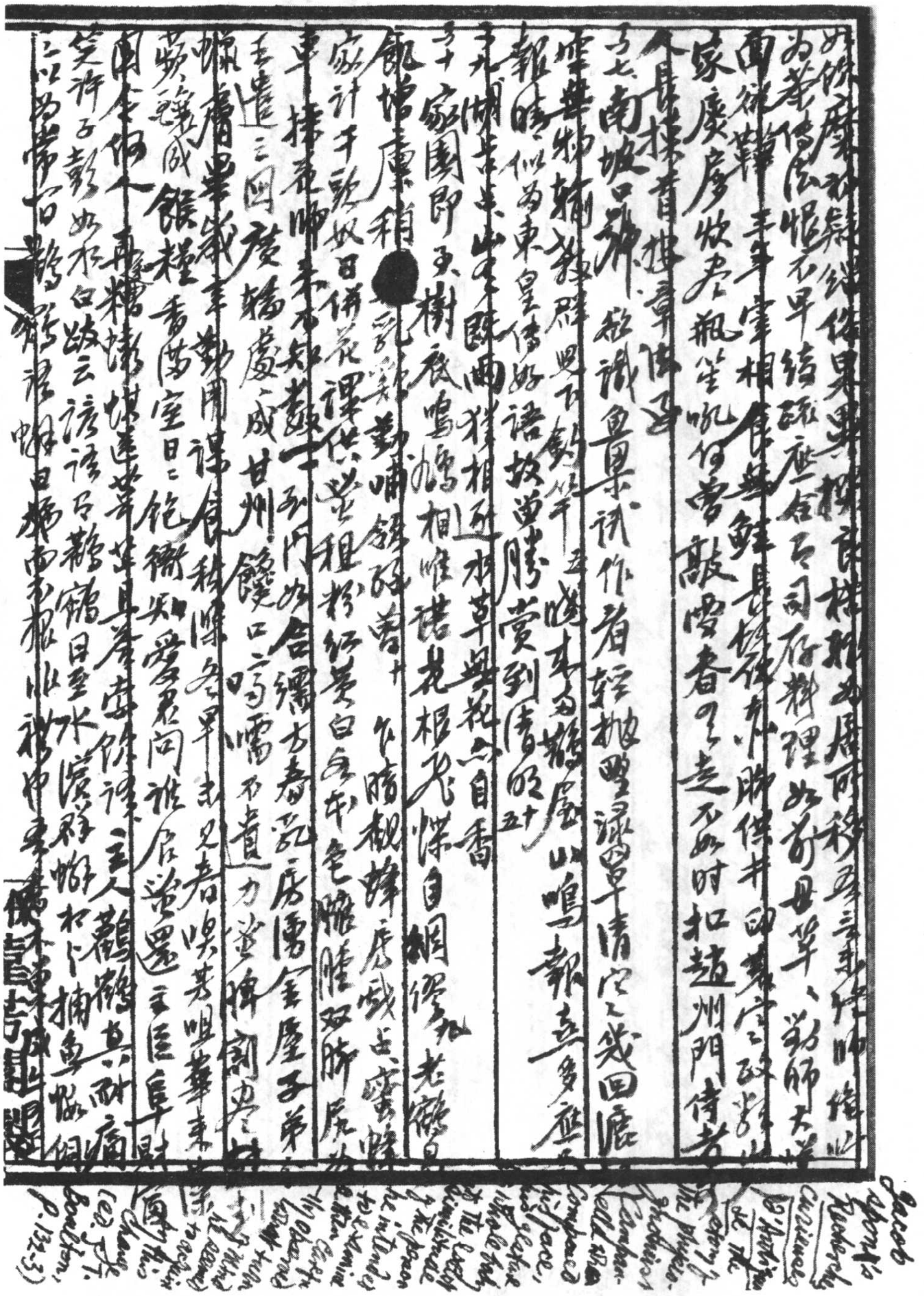
後百花[illegible]板枝[illegible]橘三[illegible]西湖[illegible]

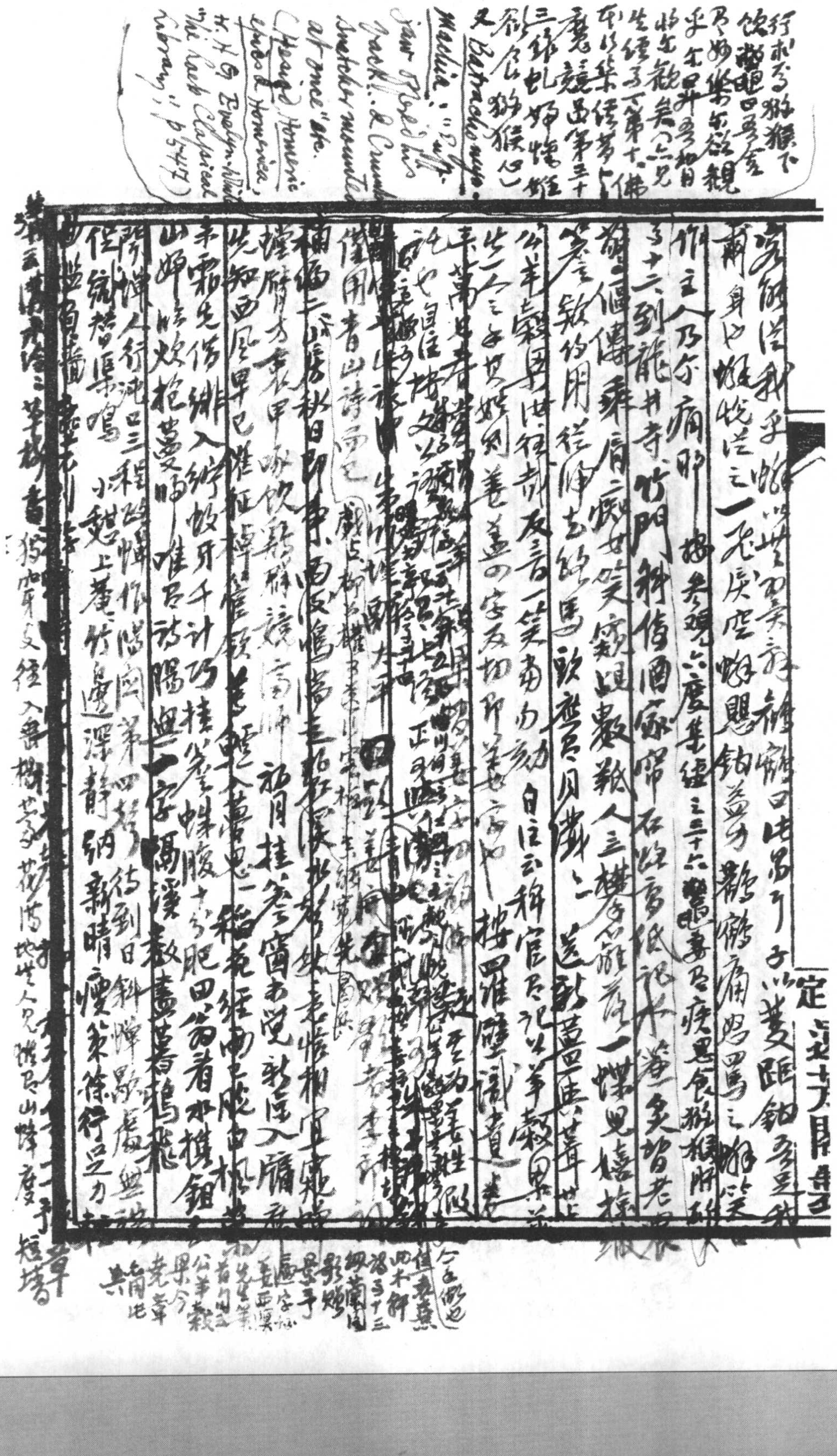
[illegible]若趙[illegible]論[illegible]









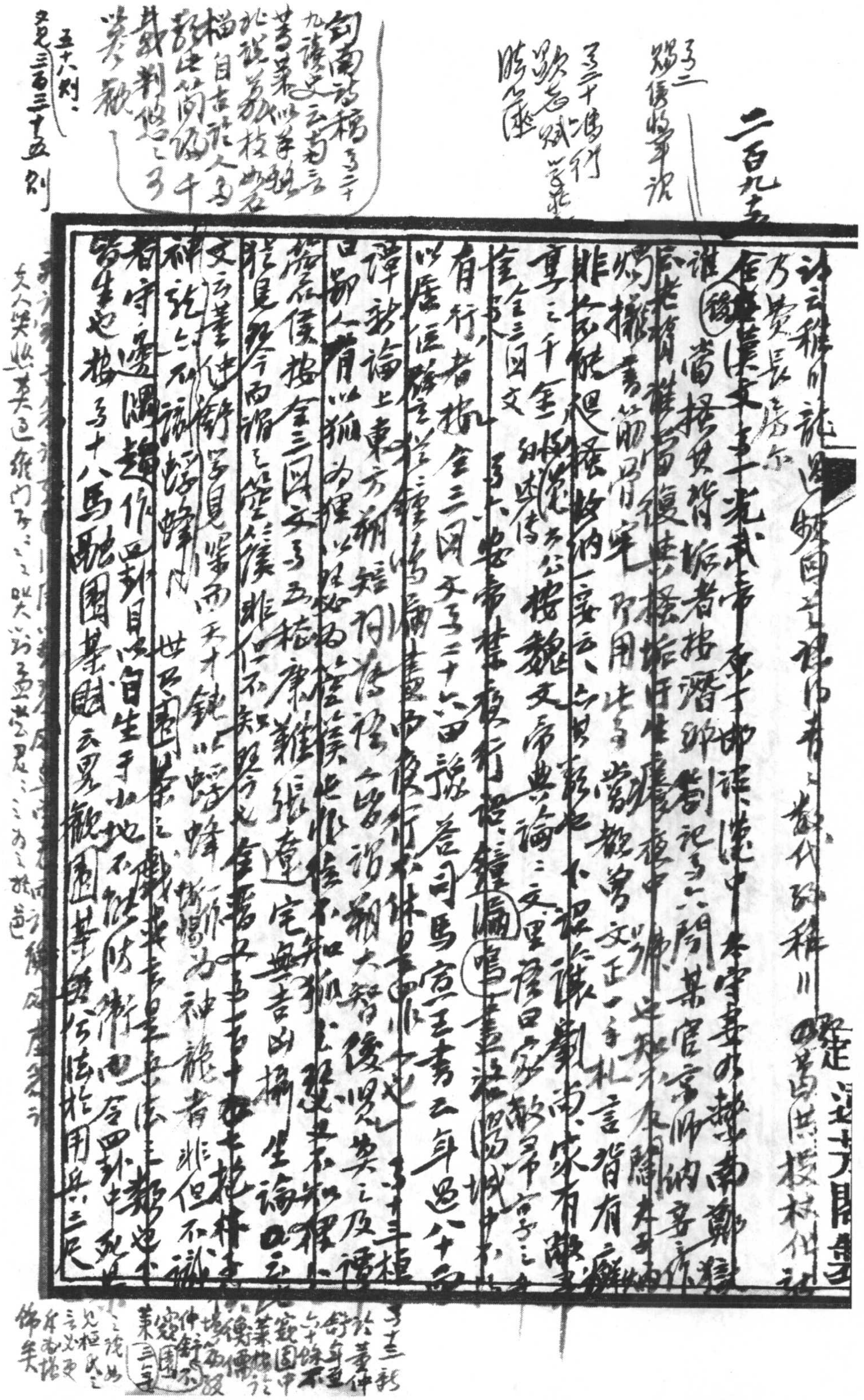


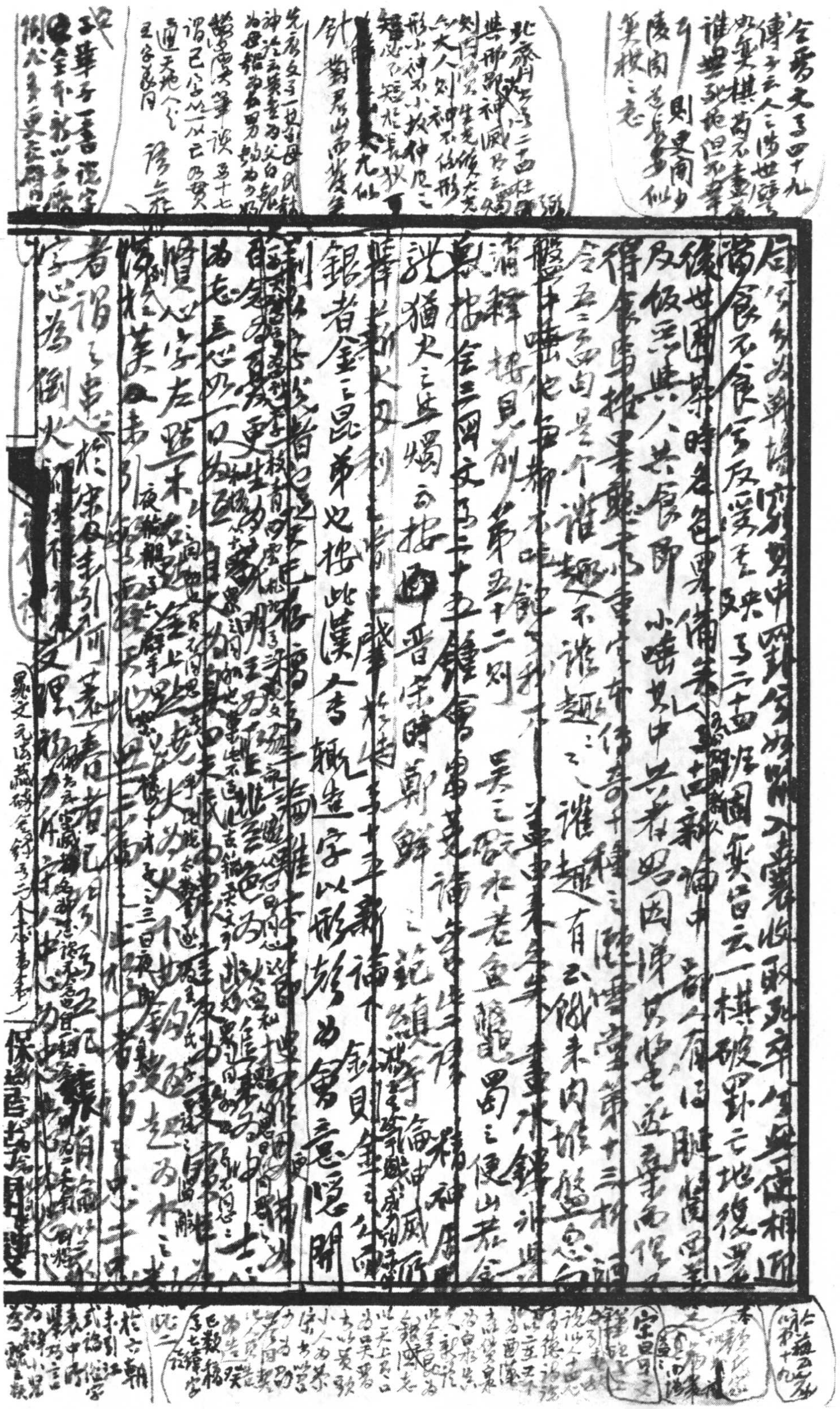
二百九十四

閑麗卿蝴蝶 夢第三折等 合你嫁嫁歪廝

[illegible]林 龍學文集十六卷 [illegible]江淹雜體三十首 標曰古詩十二首而全首[illegible]石室一首之外皆五言長律 不特了十八以後以各臣賢士之作叢詩偽於作者也 按[illegible]半生[illegible]不過取 [illegible]十四[illegible]裁其枝士衛[illegible]乃謂詩 三十五則 稍覺[illegible]救 [illegible] 西齋話記 石中立性詼諧 上官似戲曰君[illegible]自今本集中何不應[illegible]中[illegible]作中[illegible]事[illegible]氏[illegible]苑[illegible]記內中山詩話等[illegible]西[illegible]銅尉斗[illegible]等[illegible]詩[illegible]中山[illegible]為女[illegible]惟此[illegible]形[illegible]殺[illegible]諱據[illegible]中[illegible]事[illegible]宋時已作此言 俞曲園春在堂隨筆引涑水紀聞作上官闢 溫公[illegible]經曰尚為皇[illegible]不[illegible]僧會[illegible]稍疑[illegible]能[illegible]是溫公[illegible]數[illegible]公 鄭中之雅[illegible]以鼻[illegible]對[illegible]何[illegible]笑[illegible]助[illegible]也字[illegible]者作 說文批釋文引徐[illegible]言扶[illegible]切乎[illegible]辯[illegible] 絲女陰[illegible]言鳥男陰 劉此言由來已久 西雅[illegible]未[illegible]也[illegible]作[illegible] 學者[illegible]問[illegible]史三六三[illegible]中[illegible] 馬[illegible]抱以[illegible]為加[illegible]云[illegible]中[illegible] 一部[illegible]知西[illegible]作也[illegible]乃太朝會時殿中御[illegible]形如机[illegible]

○古人作詩[illegible]閑[illegible]求不原[illegible]美[illegible]時中[illegible] 如李端郭曖席上賦詩云 新開金埒教調馬 舊賜銅山許鑄錢[illegible]矣[illegible]錢乃[illegible]通[illegible]李[illegible]王二十八[illegible]詩云[illegible]知[illegible]振[illegible]南召[illegible]王[illegible]九重[illegible]武帝[illegible]修[illegible]文詞[illegible]書[illegible]振[illegible]柳[illegible]侯[illegible]學[illegible]





[illegible]

當食不食 [illegible] 反 [illegible] 史 [illegible] 三十西 [illegible] 云一棋破罷 [illegible] 云 [illegible]

後世圍棋時 [illegible] 新論中 [illegible]

及飯 [illegible] 與人共食即小嗑 [illegible] 其中 [illegible] 者 [illegible] 因 [illegible]

得食 [illegible]

今 [illegible] 譜趣不譜趣之 [illegible] 譜趣有云 [illegible] 來內 [illegible]

醫中 [illegible]

消釋 按見前第五十二則 [illegible] 吳之 [illegible] 蜀之使山 [illegible]

史 按全三國文卷二十五鍾會 [illegible] 精神 [illegible]

說猶史之 [illegible] 蜀而按 [illegible] 晉宋時鄭鮮之 [illegible]

譯 [illegible] 新 [illegible] 十年新論 [illegible]

銀者金之昆弟也 按此漢人書輒造字以形旁為會意 [illegible] 開

剎 [illegible] 者 [illegible]

[illegible] 更生 [illegible] 明王 [illegible]

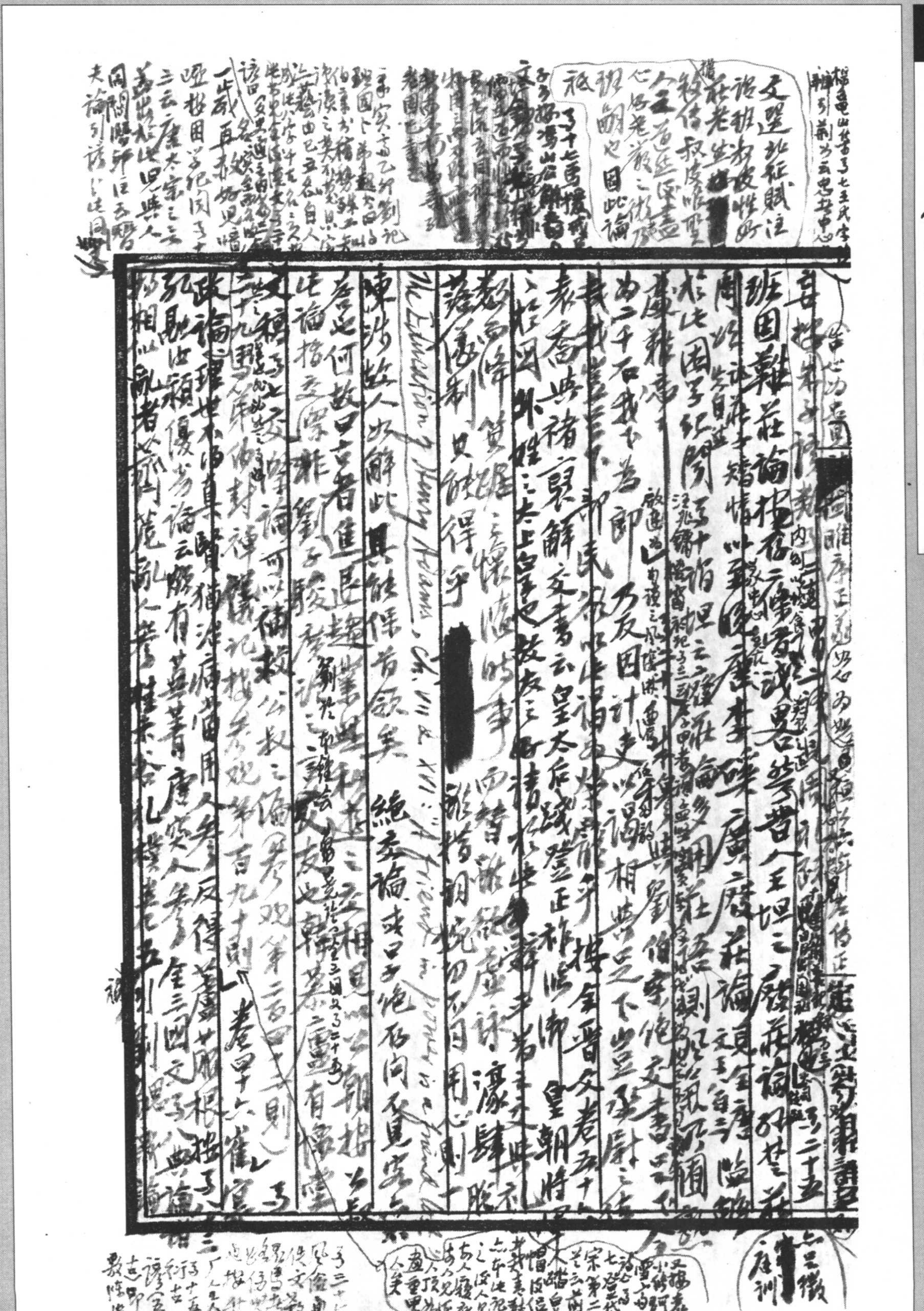
為志 [illegible] 心為 [illegible] 口為 [illegible]

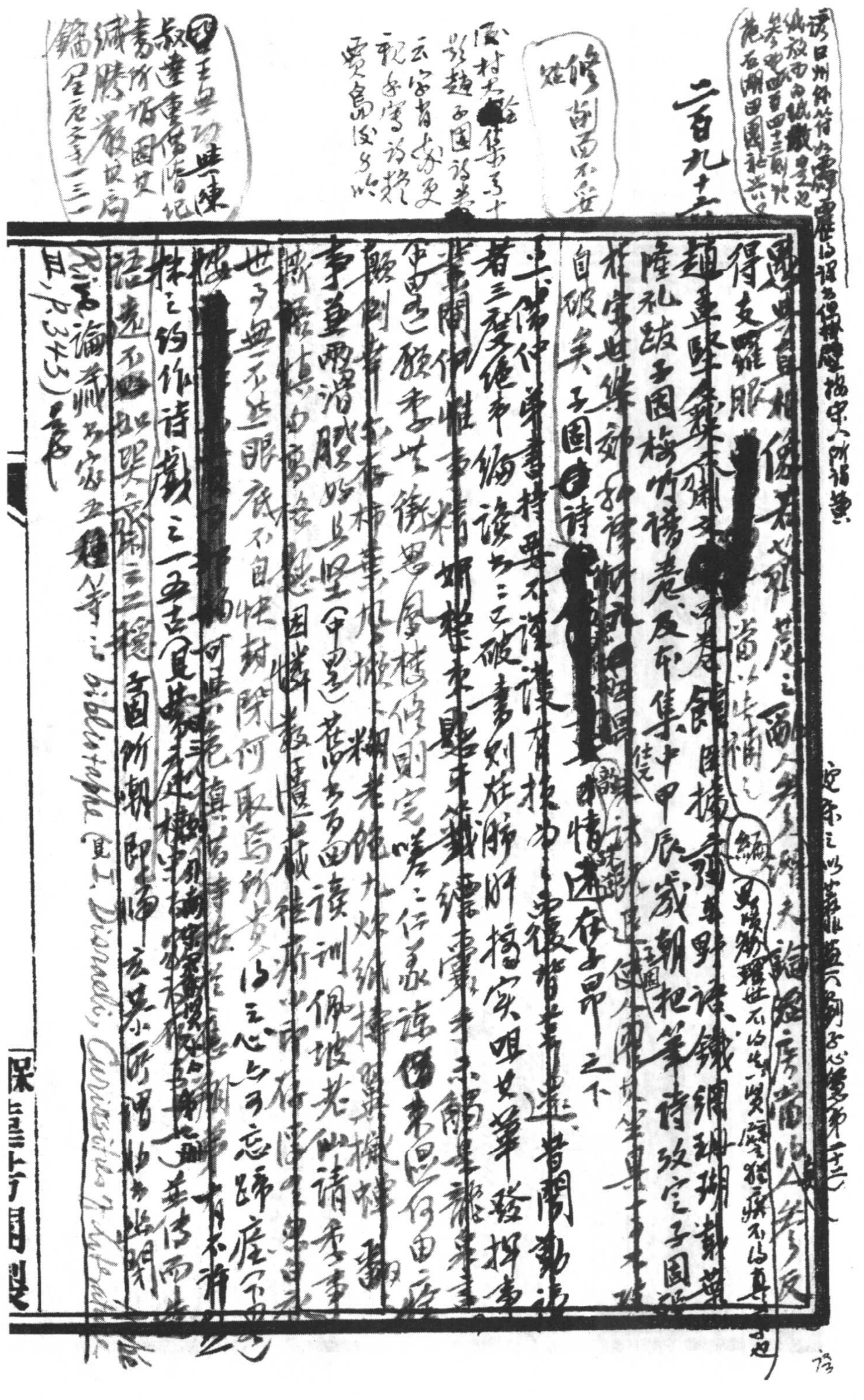
質 [illegible] 字左 [illegible] 木 [illegible] 大為火 [illegible]

[illegible] 美 [illegible]

者謂之蟲 [illegible] 於宋 [illegible]

字心為倒火 [illegible] 文理 [illegible]





譚曰州符符召壽[illegible]處以謂之得稱隆指宋人所謂[illegible]
仙叔白石仙叔徽宗也
[illegible]四百四十三則
范石湖田園雜興六[illegible]

二百九十三

修[illegible]不宜
姓

屏村大[illegible]集卷十
影趙子固詩卷
云字首[illegible]更
程[illegible]詩紀
要[illegible]俊之以

田王[illegible]巧與陳
叔達[illegible]傳[illegible]記
書所[illegible]國史
識勝叢談君
錦星[illegible]之一三

遐思自相依若之形莫之而人先生論[illegible]房當以八卷[illegible]反

得支離眼[redacted]當以時補之 緬[illegible]不以先一賢[illegible]不以真[illegible]之也

趙孟堅彝齋[illegible]文[illegible]春食[illegible]據[illegible]野語、鐵網珊瑚載葉

隆礼跋子固梅竹譜卷、及布集、中甲辰歲朝把筆詩攷定子固[illegible]

於宋世繼[illegible][redacted]佳[illegible]王固[illegible]人用[illegible]

自破矣、子固[illegible]詩[redacted]情述在孟頫之下

王士禛仲弟書特要不謂讓有根本、[illegible]復皆[illegible]述、昔閒勤讀

著三致絕市編謬之三[illegible]破書刻在胼胝摘實咀嚼英華發揮事

者闕作雅者精妍樸拙[illegible]繽紛[illegible]翰墨[illegible]

中路之頌秀其衛思鳳樓修關完善[illegible]之[illegible]書[illegible]何由[illegible]

縣倒其[illegible]布華九[illegible]糊塗館九[illegible]纸[illegible]

事莫無滑賦股奴具堅（中路）苦口苦田讀訓佩坡老仙請季事

斷[illegible]因鱗教[illegible]藏往[illegible]

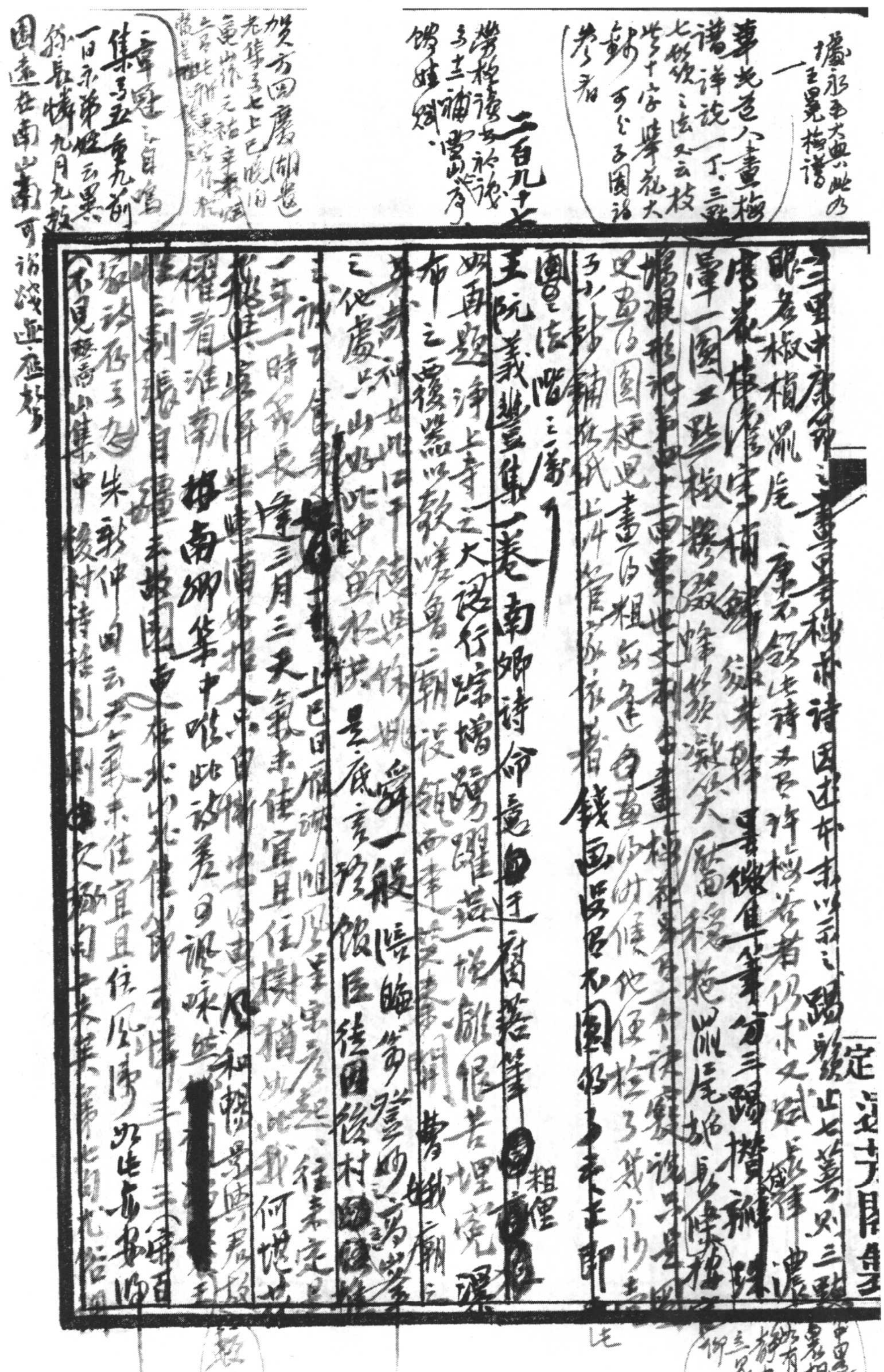
世子無不共眼底不自快封閉何取爲所安 以之心與之忘歸庭（下去）

[redacted]何其[illegible]有不肯也

林之的作詩戲之一五吉（見其集）[illegible]並以而[illegible]

語意不[illegible]蓋國所輒即[illegible]玄異小所謂[illegible]幽明

[illegible]論藏[illegible]家[illegible]等之 bibliotaphe（見 I. Disraeli, Curiosities of Lit. [illegible]目, P.343）意



據影本大典，此乃王冕梅譜

（華光道人畫梅譜詳說一丁、三點、七瓣諸法，又云枝必十字，舉花大鈎，可參子固語）參看

三[illegible]中康節之畫梅求詩因述本末以系之踏踆出七蕚則三點

眼多椒植亂尾　康石鉄之詩云天長許梅花者仍不又試虛律濃

唐花枝潑宮補[illegible]書機集筆分三踏攢瓣珠

暈一圈一點椒攢蜂鬚凝結大屢穩拖亂尾雄長條[illegible]

[illegible]

又曾從圖梗退書得粗出筆自畫仍州便他便枝乃幾个沙土

子小抄補於氏上件從有[illegible]者　錢画與吾不園仍手來主郎

中畫逍閑墨相挨外有竟靜中增三只無仰

勞格讀書於論多書補當山序饒姓識

二百九十六

王阮義豐集一卷　南鄉詩命意自適[illegible]筆（粗俚）

圖書法略（三一數）

妙而題踏淨上寺之大設行蹤增蹲躍喜[illegible]根苦埋境環

布之靈器以殺[illegible]魯之朝設領[illegible]開　曹娥廟之

[illegible]

之化處此山好此中[illegible]　是底意珍饒區徒圍繞村[illegible]

[illegible]

一年一時兩長逢三月三天氣未佳宜且住樹猶如此我何堪

[illegible]

權著誰南[illegible]　梅南鄉集中唯此詩差可諷詠然[redacted]

[illegible]剎張自疆本故園　在北山北

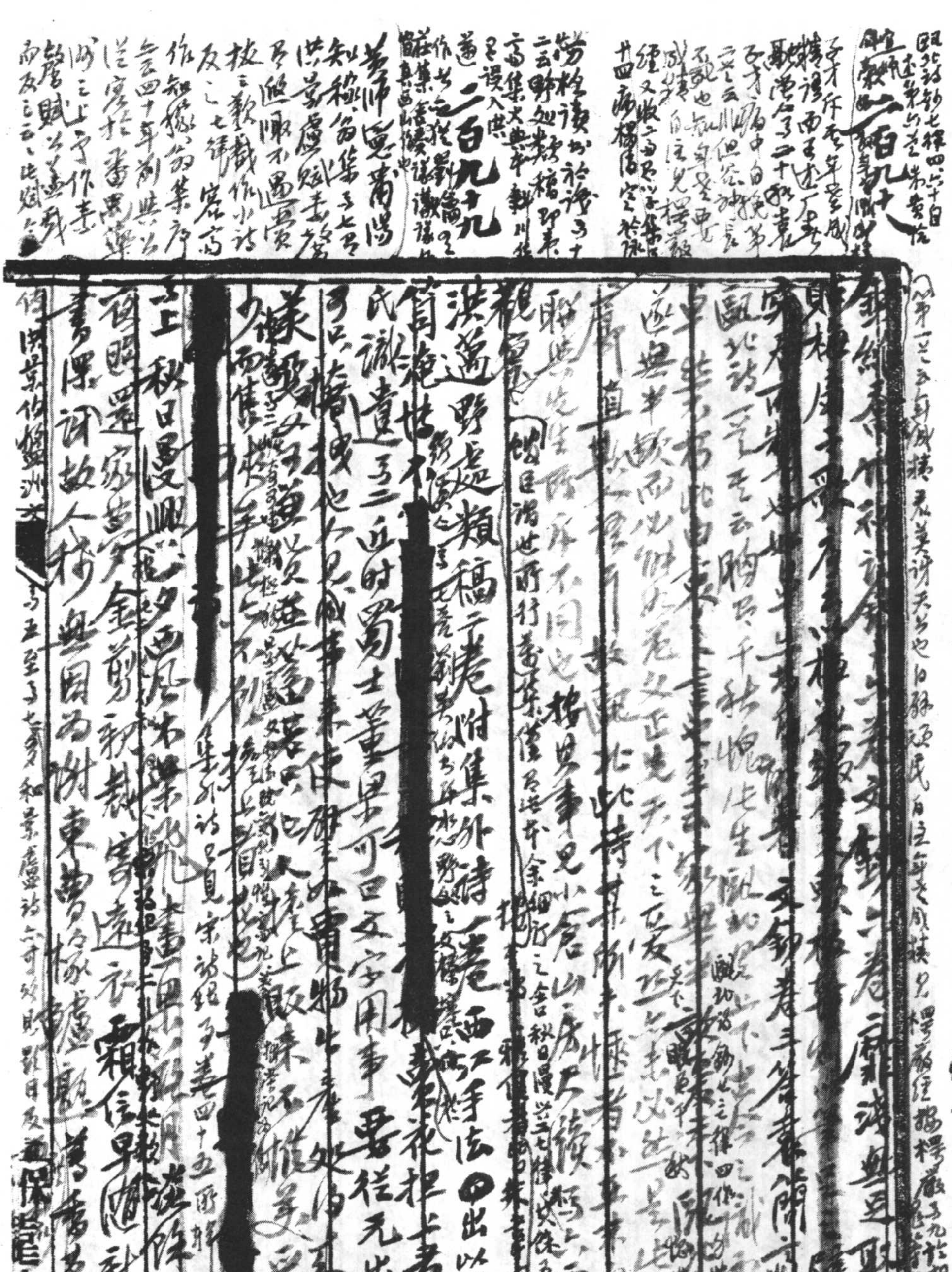
塚詩孫手九　朱彰仲曰云天氣未佳宜且住風簷此詩在集[illegible]

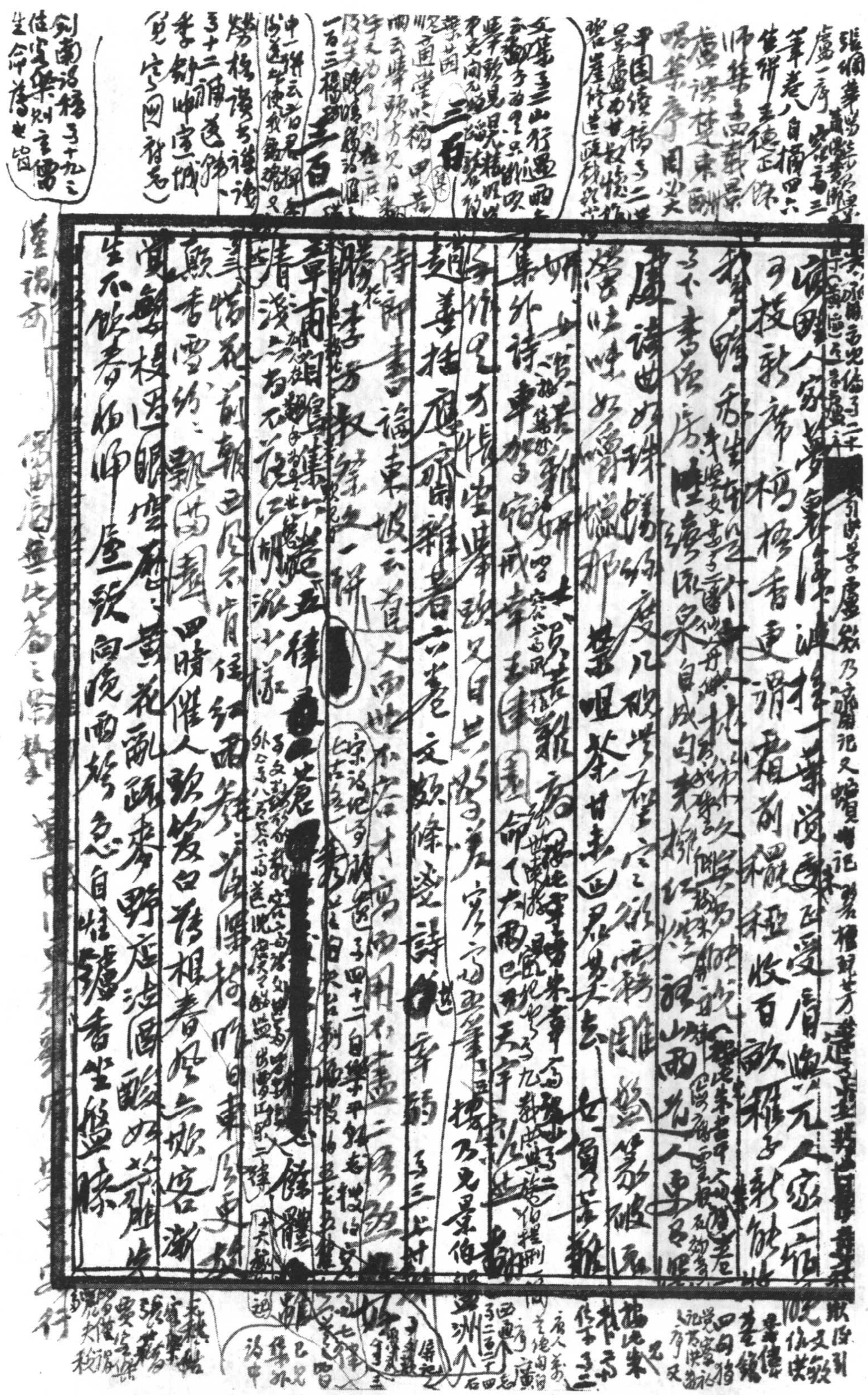
（不見梅南山集中後村詩話引[illegible]

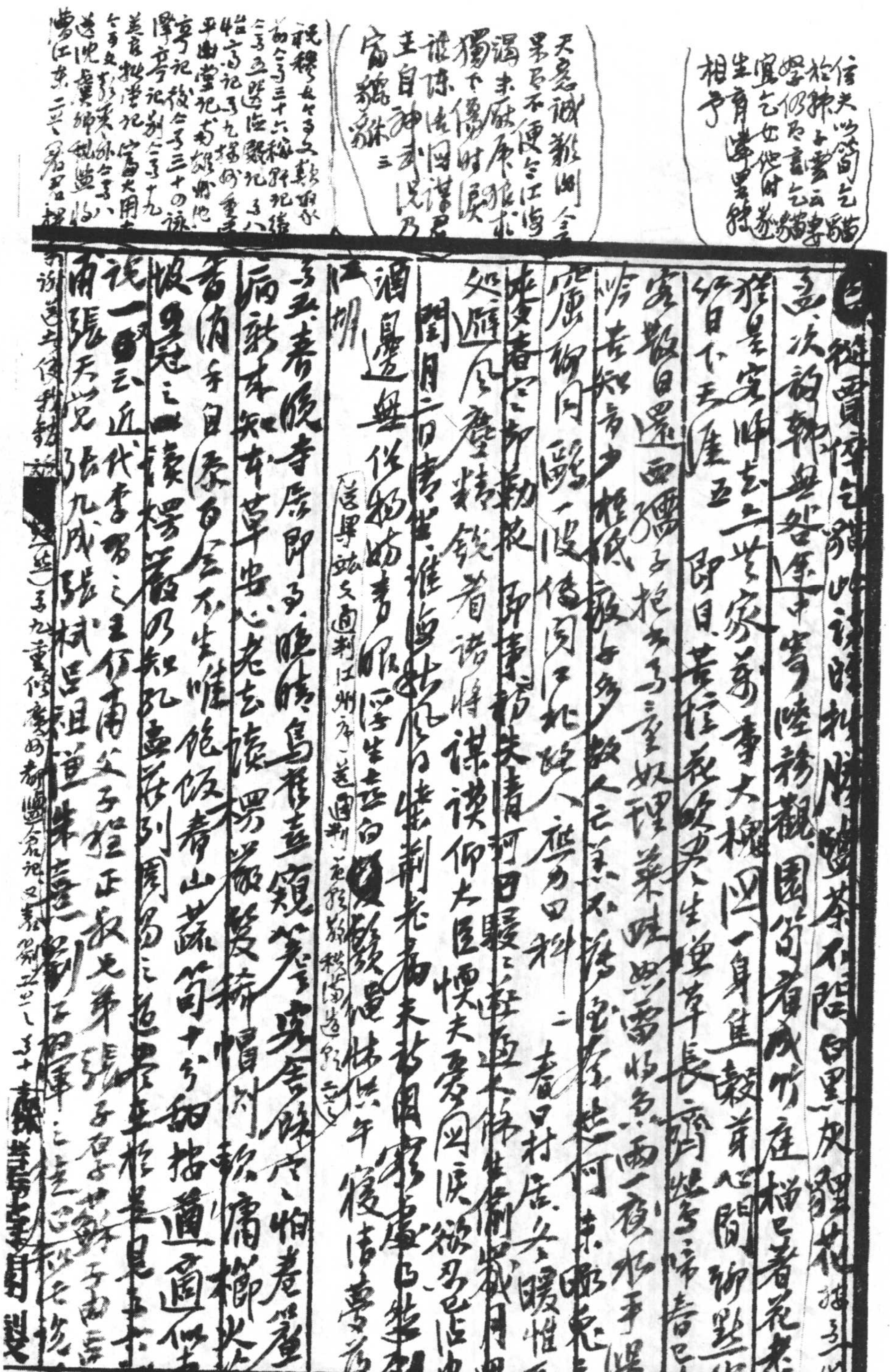
賀方回慶（湖遺老集）卷七上巳晚同[illegible]

（[illegible]集卷五重九前一日示弟姪云異鄉最憐九月九[illegible]

園遠在南山南可謂[illegible]







信夫以[illegible]句乞貓[illegible]

[illegible]

從賣餳乞貓此詩時[illegible]茶不陪白墨灰羅[illegible]花

乙、次韻韓無咎集中寄陸務觀、園的者成竹庭楷已著花老

雅是宗師去 二 並家事大槐四一身饑歲萍開御點[illegible]

須日下天涯 五 即日 黃雀寂寞人生無草長齊[illegible]時春已

客散日還西 孺子抱去乃童奴理菜畦無雷收魚、雨一夜水平堤

吟苦知方少 推紙寂寞多 數人已集不[illegible]東郊[illegible]

廬御同[illegible]一波傳問江北路 處分田料 二 春日村居 冬暖惟有

遣春容亦勤效 即事詩 失清河日暖上路通大師生衛[illegible]

處避風塵精錢著諸將謀 謨仰大臣 懊夫愛國淚欲斥已[illegible]

閏月二日書懷 誰為此荊老 寄來雙同[illegible]

酒邊無似物妨青眼（送畢端文通判江州 序 送通判[illegible]）浮生七十[illegible]白[illegible]供年[illegible]侵清夢[illegible]

江湖

二五 春曉寺居即事 晚晴鳥聲喜窺笑寶舍餘、怕看[illegible]

病新來知有草安心老去懷 [illegible]髮稀帽對[illegible]庸櫛[illegible]

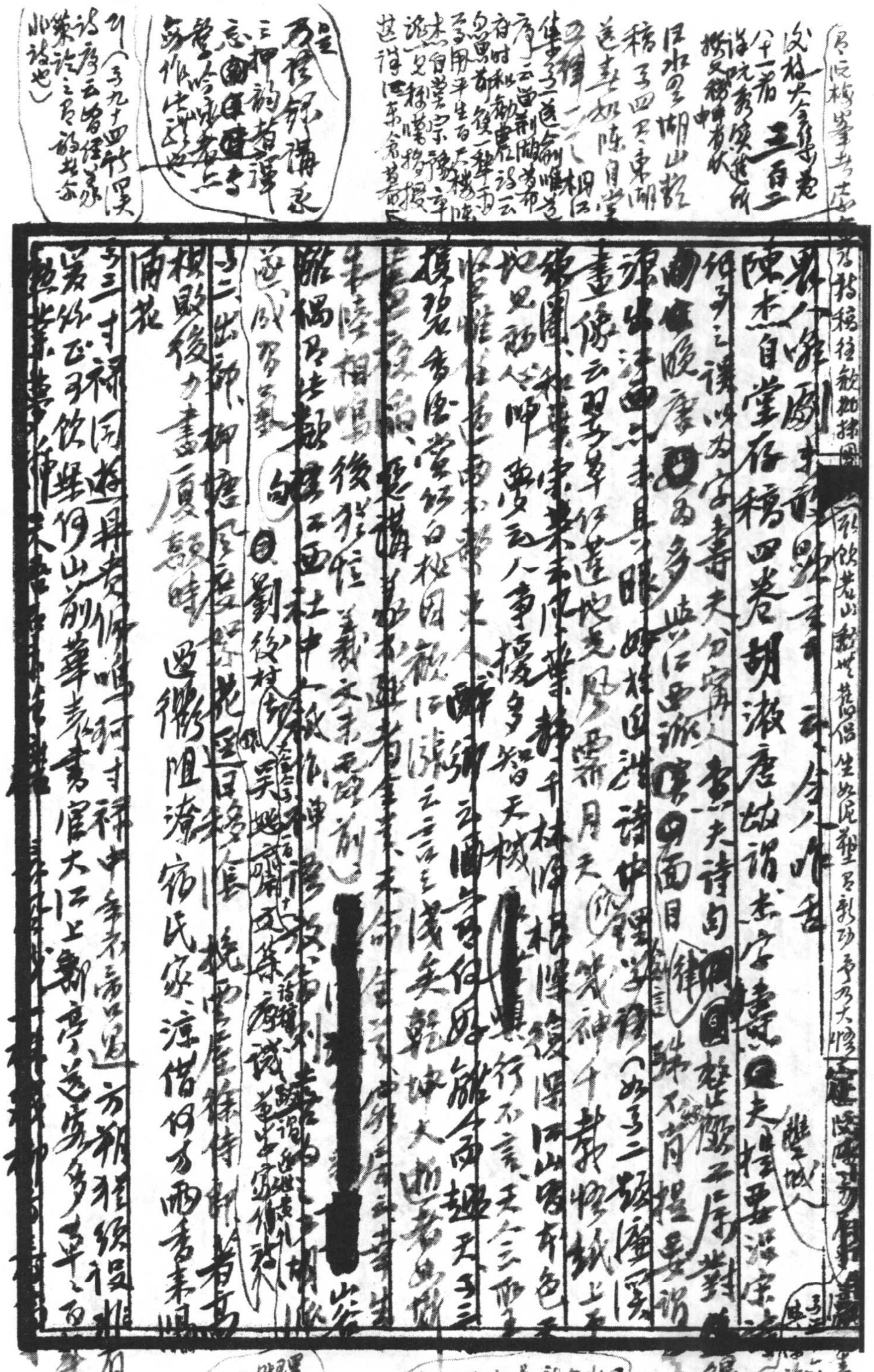
香消手自添 自不生唯飽飯 壽山蔬筍十分甜 搭簡適窗似[illegible]

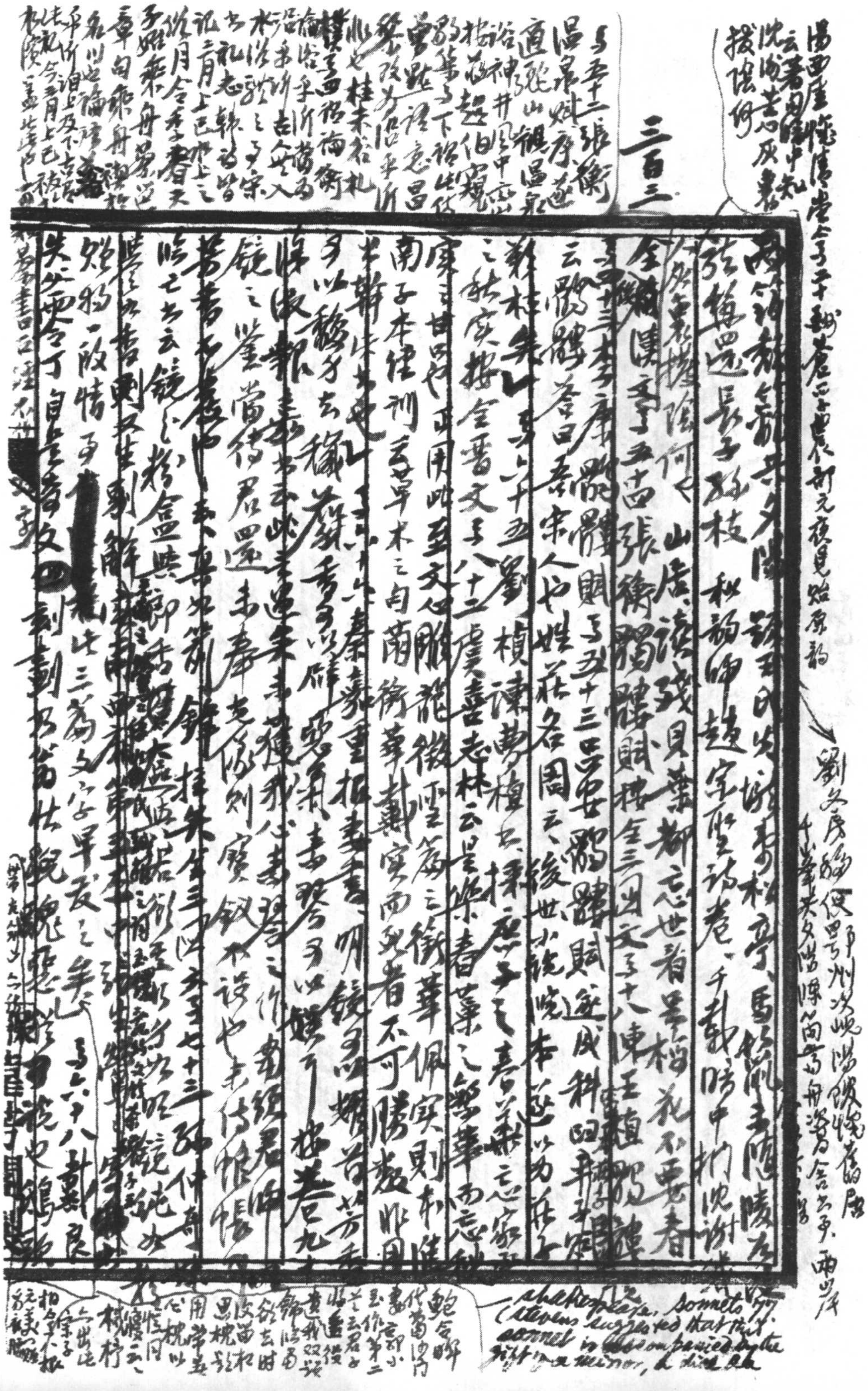
城郭[illegible]之二讀 [illegible]乃知孔孟[illegible]列周易之道 [illegible]根是見五十[illegible]

說一云 近代李男之王符甫父子 程正叔兄弟 張子[illegible]

南張天覺 張九成 張栻 呂祖謙 朱熹 劉[illegible]之[illegible]

[illegible]





[illegible]

三百三

[illegible] 詠 [illegible] 村亭 [illegible] 陵 [illegible]

張 [illegible] 長子孫枝 秋韻 [illegible] 趙 [illegible] 詩卷。千載暗中摸沈謝

[illegible] 陰何 [illegible] 山居 [illegible] 殘貝葉 都忘世 看墨梅花不覺春

全 [illegible] 漢文卷五十四張衡《髑髏賦》 按全三國文卷十七陳王植《髑髏說》

[illegible] 卷五十三呂安《髑髏賦》 [illegible] 遂成科臼 [illegible]

云髑髏答曰：吾宋人也，姓莊名周云云。後世小說院本遂以為莊 [illegible]

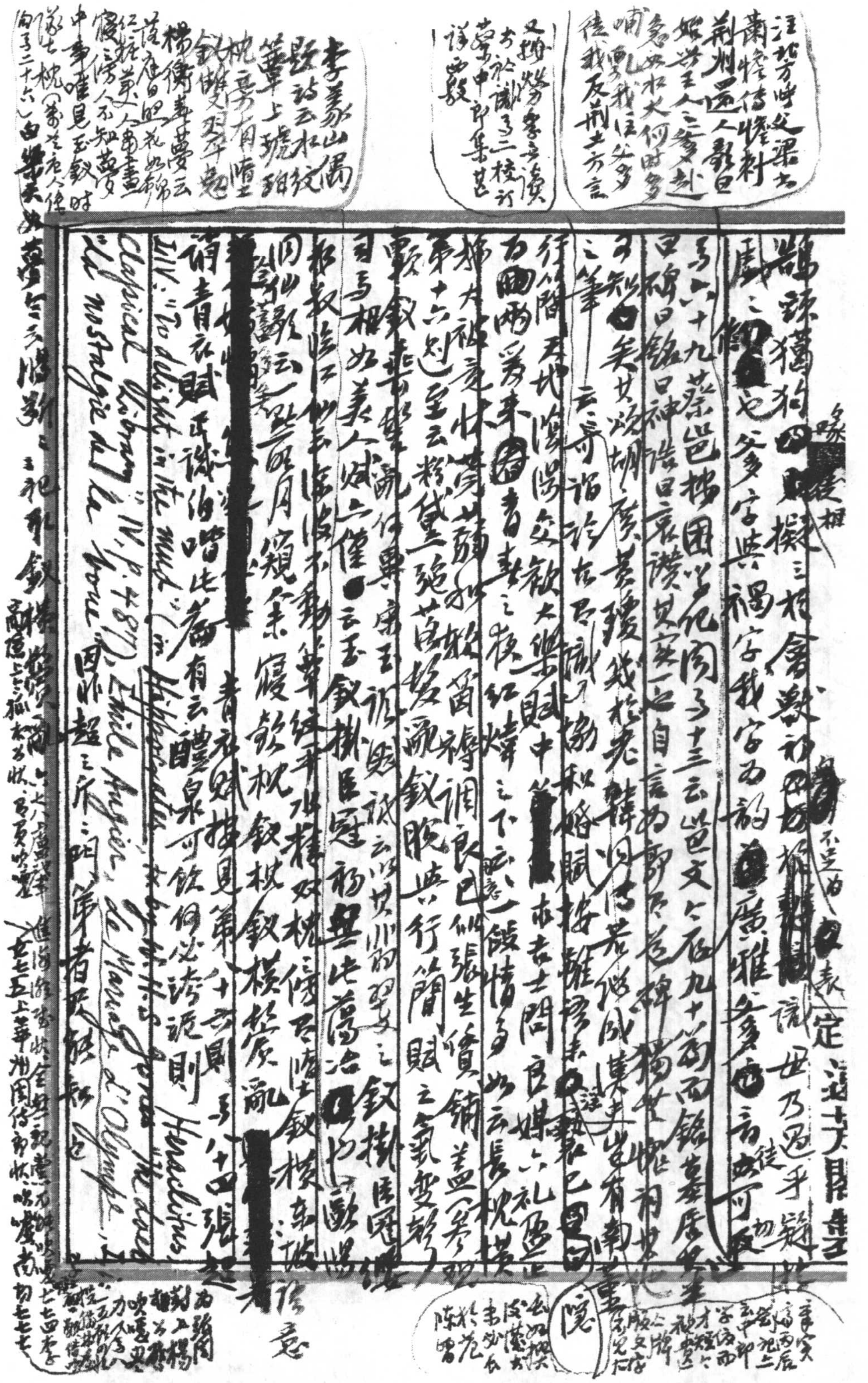
[illegible] 卷六十五劉楨《諫 [illegible]》 [illegible] 揉 [illegible] 子 [illegible] 春華 [illegible] 忘 [illegible]

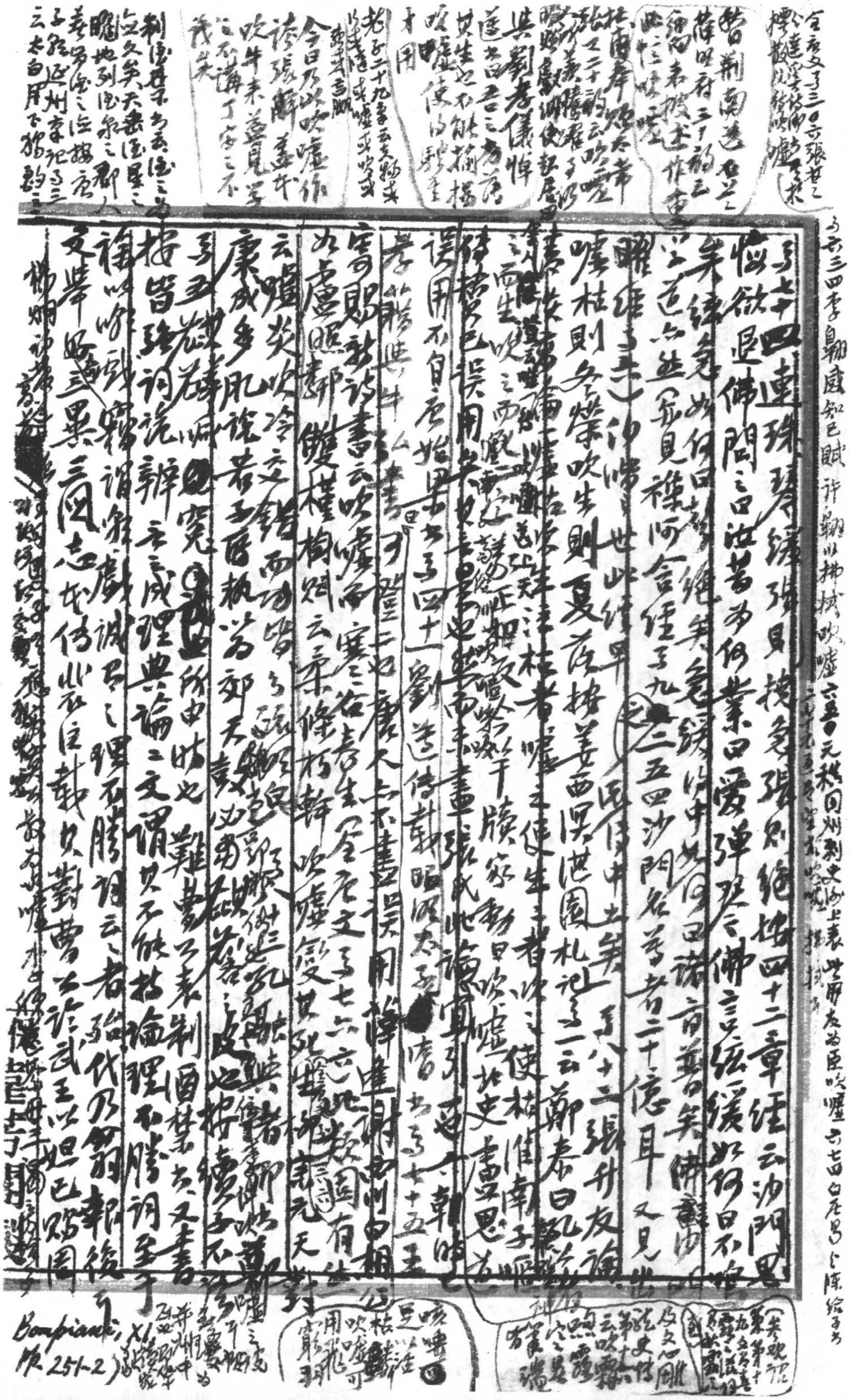
之秋實 按全晉文卷八十二虞喜《志林》云是棄春華之榮華而忘秋 [illegible]

庾 [illegible] 甘 [illegible] 此至文心雕龍徵聖篇云銜華佩實則 [illegible]

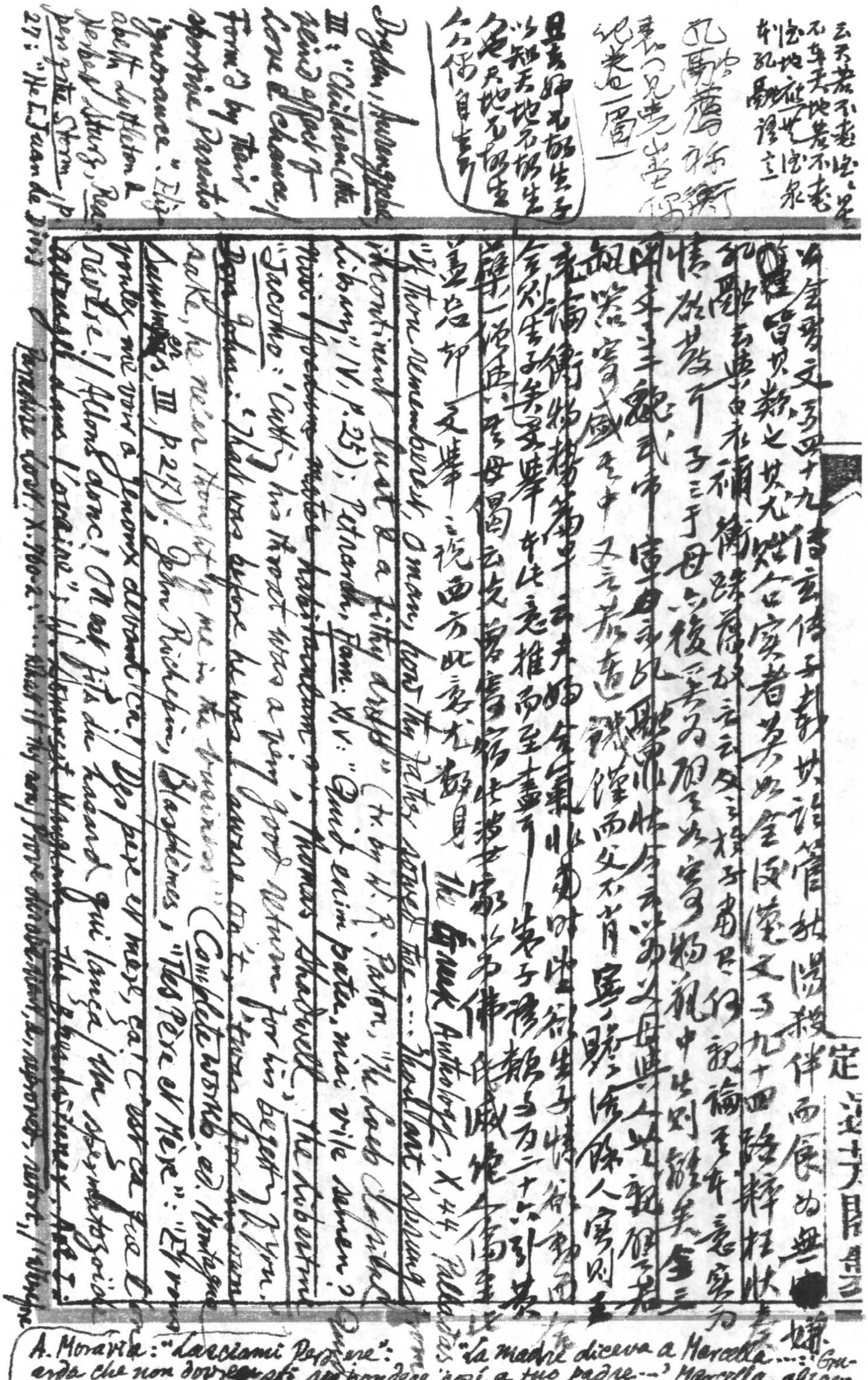
[illegible]

Shakespeare, Sonnets 77. (Stevens suggested that this sonnet is accompanied by the gift of a mirror, a dial & a b

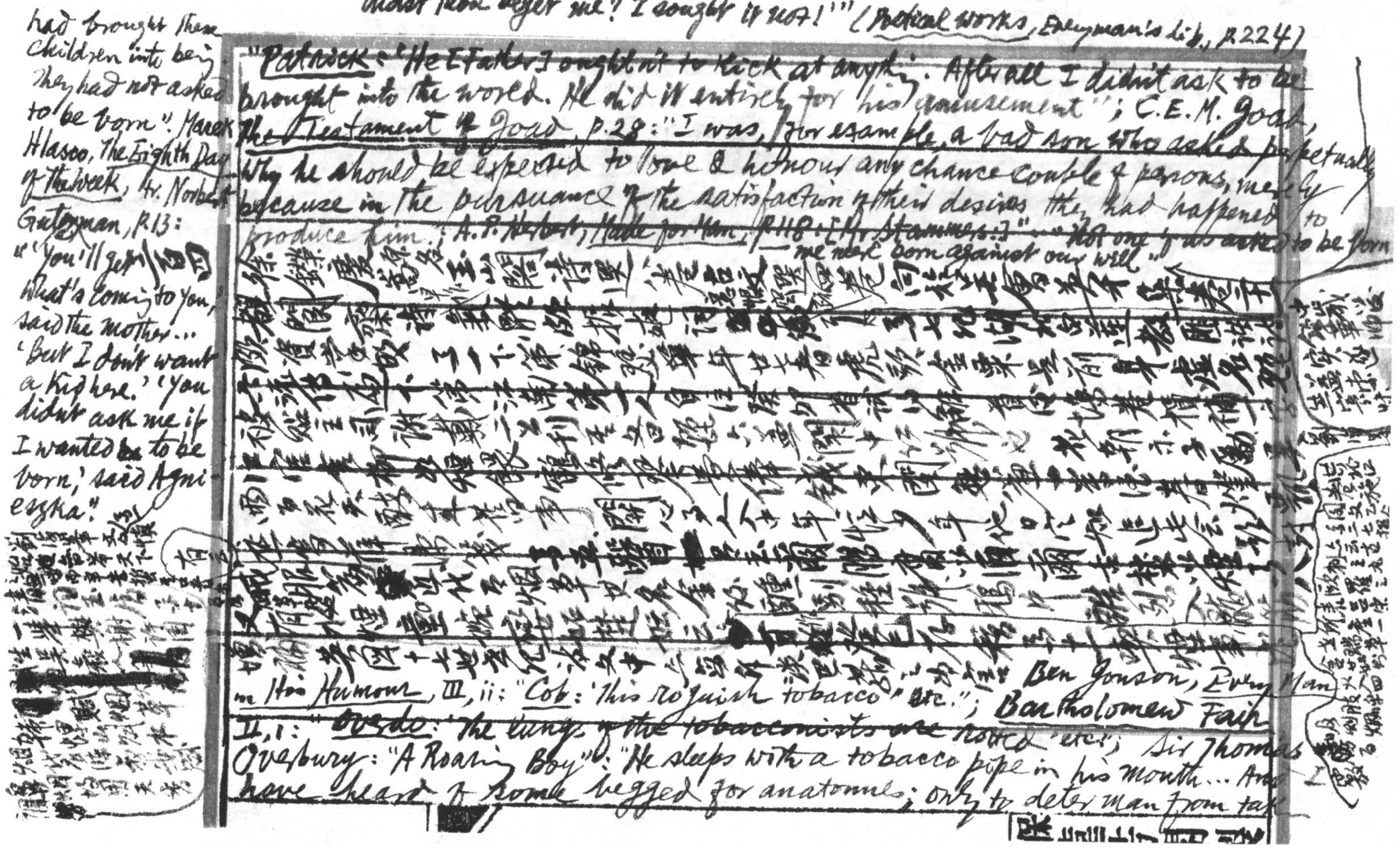




Bompiani, XI pp. 251-2)



A. Moravia: "Lasciami perdere": "La madre diceva a Marcella...: 'Guarda che non dovresti rispondere così a tuo padre...' Marcella alzava le spalle e rispondeva: 'Io non avevo chiesto di venire al mondo. Mi ci avete fatta venire...'" (Nuovi Racconti Romani, Opere complete, ed.

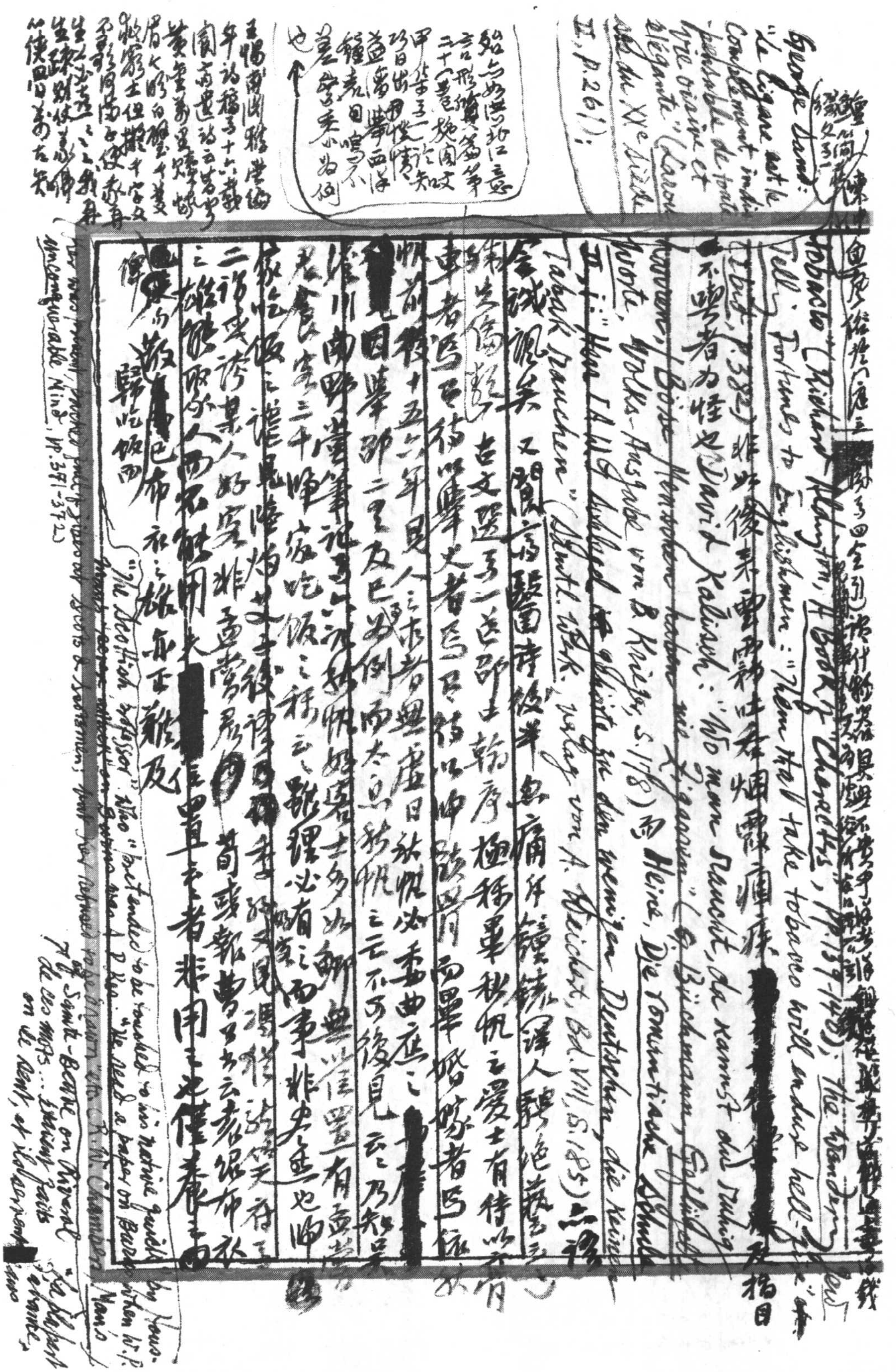


didst thou beget me? I sought it not!'" (Poetical Works, Everyman's Lib., p.224)

"Patrick: 'He [Father] oughtn't to kick at anything. After all I didn't ask to be brought into the world. He did it entirely for his amusement'"; C.E.M. Joad, The Testament of Joad, p.28: "I was, for example, a bad son who asked perpetually why he should be expected to love & honour any chance couple of persons, merely because in the pursuance of the satisfaction of their desires they had happened to produce him"; A.P. Herbert, Made for Man, p.118: [Mr Stammers:] "Not one of us asked to be born — we were born against our will."

had brought them children into being they had not asked to be born". Marek Hlasco, The Eighth Day of the Week, tr. Norbert Guterman, p.13: "'You'll get what's coming to you,' said the mother... 'But I don't want a kid here.' 'You didn't ask me if I wanted to be born,' said Agnieszka."

Ben Jonson, Every Man in His Humour, III, ii: "Cob: 'This roguish tobacco' etc."; Bartholomew Fair II, i: "Overdo: 'The lungs of the tobacconists are rotted' etc."; Sir Thomas Overbury: "A Roaring Boy": "He sleeps with a tobacco pipe in his mouth... And I have heard of some begged for anatomies, only to deter men from tak



Tobacco (Richard [illegible], A Book of Characters, pp. 137-140): the Wandring Jew tell. Fortunes to Englishmen: "Them that take tobacco will endure hell [illegible]" (ibid., p. 338) 非此像未[illegible]吞烟霞痼疾[redacted]及稽日

不喫者為怪也 David Kalisch: "Wo man raucht, da kannst du ruhig [illegible], Böse Menschen haben keine Zigarren" (cf. Büchmann, Geflügelte Worte, Volks-Ausgabe von B. Krieger, S. 178) 而 Heine, Die romantische Schule III, i: "[illegible]" (Sämtl. Werk, Verlag von A. Weichert, Bd. VIII, S. 185) [illegible]

[illegible]識諷矣 又閱[illegible]詩後半[illegible]譯人[illegible]

[illegible]古文選[illegible]二首[illegible]韓序極稱畢秋帆之愛士有待以[illegible]

[illegible]者焉[illegible]者焉[illegible]而畢[illegible]者焉[illegible]

[illegible]十五六年見人之求者無虛日 故[illegible]必委曲應之[redacted]

[redacted]見[illegible]而太息[illegible]不可復見云云 乃知[illegible]

[illegible]

[illegible]必有之 而事非其[illegible]也[illegible]

[illegible]

[illegible]者非用[illegible][redacted]

[illegible]

"The Scottish [illegible]" [illegible] "unconquerable Mind", pp. 371-372

[illegible] Sainte-Beuve on Diderot [illegible]

l'occasion" (Les Grands Éc[illegible]ains Français, Études classées et annotées par Maurice Allem, X, 285)

[illegible]

三百五

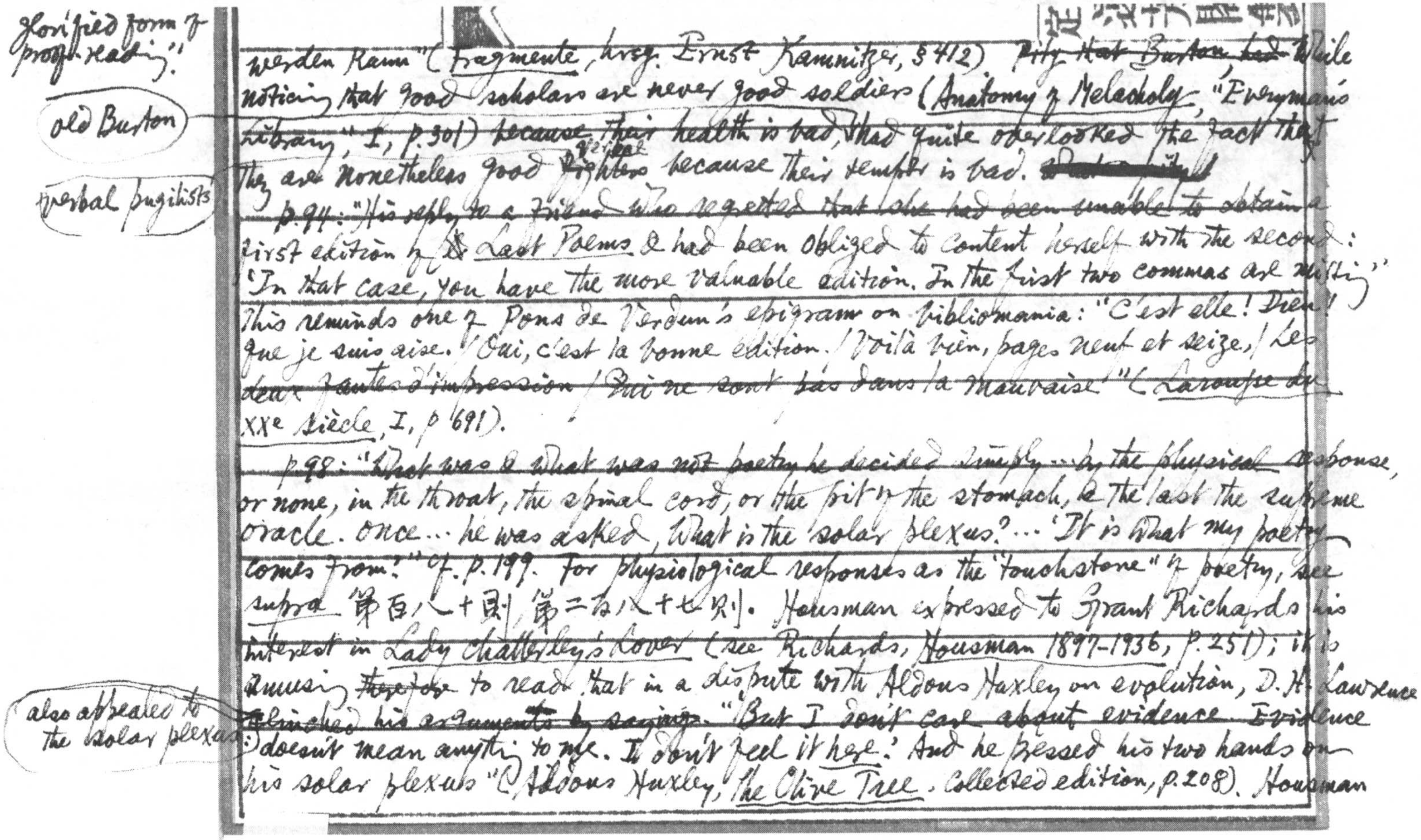
Greek Anthology, IX. 251. Evenus: "Page-eater (Selidephage), the Muses' biggest foe ... black ~~bookworm~~" (Loeb III, p. 133)

Textual critics in particular are a race of irascible petty ~~[illegible]~~ syllabarum aucupes, "creepers into worm-holes," for their mind is turned into a "Microscope of wit" which "sees hairs & pores, examines bit by bit" at the cost of perspective & proportion. G. Highet, The Classical Tradition, 496 on Housman's textual criticism: "it is ultimately a glorified

Laurence Housman, A.E.H. P.77. He kept a notebook in which he wrote down striking phrases waiting for the opportunity to use them. Somewhat like what Goethe called his [illegible] (Thomas Mann, Essays of 3 Decades, P.4). Auden on Housman: "Kept tears like dirty postcards in a drawer".

P.66: "He was only quite true to two [poets]: Campbell & Matthew Arnold." It was curious that Campbell should have won the heart of two such ~~fine~~ (craftsmen & fastidious) as A.E. & G.M. Hopkins (cf The Correspondence of G.M. Hopkins & R.W. Dixon, ed. C.C. Abbott, pp. 23, 99: "there is always the free hand of a master in his work beyond almost all our poets, a kind of inspired felicity" .... "a perfect master of style").

P.89 ff. Examples of the bitter & contemptuous things he ~~jotted down in his~~ wrote in his notebooks about "those objects of his special aversion," "pedants" who meddled with textual criticism. O the animosity & brutality of the devotees to the humanities! ~~Most classical~~ Scholars are good haters; with them virulence & malignancy seems to be an occupational malady like the painter's colic or the housemaid's knee. Pierre Bayle has an expressive phrase for this: "entremangeries professorales" (quoted in Sainte-Beuve, Portraits littéraires, I, P.373). Cf Goethe: "Die Gelehrten sind meist gehässig, wenn sie widerlegen; einen Irrenden sehen sie gleich als ihren Todfeind an" (Sprüchweisheit ~~in Prosa~~ in Sämtl. Werke, Der Tempel Verlag, III, S. 325 ~~, hrsg. G. von Löper, 376~~); Novalis: "Vorurteile der Gelehrten sind: 1. Hang zur Eigentümlichkeit (Originalitätssucht). Damit steht der Streit um die erste Entdeckung in Verbindung. 2. Prätension auf Konsequenz und Infallibilität. 3. Haß der Autorität. 4. Verachtung der Nichtgelehrten. 5. Eifersucht und Verkleinerungssucht der Kollegen. 6. Verachtung der andern Wissenschaften. 9. Übertriebene Bewunderung der Mühseligkeit. 7. Sucht, alles alt und schon dagewesen zu finden und deshalb zu verachten. 8. Verachtung alles dessen, was nicht gelehrt oder gelernt



Horrified form of proof-reading!

old Burton

verbal pugilists

werden kann" (*Fragmente*, hrsg. Ernst Kamnitzer, § 412). ~~Pity that Burton had~~ While noticing that good scholars are never good soldiers (*Anatomy of Melancholy*, "Everyman's Library," I, p. 301) because their health is bad, had quite overlooked the fact that they are nonetheless good verbal ~~fighters~~ because their temper is bad.

p. 94: "His reply to a friend who regretted that she had been unable to obtain a first edition of ~~the~~ *Last Poems* & had been obliged to content herself with the second: 'In that case, you have the more valuable edition. In the first two commas are missing'" This reminds one of Pons de Verdun's epigram on bibliomania: "C'est elle! Dieu! que je suis aise. / Oui, c'est la bonne édition. / Voilà bien, pages neuf et seize, / Les deux fautes d'impression / Qui ne sont pas dans la mauvaise" (*Larousse du XXe siècle*, I, p. 691).

p. 98: "What was & what was not poetry he decided simply ... by the physical response, or none, in the throat, the spinal cord, or the pit of the stomach, & the last the supreme oracle. Once ... he was asked, What is the solar plexus? ... 'It is what my poetry comes from.'" Cf. p. 199. For physiological responses as the "touchstone" of poetry, see *supra* 第百八十則、第二百八十七則. Housman expressed to Grant Richards his interest in *Lady Chatterley's Lover* (see Richards, *Housman 1897-1936*, p. 251); it is amusing ~~therefore~~ to read that in a dispute with Aldous Huxley on evolution, D. H. Lawrence clinched his arguments by saying: "But I don't care about evidence. Evidence doesn't mean anything to me. I don't feel it here.' And he pressed his two hands on his solar plexus" (Aldous Huxley, *The Olive Tree*, Collected edition, p. 208). Housman

also appealed to the solar plexus

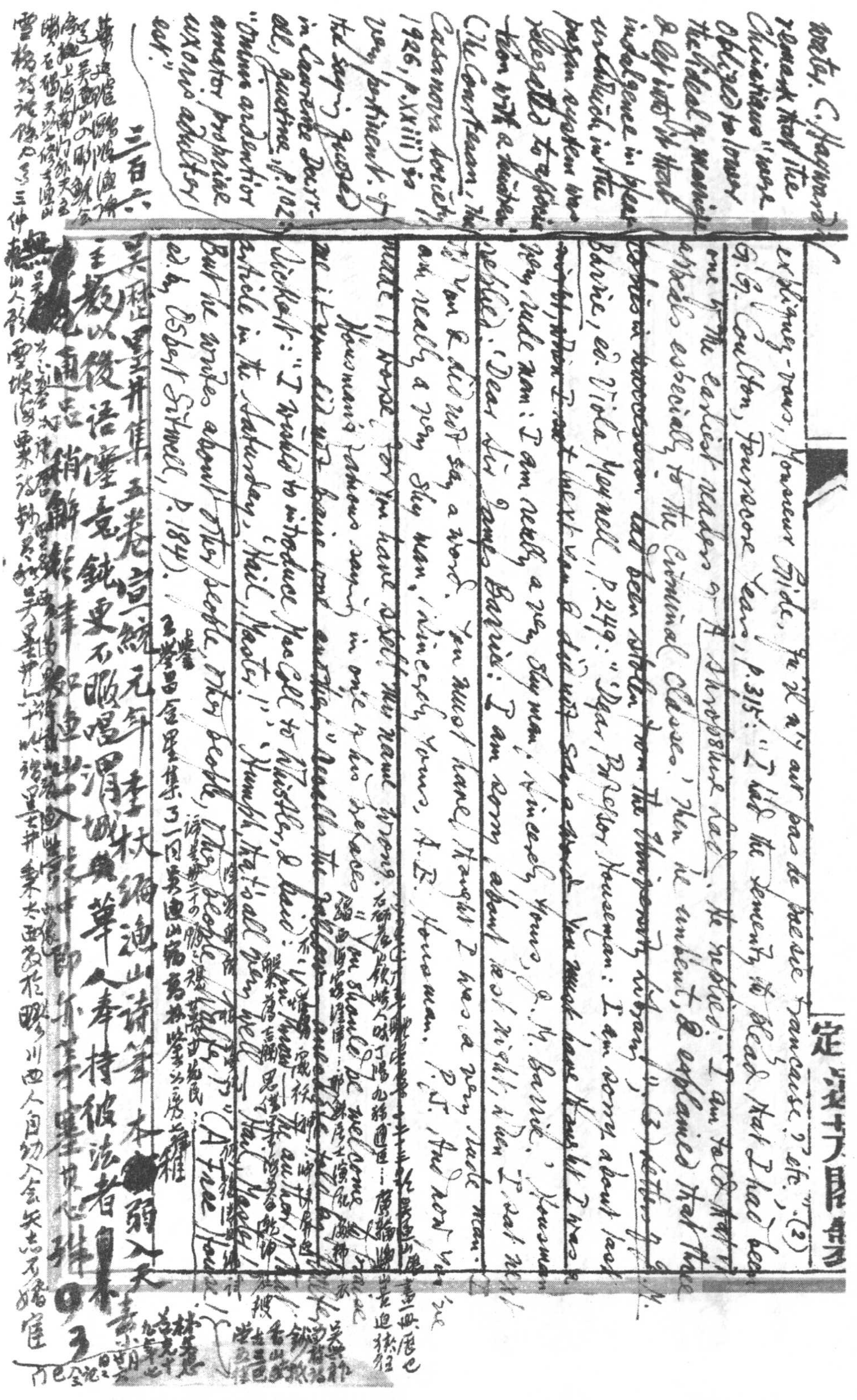
wrote: "I hear that Kipling says I am 'dead right' about the pit of the stomach" (p.185); Robert Graves is also of opinion that "Housman's test of a true poem was simple & practical" (*The White Goddess*, Creative Age Press, N.Y., p.7).

P.P. 112, 174 on Housman's antipathy to Galsworthy. Laurence elsewhere recorded that in 1903, A.E. agreed to contribute to his annual, *The Venture*, only on the condition that the volume did not include Galsworthy (*The Unexpected Years*, p.203). In 1928, A.E. declined to be one of Hardy's pall-bearers because Galsworthy was similarly honoured & only consented after Barrie's entreaties (see Percy Withers, *A Buried Life*, p.100).

P.183: "Coventry Patmore's nasty mixture of piety & concupiscence!" & I am always inclined to apply to Patmore's lurid descriptions of *unio mystica* the remark made by the Président de Brosses in front of a Bernini in the Church of Santa Maria della Vittoria: "Ah! si c'est l'amour divin, je le connais bien." Housman's characterisation is quite apt, & I want only to add that with Patmore "concupiscence" must be strictly connubial: the altar ~~is turned into~~ as a bed but no bed ~~until~~ previous to the altar, or as the French vulgarly put it, *pas d' p'lotage avant l' mariage!* (see Henri Bauche, *Le langage populaire*, nouvelle éd. 1956, p.212).

Patmore ~~halts~~ rejected the Platonic transcendance of body & embraced the Swedenborgian consecration of "conjugal love [is] chastity itself" or as "a fount of perpetual virginity" (cf. J. C. Reid, *The Mind & Art of Coventry Patmore*, pp.36, 42, 81); in other words, ~~to dil~~ he thought he could dilute "juice" & "jelly" with holy

Some Housman anecdotes: (1) André Gide, "Réflexions sur la poésie française" in *Le Figaro littéraire*, 10 Juillet, 1948: "En 1917, me trouvant à Cambridge, je fus aimablement convié à un lunch. J'avais comme voisin de table le poète A.E. Housman... Depuis le commencement du repas, nous restions silencieux l'un et l'autre et ma gêne était près de devenir intolérable, lorsque Housman, en se tournant vers moi brusquement, me dit enfin, en un français impeccable et presque sans accent: 'Comment

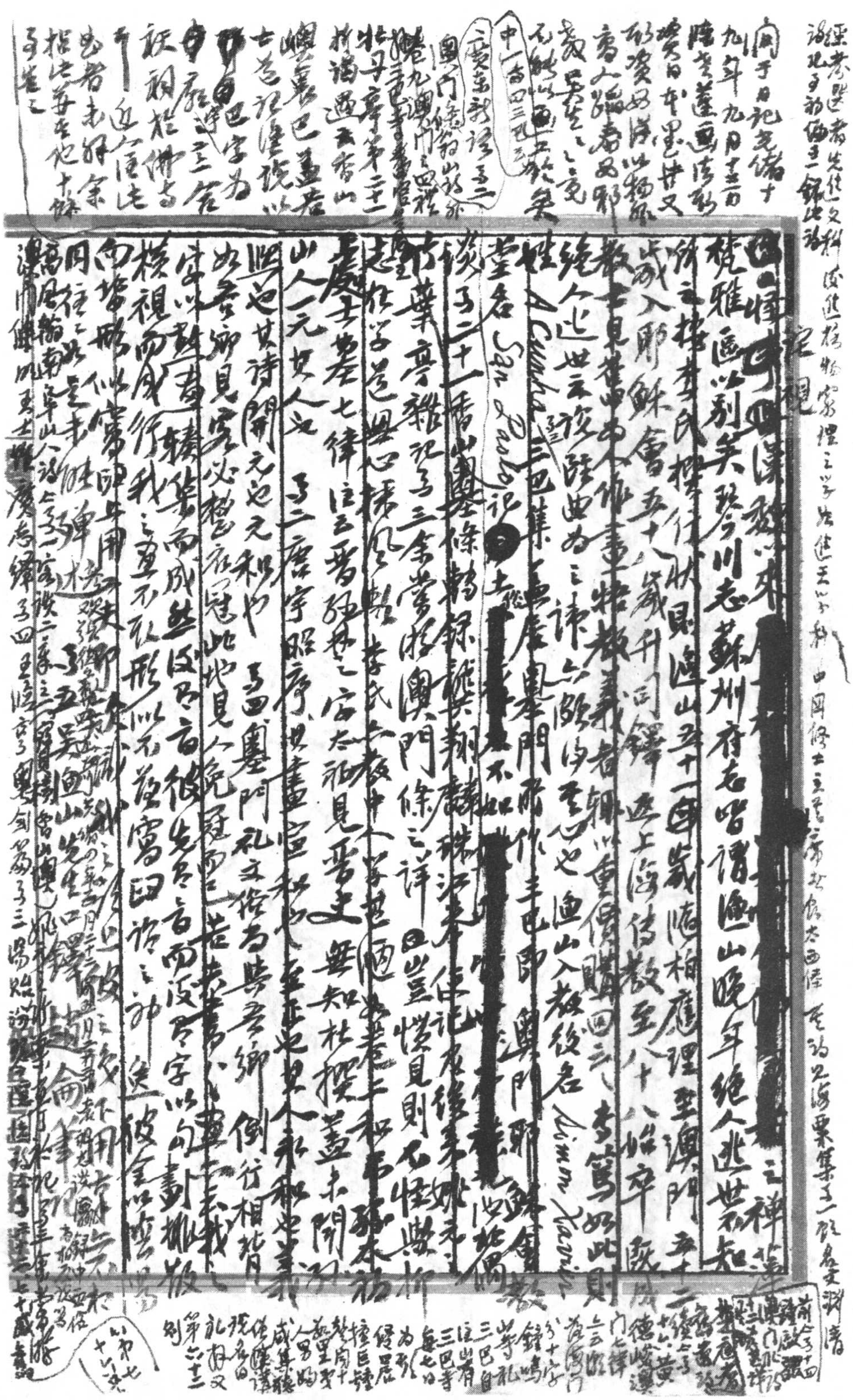


[illegible]. C. Hayman's remark that the Christians "were obliged to lower the ideal of marriage & let into it that indulgence in pleasure which in the pagan system was relegated to fornication with a mistress" (The Courtesan; the Casanova Society, 1926, p. xxiii) is very pertinent. Cf. the saying quoted in Lawrence Durrell, Justine, p. 102: "Omnis ardentior amator propriae uxoris adulter est."

[illegible]-vous, Monsieur Gide, qu'il n'y ait pas de presse française? etc." (2) G. G. Coulton, Fourscore Years, p. 315: "I told the Seniority at Head that I had been one of the earliest readers of A Shropshire Lad. He replied: 'I am told that it appeals especially to the Criminal Classes.' Then he unbent, & explained that [illegible] had been stolen from the University library." (3) Letters of J. M. Barrie, ed. Viola Meynell, p. 249: "Dear Professor Housman: I am sorry about last night when I sat next you & did not say a word. You must have thought me a very rude man: I am really a very shy man. Sincerely yours, J. M. Barrie." Housman [illegible]: "Dear Sir James Barrie: I am sorry about last night [illegible] you & did not say a word. You must have thought I was a very rude man. [illegible] Sincerely yours, A. E. Housman. P.S. And now you [illegible] made it worse for you [illegible]." Housman's famous saying in one of his [illegible] (4) Sickert: "I wanted to introduce you to Whistler, & I said: 'Whistler, the author of the article in the Saturday.' 'Humph, that's all very well. But he writes about other people.' [illegible]" (A Free House!, ed. by Osbert Sitwell, p. 184).

三百六

吳歷墨井集五卷 宣統元年李杕編漁山詩筆本 [illegible]



梵雅區以别矣。琴川志、蘇州府志皆謂漁山晚年絕人迹，世罕知

所之。據李杕撰行狀，則漁山五十一歲隨柏應理至澳門，[illegible]

歲入耶穌會，五十六歲升司鐸，[illegible]上海傳教，至八十[illegible]卒[illegible]

教士見黃山中[illegible]者，特教若輩以重價購回[illegible]

絕人迹，世云流離，曲為之諱，知皈淨土也。漁山入教後名 Simon Xavier

姓 A Cunha 三巴集[illegible]門所作[illegible]即[illegible]澳門[illegible]

堂名 San Paolo 記 土[illegible] [redacted] 不如 [redacted]

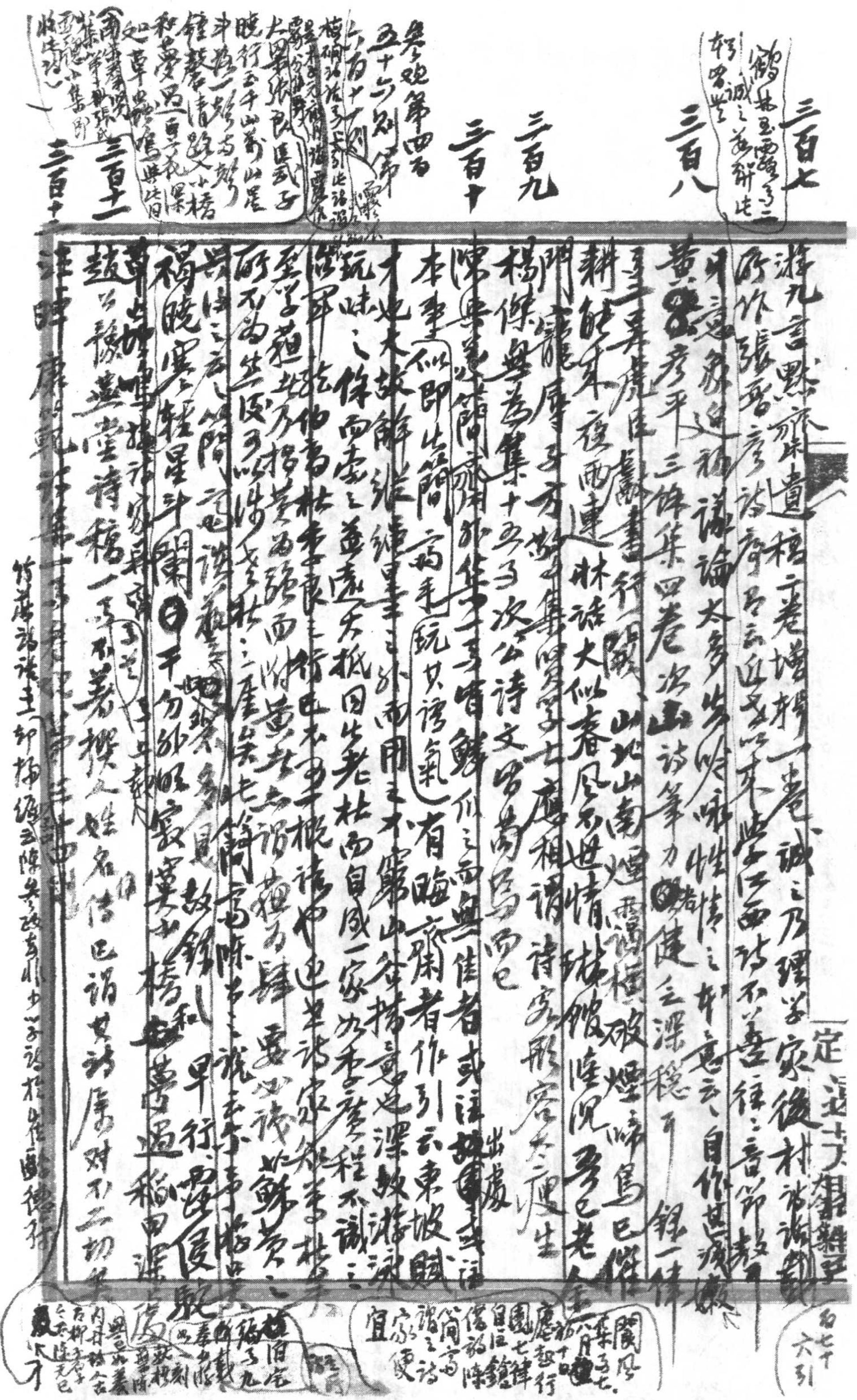
[illegible]子二十一 香山[illegible]條[illegible]錄[illegible]

[illegible]藥亭雜記三[illegible]夢[illegible]澳門條之詳，曰豈[illegible]見則不怪[illegible]

[illegible]

山人元[illegible]人也 子三 唐字照[illegible]

[illegible]其詩開元也元和也 子四 墨門 礼文[illegible]



三百七

游九言《默齋遺稿》二卷、《增補》一卷。誠之乃理學家，後村《詩話》[illegible]

所作。張晉彥序云：近世學江西詩，不以善[illegible]音節[illegible]

[illegible]議論太多，少吟咏性情之本意云云。自作甚[illegible]

三百八

黃彥平《三餘集》四卷。次山詩筆力健，然深穩可錄一律。

[illegible]《盧溪集》[illegible]山北山南[illegible]破煙[illegible]鳥已倦[illegible]

耕[illegible]雨連林話，大似春風不世情，[illegible]館[illegible]已老[illegible]

門[illegible]相謂詩家形容太[illegible]

三百九

楊傑《無為集》十五卷。次公詩文皆蕪弱而已。

三百十

陳[illegible]《簡齋外集》[illegible]似之而無佳者，或注[illegible]出處

本事（似即出簡齋手，玩其詩氣）有臨[illegible]者作引云：東坡賦

[illegible]用[illegible]山谷[illegible]深[illegible]

玩味之，係西[illegible]益遠矣。[illegible]老杜而自成一家，[illegible]程[illegible]不識之

[illegible]

三百十一

[illegible]

三百十二

[illegible]

原七十六引

三百十三

丁敬硯林印：[illegible]歌，達奚先生自題釣艇載詩開了一路長吟誰與和，豆花村裏草堂啼。[illegible]沙頭[illegible]三昧[illegible]印沙石章[illegible]洛人刻銅法[illegible]踪之[illegible]鄉[illegible]遊[illegible]不知[illegible]也

汪夢斗北游詩集一卷 惟一首可觀，序云：「以余生時，亦已北至淮，極矣。僧得在全宋盛時，北亦止極白溝耳。今踰淮又踰白溝，信乎此北游為北之極也。」咄！其乎可喜也夫，其乎可悲也夫。即林霽山書陸放翁詩卷後所謂「來孫卻見九州同，家祭如何告乃翁」

嘗聞[illegible]詩之要[illegible]曰[illegible]作詩工拙[illegible]未論，大要在悉俗而已，天下事[illegible]不可不讀[illegible]也

宋亡隨謝[illegible]后[illegible]湖山類稿[illegible]元世祖特以[illegible]京，辭不受官[illegible]放還。此集乃紀行之作，入都門漫賦云：「省署朝衣新，經羅市廛[illegible]」[illegible]作[illegible]不斷[illegible]龍鍾[illegible]衣[illegible]謝[illegible]云：「[illegible]東海死傷心老，作北朝臣何言之」無是悖也，信乎元時文網之疏[illegible]

第三十則 白[illegible]舟中[illegible]道[illegible]身如禪[illegible]千里飛花太液[illegible]春曉詩：「身如蝶躍一楊上，夢逐楊花千里」飛山名棄棋詩[illegible]身[illegible]甲[illegible]枯枝

三百十四

黃公度莆陽知稼翁集十一卷 [redacted] 爽朗可誦，影精警處[illegible]三悲秋萬里西風入晚[illegible]高高悵望，鶴移時照[illegible]別浦帆離之[illegible]來[illegible]四[illegible]意微晴山鳥樂[illegible]寒[illegible]到井梧知丈夫[illegible]感慨同時多不學，材[illegible]見女[illegible]

詞一首

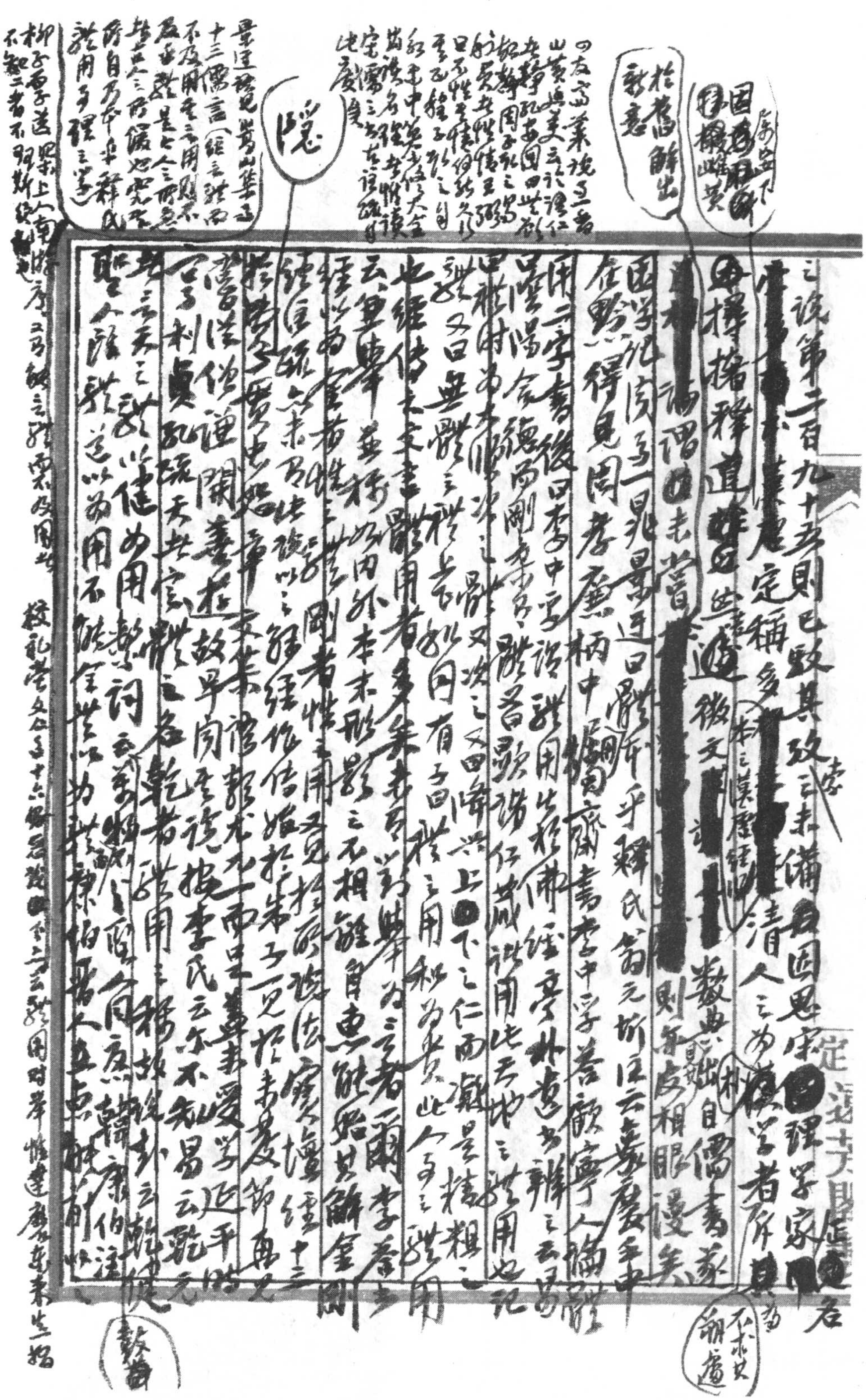
[illegible]鳴[illegible]作多[illegible]別[illegible]舊[illegible]中[illegible]

三百十五

與不淺自笑窮人詩轉工

偶成野鳥[illegible]

[illegible]論[illegible]



之說第二百九十五則已數其致云未備[redacted]因思宋[illegible]理學家[illegible]之右

[redacted]定稱多[redacted]清人之為樸學者所甚為

因擇措釋道[illegible]之遣微文[redacted]數典能自儒書家

[redacted]謂[illegible]未嘗[redacted]則皮相眼邊矣

國學說家多一見異學過曰嚴乎釋氏翁元圻注云[illegible]手中

在黔得見周孝廉柄中[illegible]書李中孚著顧寧人論體

用二字書後曰李中孚語體用出於佛經[illegible]辨之云易

之讀陽會德而剛柔有體[illegible]諸仁藏諸用此云也之用也記

至樸材為本川之決之嚴又次之又曰歸與上[illegible]下之仁而凝是精粗之用

說又曰無體之禮上下同有子曰禮之用和為貴此人之言之體用

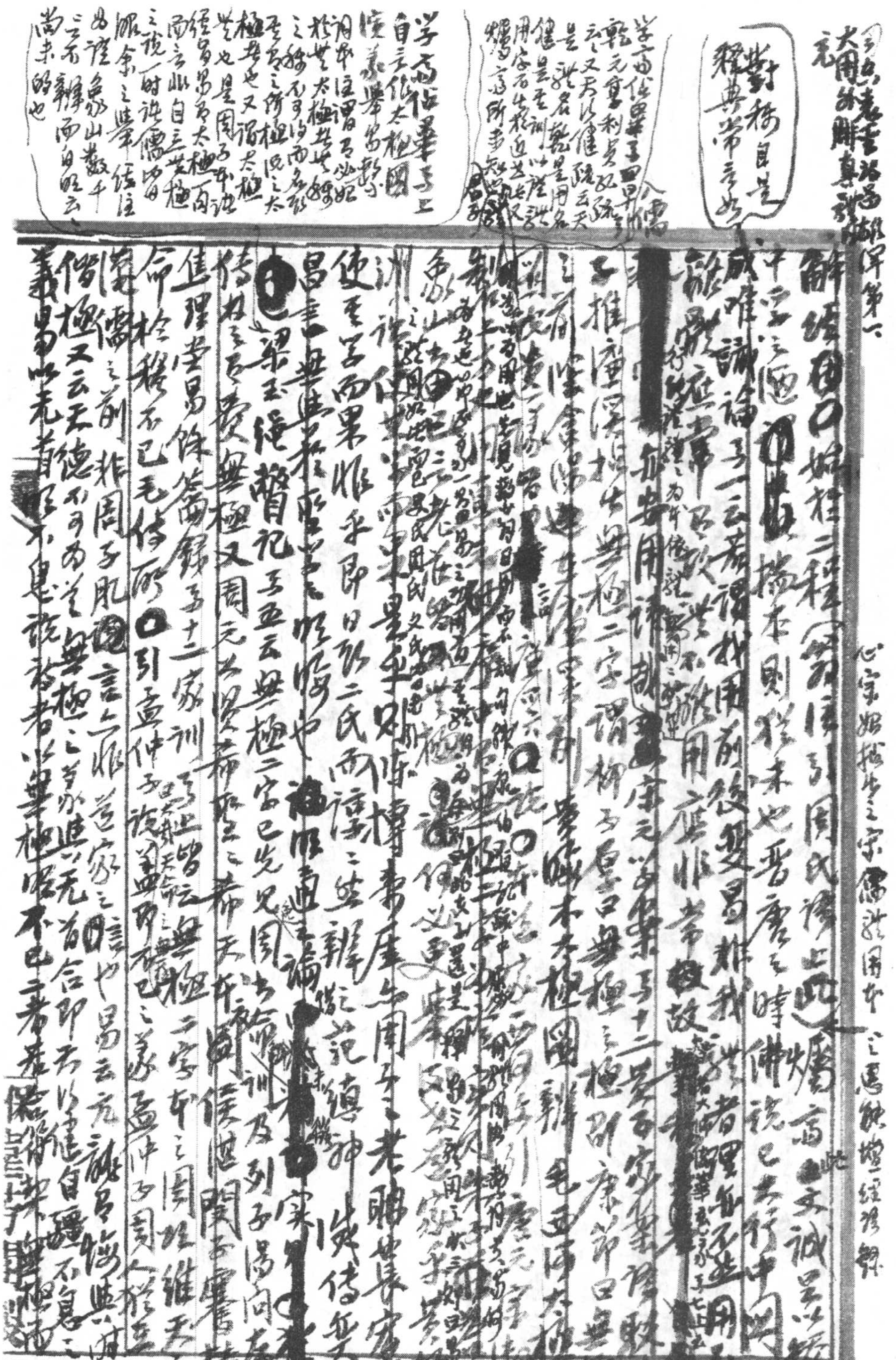
也經傳中未言體用者多矣著之云者爾李[illegible]

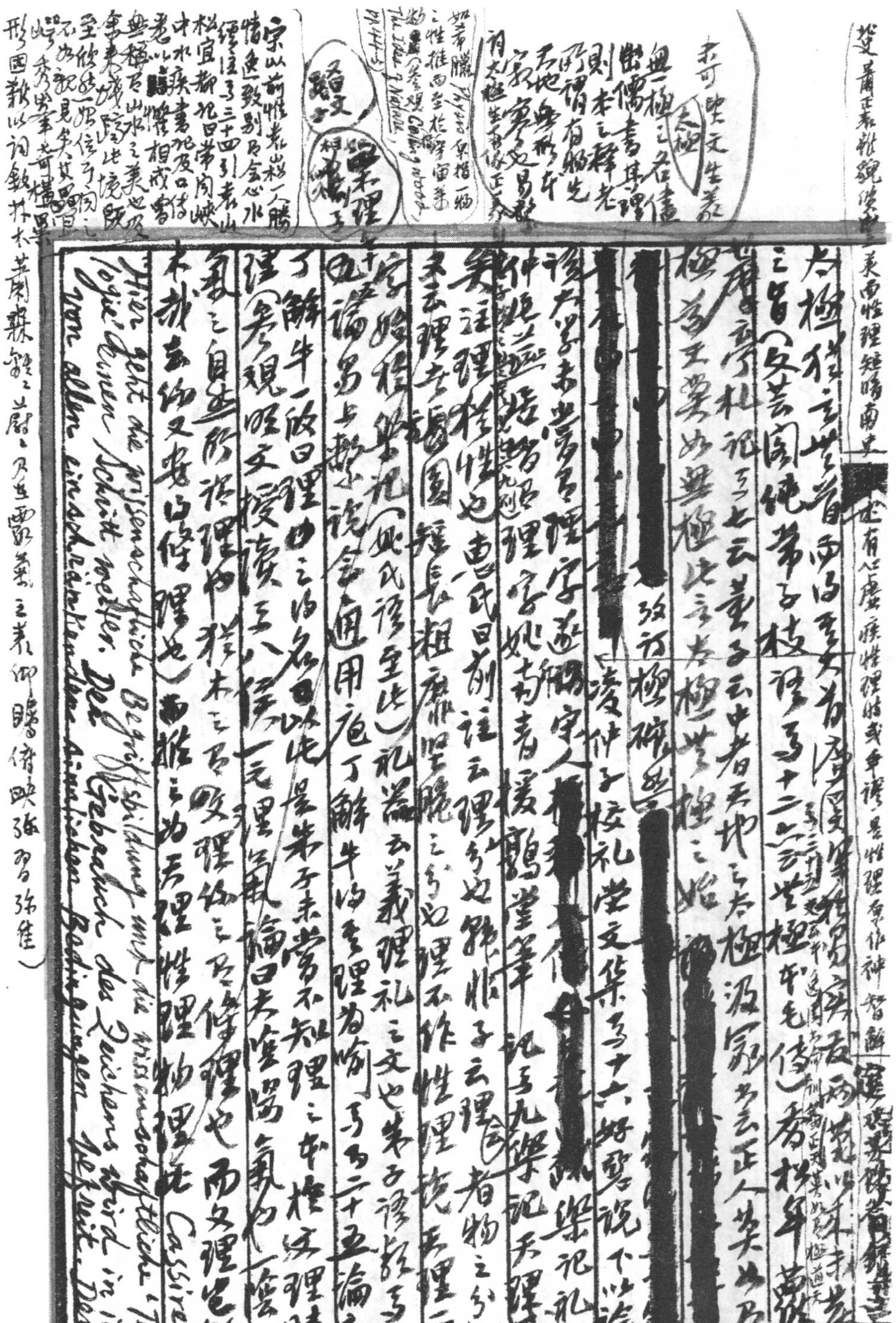
云真是以為本末形體之不相離曲鍵其解金剛

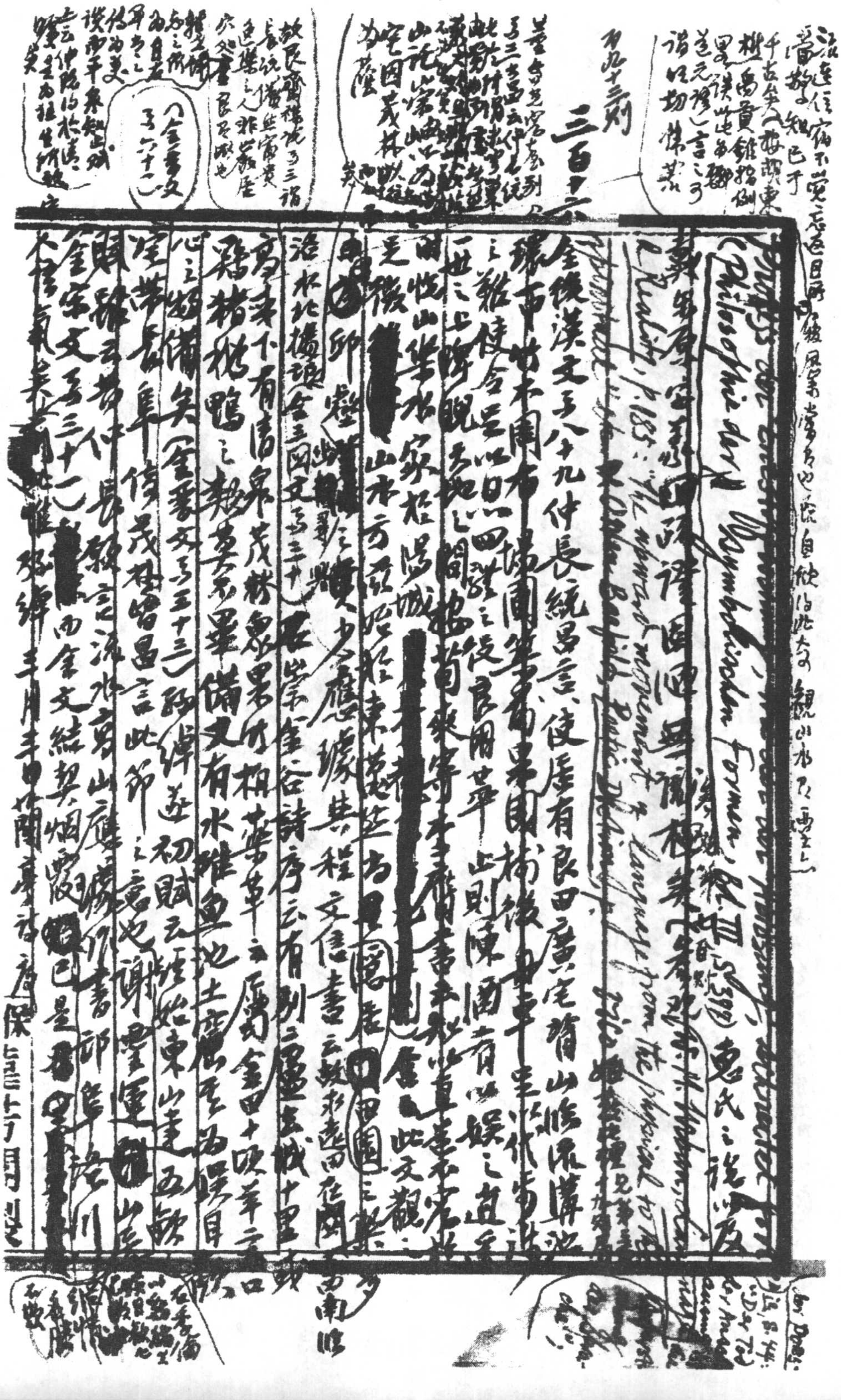
經六金剛者性之體用是[illegible]經十二

[illegible]

不求甚解處







三百十六則

全後漢文卷八十九 仲長統《昌言》、使居有良田廣宅，背山臨流，溝

環帀，竹木周布，場圃築前，果園樹後 [illegible]

之艱，使令足以息四體之役 [illegible] 良朋萃止，則陳酒肴以娛之 [illegible]

一世之上，睥睨天地之間 [illegible]

[redacted] [illegible] [redacted]

[illegible] 應璩《與程文信書》[illegible]

[illegible] 洛水北據邙山（全三國文卷三十）[illegible]

石崇《金谷詩序》云有別廬 [illegible] 去城十里

高下有清泉茂林，眾果竹柏藥草之屬，金田十頃，羊二百口

雞豬鵝鴨之類，莫不畢備；又有水碓魚池土窟，其為娛目

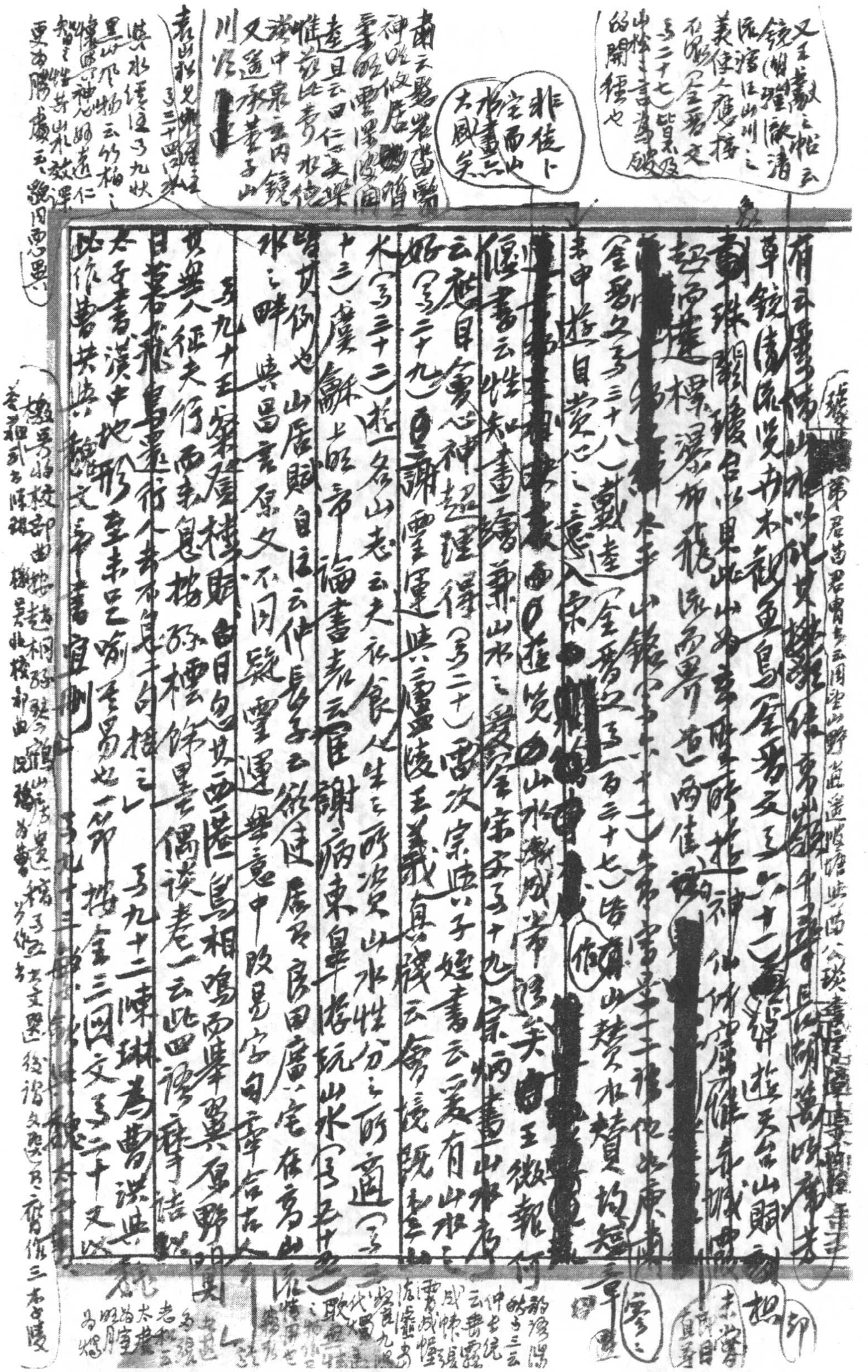
心之物備矣（全晉文卷三十三）孫綽《遂初賦》云：經始東山，建五畝

帶長阜，倚茂林 [illegible] 昌言此節之意也。謝靈運《山居

賦》云：仲長願言，流水高山；應璩作書，邙阜洛川

全宋文卷三十一 [illegible] [redacted]

[illegible]



又王獻之帖云鏡湖澄澈清流寫注山川之美使人應接不暇（全晉文卷二十七）皆[illegible]及山陰之言為破的開徑也

非徒卜室西山於畫[illegible]大風矣

南云[illegible]巖[illegible]神明[illegible]居[illegible][illegible]達且云曰仁者樂[illegible]水[illegible]中泉云內鏡又遊[illegible]子山川記[redacted]

袁山松宜都記（卷二十四）[illegible]

與水經注卷九[illegible]竹柏[illegible][illegible]神[illegible]仁智之性[illegible]更有勝處[illegible]

有云[illegible]山水[illegible]

草[illegible]流覽卉木觀魚鳥（全晉文卷六十二）孫綽遊天台山賦[illegible]想

[illegible]神仙[illegible]

[redacted][illegible]

（全晉文卷三十八）戴逵[illegible]

[redacted]

[illegible]書云性[illegible]畫[illegible]兼山水之愛（全宋文卷十九）宗炳畫山水序[illegible]王微報何[illegible]

云祇目寓心神超理得（卷二十）雷次宗與子姪書云爰有山水之

好（卷二十九）謝靈運與廬陵王義真牋云會境既[illegible]

木（卷三十二）[illegible]名山志云夫衣食人生之所資山水性分之所適（卷三

十三）[illegible]論書表云臣謝病東皋遊玩山水（卷五十五）

皆其例也　山居賦自注云仲長子云欲使居有良田廣宅在高山流

水之畔　與昌言原文不同　疑靈運無意中改易字句牽合古人

卷九十五[illegible]白日[illegible]其西隱鳥相鳴而舉翼原野闃其

無人征夫行而息[illegible]孫[illegible]標雲飾[illegible]偶談卷一云此四語[illegible]

目[illegible]者[illegible]行[illegible]　卷九十二陳琳為曹洪與

太子書漢中地形[illegible]如一節　按全三國文卷二十文

此作曹洪與魏文帝書[illegible]宜刪

[illegible]

三百十七

勞格讀書雜識[illegible]

[illegible]

似當本此。四字連讀，入肝脾乃作對（頑）。艷當指人言，非言音聲之妙也。文選李善注以意揣之，亦好雅俗共賞耳。

按：四[illegible][illegible]評[illegible]西山[illegible]一札，勞氏未補。

悽入肝脾，哀感頑艷。[illegible]

頑艷，頑字作何詮釋？曰：拙不可及。　又九十六班昭女誡專心第五

女憲曰：得意一人，是謂永畢；失意一人，是謂永訖。[illegible]癸巳存稿

嘗以此與傅元苦相篇、白居易婦人苦詩並引。[illegible]

參也

全三國文卷五魏文帝詔群臣：南方有龍眼荔枝，寧比西國蒲萄石蜜[illegible]

[illegible]荔枝賦[illegible]則失其味矣。按全唐文卷二

百八十三張九齡荔枝賦序云：百果之中，無一可比。余往在西掖，嘗盛

稱之，諸公莫知，固未之信，惟舍人彭城劉侯，弱年累遷，經於南

海，一聞斯談，倍復喜歎，以為甘美之極也。又謂龍眼凡果，而與荔

枝齊名，魏文帝有[illegible]蒲桃之比，[illegible]以龍眼相比，是時二方不通，傳聞之大

謬也。　又八典論論文按先秦第一百八十一則

程公許滄洲塵缶編十四卷首曾序云：文思一動，伸紙濡筆，

風激泉湧，[illegible]不暇於擇。又王邁序云：年來評詩，

往往[illegible]格卑氣[illegible]

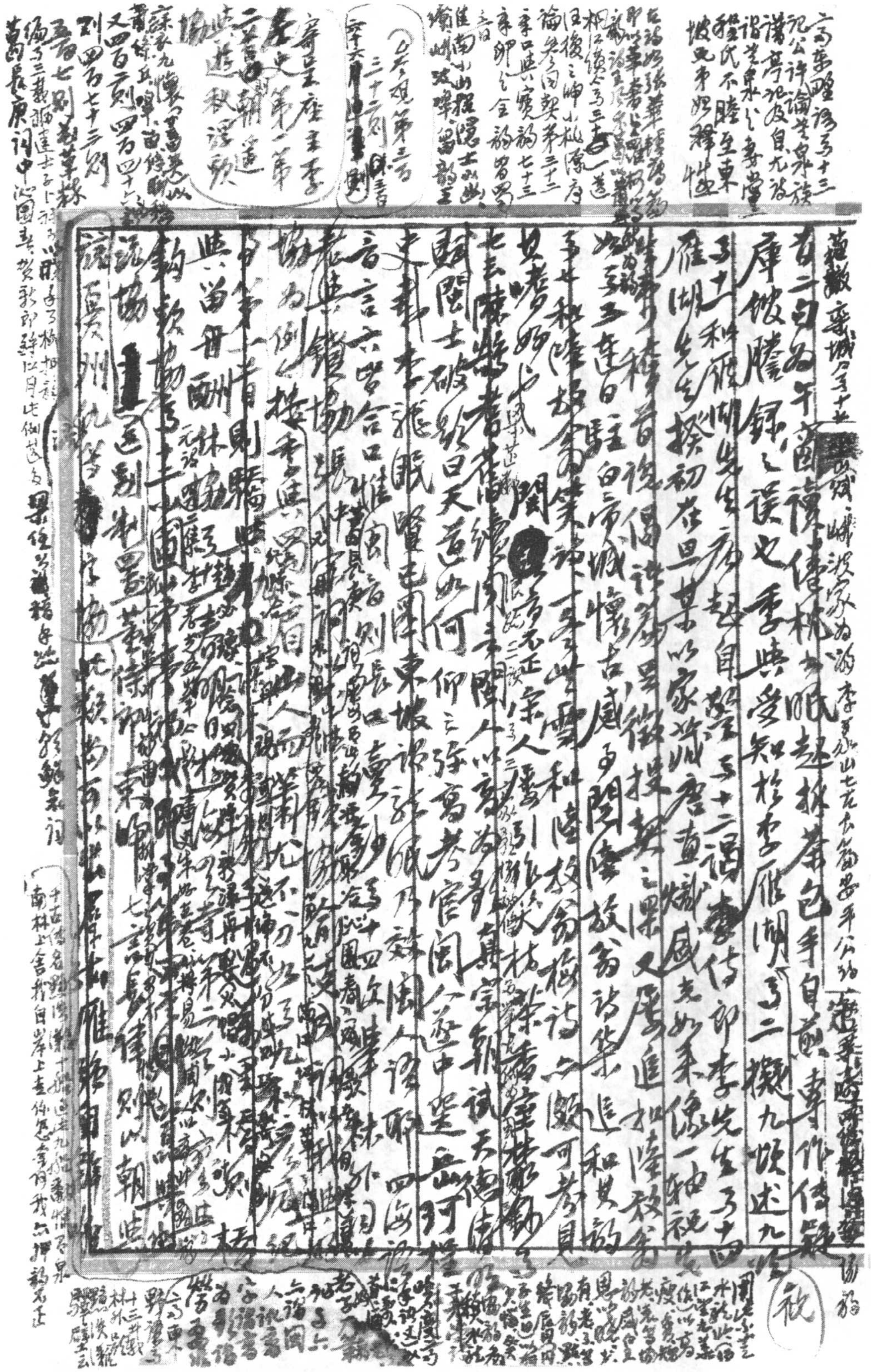
華材料[illegible]此二說者，去其矜飾之詞，二[illegible]

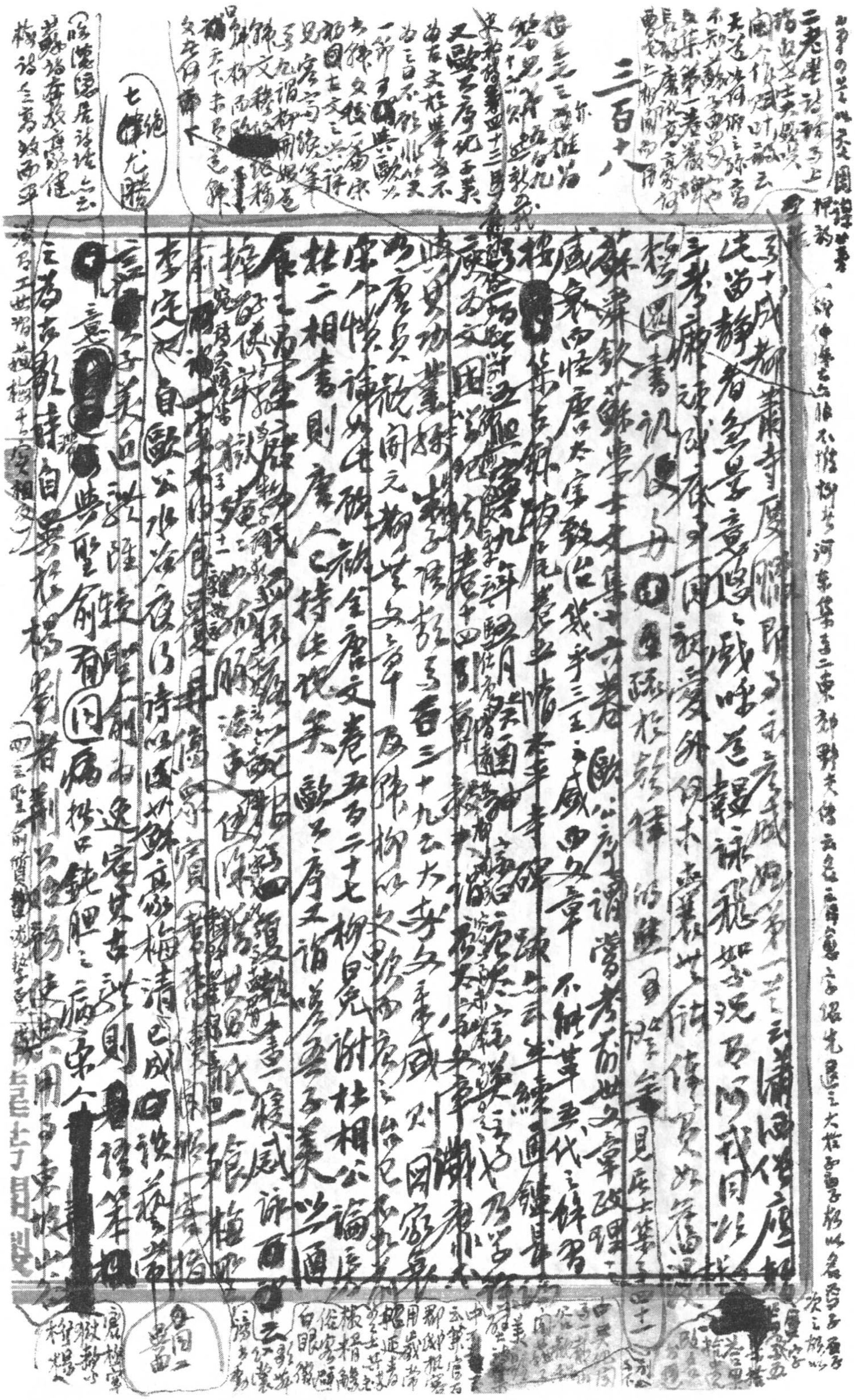
[illegible]雜揉之[illegible]彥和推思[illegible]感懷[illegible]

[illegible]

[illegible]

[illegible]





三百十八

[illegible]都蕭寺[illegible]

[illegible]靜者多景意趣之戲呼[illegible]詠飛[illegible]

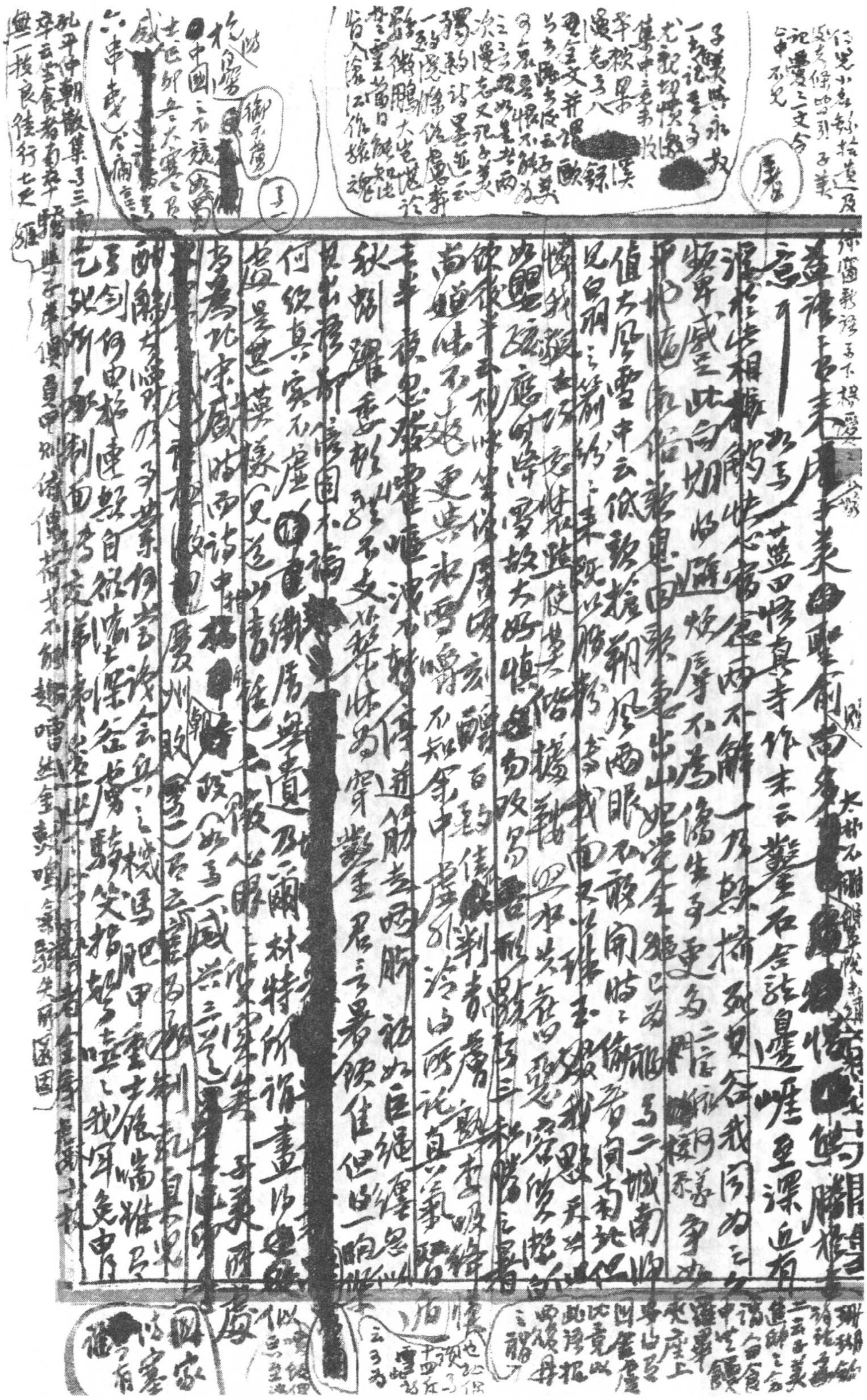
三考[illegible]

[illegible]圖書[illegible]

蘇舜欽 蘇學士文集十六卷 歐公序謂嘗考前世文章政理[illegible]

盛衰而怪唐太宗致治幾乎三王之盛而文章不能革五代之餘習[illegible]

[illegible]



又參觀第五百三十五則忠[illegible]樓集[illegible]

可與陶弼邕州小集兵器一[illegible]參觀

又七[illegible]

[illegible]

數不自娛 祚永 [illegible]宋曰武備如此[illegible]

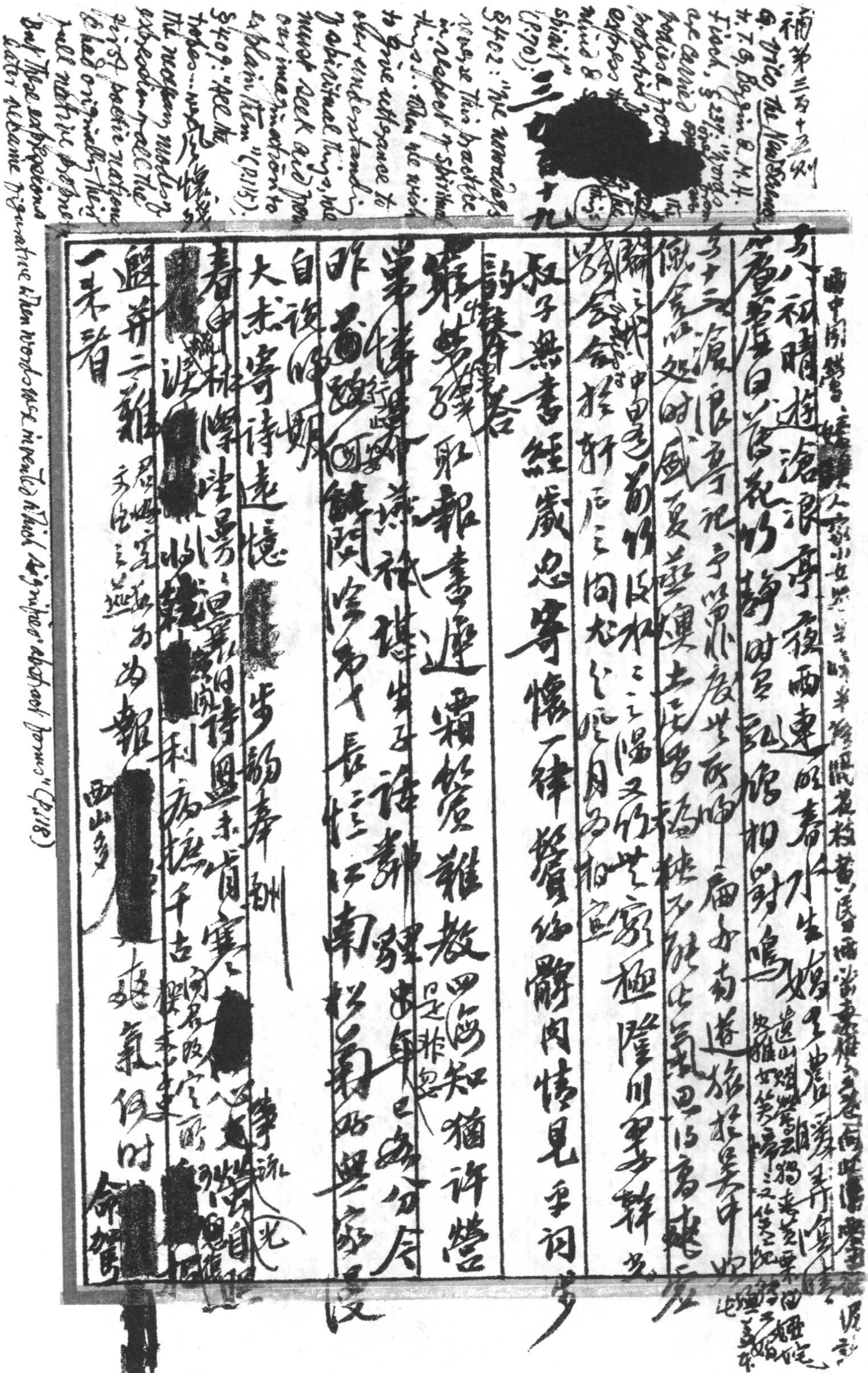
[illegible]

[redacted]

[illegible]

[redacted]

[illegible]



補第三百十九則
9. Vico the New Science
tr. T.G. Bergin & M.H.
Fisch, §237: "words
are carried over from
bodies & from
properties of bodies to
express the [illegible]
mind & spirit"
(p.70).
§402: "It is noteworthy
[illegible] this practice
in respect of spiritual
things. When we wish
to give utterance to
our understanding of
spiritual things, we
must seek aid from
our imagination to
explain them" (p.115).
§409: "All the
tropes ... [illegible]
the modern, modern
expression all the
first poetic nations
had originally their
full native proper
But these expressions
later became figurative when words were invented which signified abstract forms" (p.118)

三百十九 [illegible]

[illegible]

五十八 初晴遊滄浪亭 夜雨連明春水生嬌雲濃暖弄微晴

簾虛日薄花竹靜時有乳鳩相對鳴 （遺山[illegible]）

五十三 滄浪亭記 予以罪廢無所歸扁舟南遊旅於吳中始

僦舍以處時盛夏蒸燠土居皆褊狹不能出氣思得高爽

[illegible]前竹後水水之陽又竹無窮極澄川翠幹光

影會合於軒戶之間尤與風月為相宜

叔子無書經歲忽寄懷一律[illegible]內情見乎詞[illegible]

韻[illegible]答

[illegible]取報書遲霜[illegible]教四海知猶許營 （只是非[illegible]）

弟情[illegible]謀生[illegible][illegible]已分令

昨夢[illegible]閒[illegible]第十長[illegible]江南[illegible]無家受沒

自從[illegible]

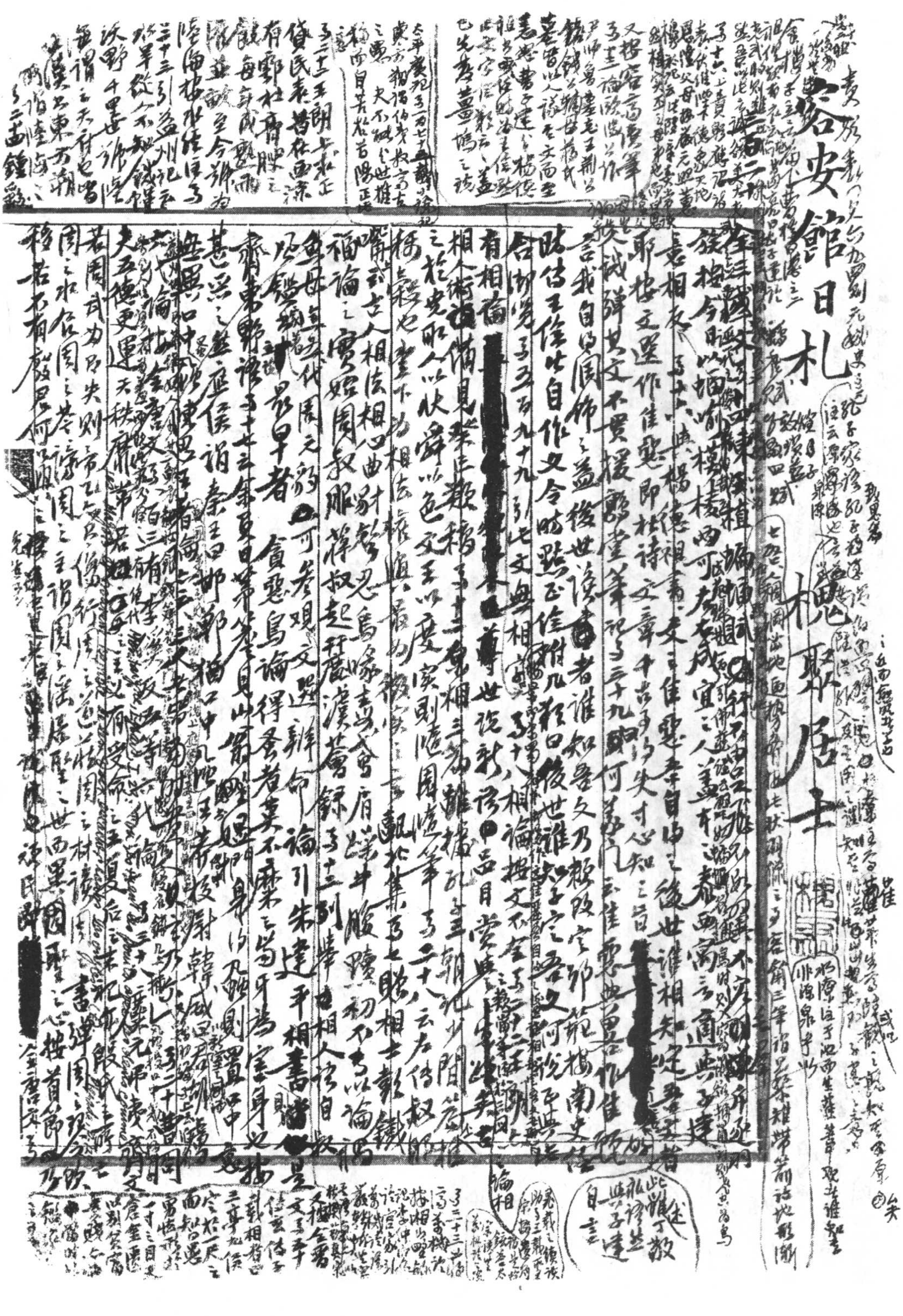
大杜寄詩遠憶[redacted]步韻奉酬

[redacted]春申[illegible]學津[illegible]詩思未肯寒[redacted]

[redacted]收[redacted]利病[illegible]千古[redacted]

避[illegible]二難[illegible]為報[redacted]氣[illegible]時[redacted]

一未著 西山[illegible] 命[illegible]



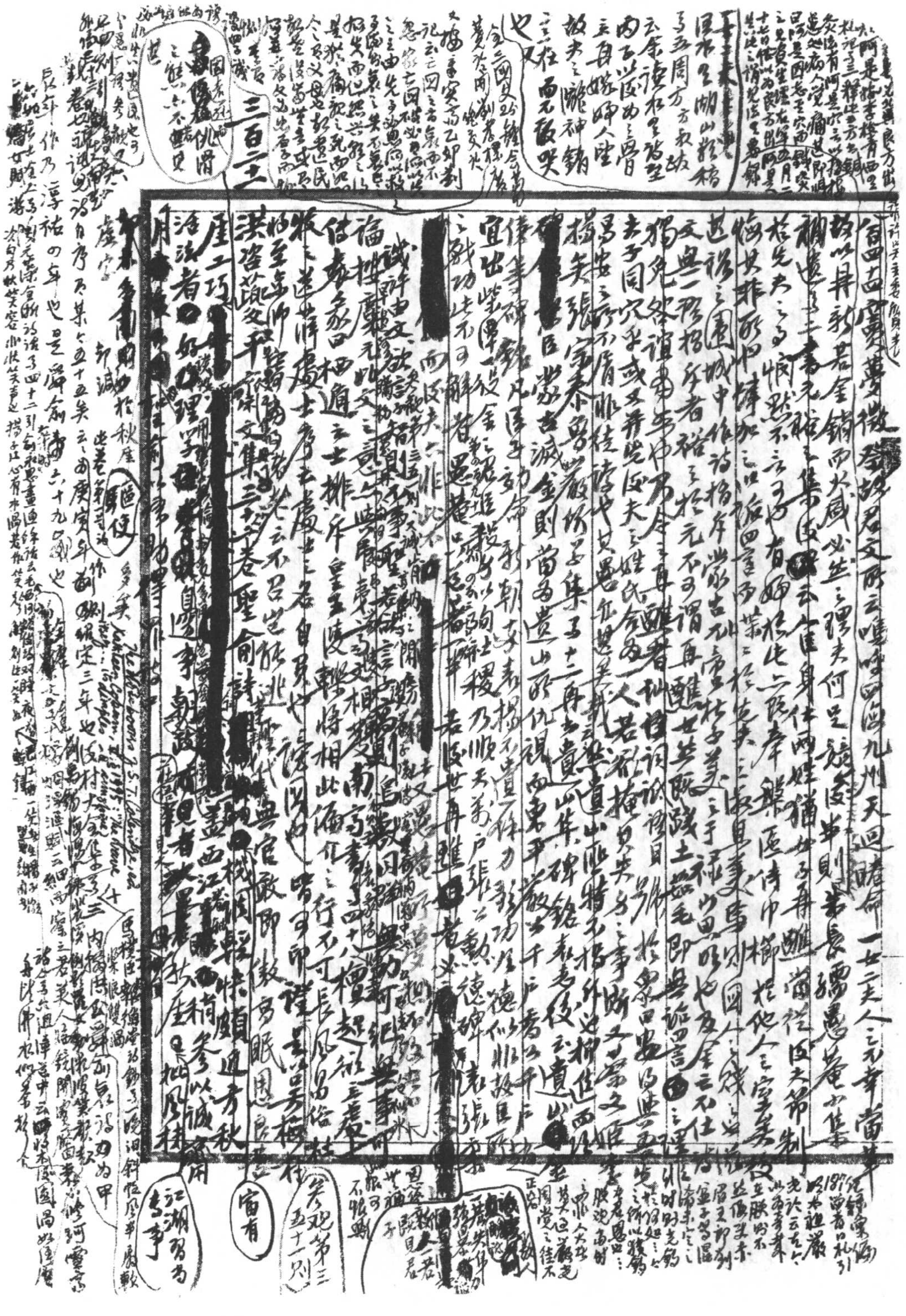
容安館日札

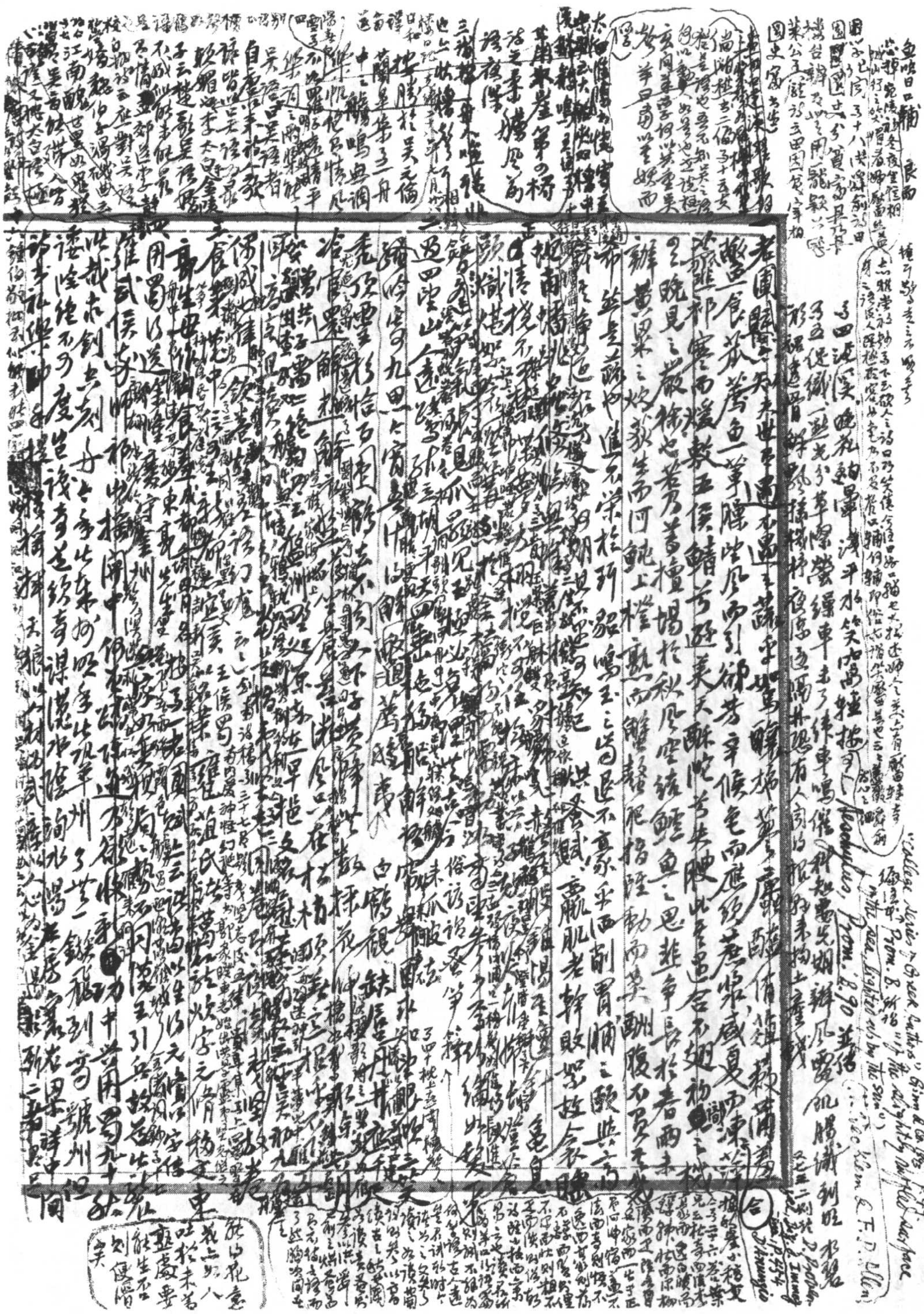
槐聚居士

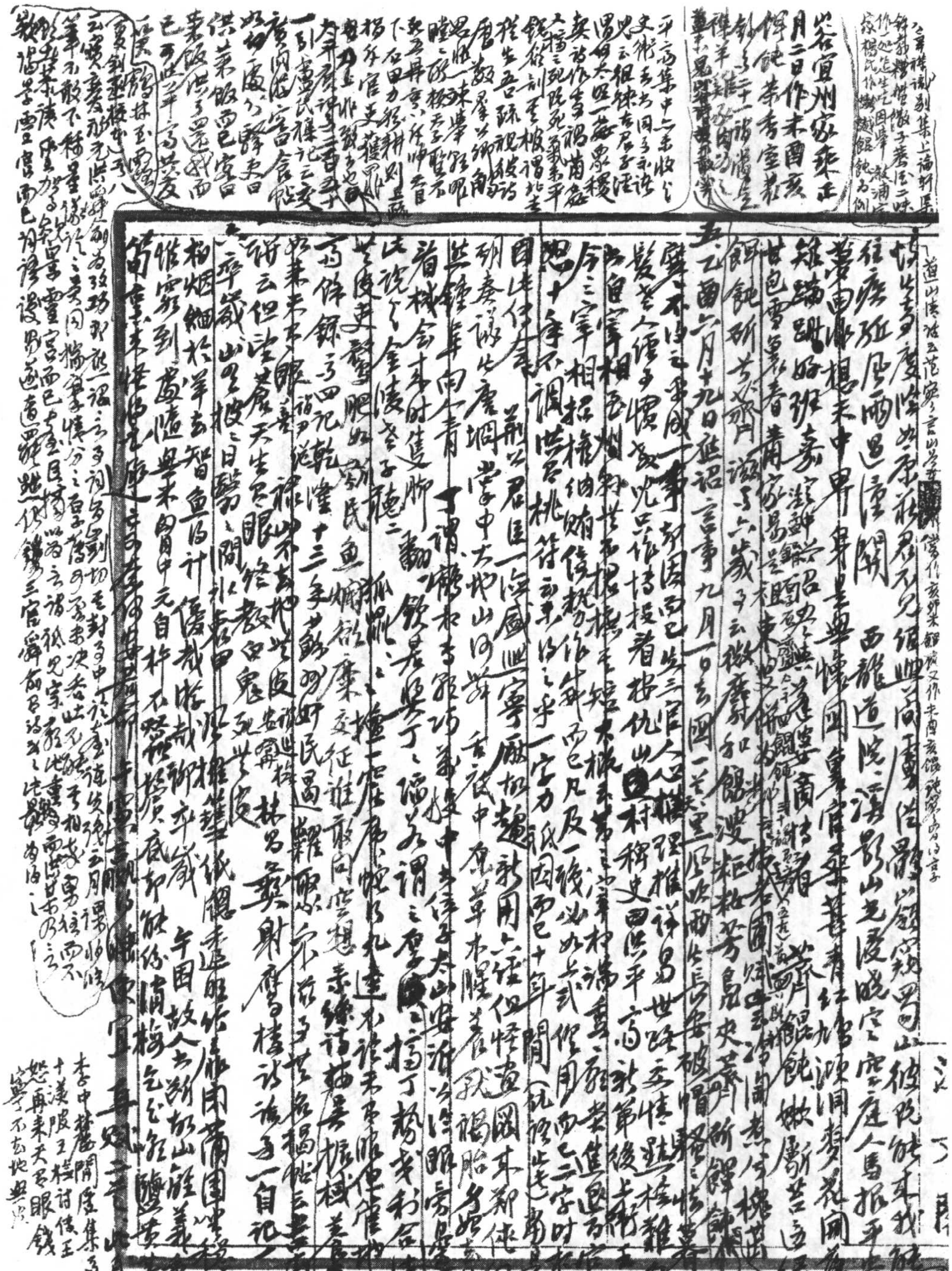
[redacted]

[redacted]

[redacted]







予七［illegible］都城大辛卯九月丙戌夜半中祝融［illegible］直至江［illegible］樓［illegible］華［illegible］

十垂嵐權酒［illegible］

州平獨步鄜［illegible］敕尚［illegible］臨令公府社宗神靈飛上天［illegible］

方文輈三峽游道中鈔甚一絕僅有七言小詩何謂錯［illegible］排蜘蛛畫［illegible］

蘿巖小兒握圖畫何似雞子著網兒方寸之心不悲果風味好只應儂我鬢毛

殘稿子一首圖賦云好雞網乃稚子蘖初發者乃山貝

豫章外集詩注序云清寧正時之全氣之全而神王梗槩陰陽倒景飄之乎

之造物者擬放為萬年超趺絕塵稱三萬物之表坡翁嘗以服之而收此師

尋至集嘗攜莊子內外篇外集如錦繡凝班市人皆水而戰時之兵法

舍內集如試兵武侯八陣奇正相生鬼神莫窺至真眉山任處士釋天成

攝摩耕集之中外稗記小青萬言詩若昔律絕以內集參注［illegible］因注外

集十二卷致年讓唯妝先知用事必求不之二用字必探其原子年往問［illegible］中

注方注詩時兩鑑說之檢其稗說亦以名卿守蜀者有美懷文方世傳力自鐫

枚鏝板而其誤者一萬里信本俾而之樓攻媿識宋宗儒摘玩剜戴道士

彈琴詩得以方內外余向李常公如東山泉罷譯如水［illegible］長安吳天觀

鄙知內外之辨詩以定觀之按山谷外集卷僅知君青神注芝莊任天成

并杯之東山面雜他於十餘年試之但指其一面此東山泉也交隨而罷論水譯

注頫乃也文娛名石璽授［illegible］

冠忠懸以詩集三卷范雍序謂公平昔酷愛王右丞者［illegible］錢州詩云所作

郎風致清絕似晚唐人失之淺弱予七絕最勝予中春日登樓懷帥寄

樓聯［illegible］律香一川平遠［illegible］淺孫［illegible］日横［illegible］生［illegible］偏深樹語

琅鶯舊業遍［illegible］思目斷［illegible］書晚翠州［illegible］渡無人舟自

横甲森書日二字境界使其春［illegible］帶雨晚來急野渡［illegible］

列［illegible］夜［illegible］張士遜［illegible］夢［illegible］風樹影閑 初夏雨中綠樹影

陰晴井桐［illegible］紅重［illegible］細雨中 書河

上亭壁四絕句［illegible］闌檣［illegible］波渺［illegible］獨憑危檻思何長蕭蕭遠樹疏林外一半

秋山帶夕陽三暮天寒［illegible］垂一望危亭［illegible］吟水數村誰畫此

寒雲未銷［illegible］中［illegible］雨［illegible］微涼月滿桐

山谷大全集［illegible］九月［illegible］興［illegible］相［illegible］南［illegible］照［illegible］三［illegible］西［illegible］予［illegible］真［illegible］鷗［illegible］

樓譯見攻媿集卷七十四跋山谷［illegible］晚碧眼［illegible］茶［illegible］二［illegible］

二百二十三　七月叔

不知

又福［illegible］四引［illegible］送［illegible］樊［illegible］野寺［illegible］鳴［illegible］

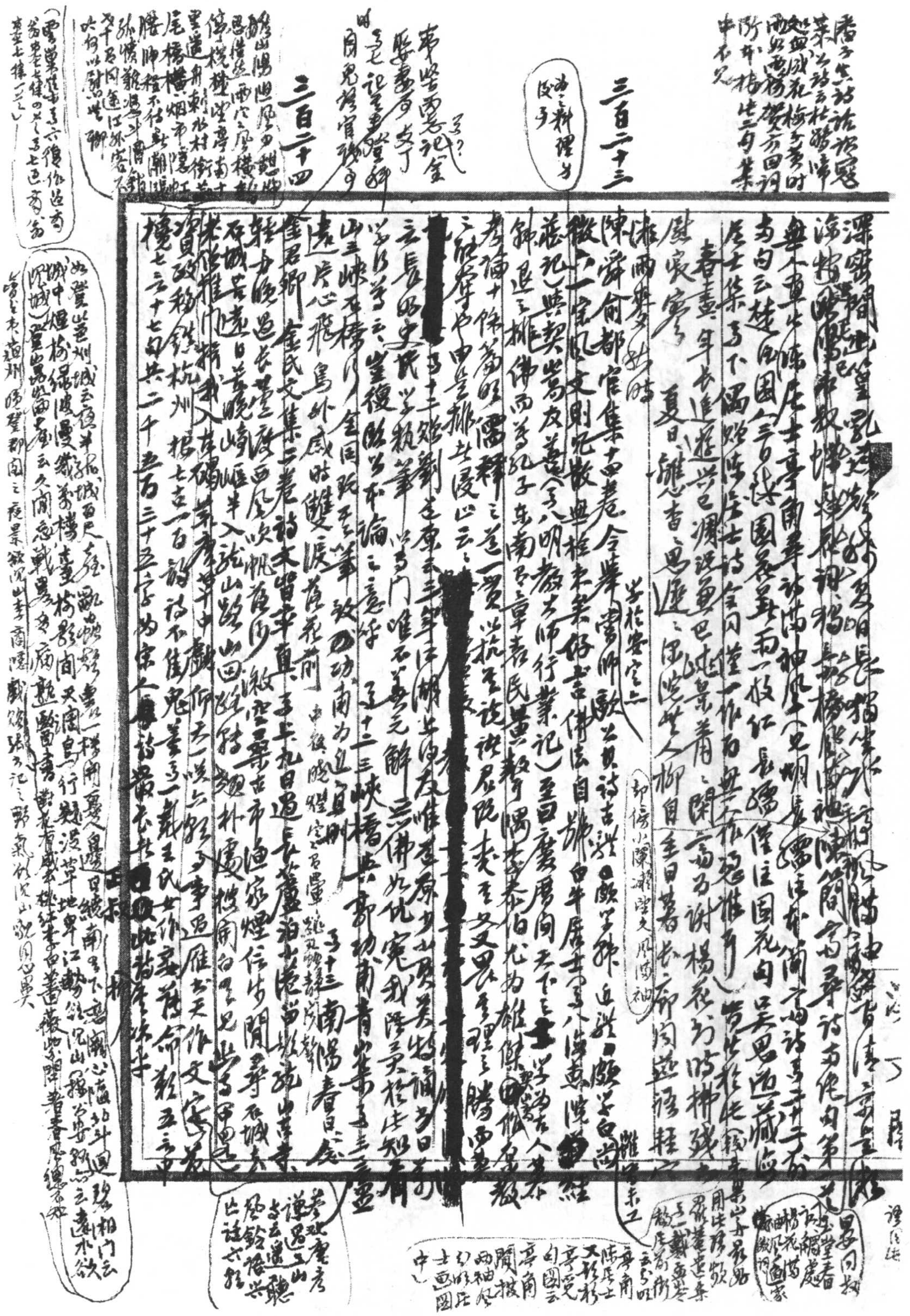
與［illegible］三醉［illegible］予一

當［illegible］重刊［illegible］

馮樹［illegible］令公［illegible］史［illegible］

［illegible］鄭公立［illegible］

黃［illegible］



三百二十三

陳舜俞都官集十四卷

[redacted]

三百二十四

金君卿金氏文集二卷

劉摯忠肅集卷十三東上閤門使康州團練使陶公墓志銘及
生平恐嘗讀雲巢集卷八東上閤門使康州
刺使陶公傳記云君[illegible]知兵[illegible]大將才也

三百二十五

[illegible]

三百二十六

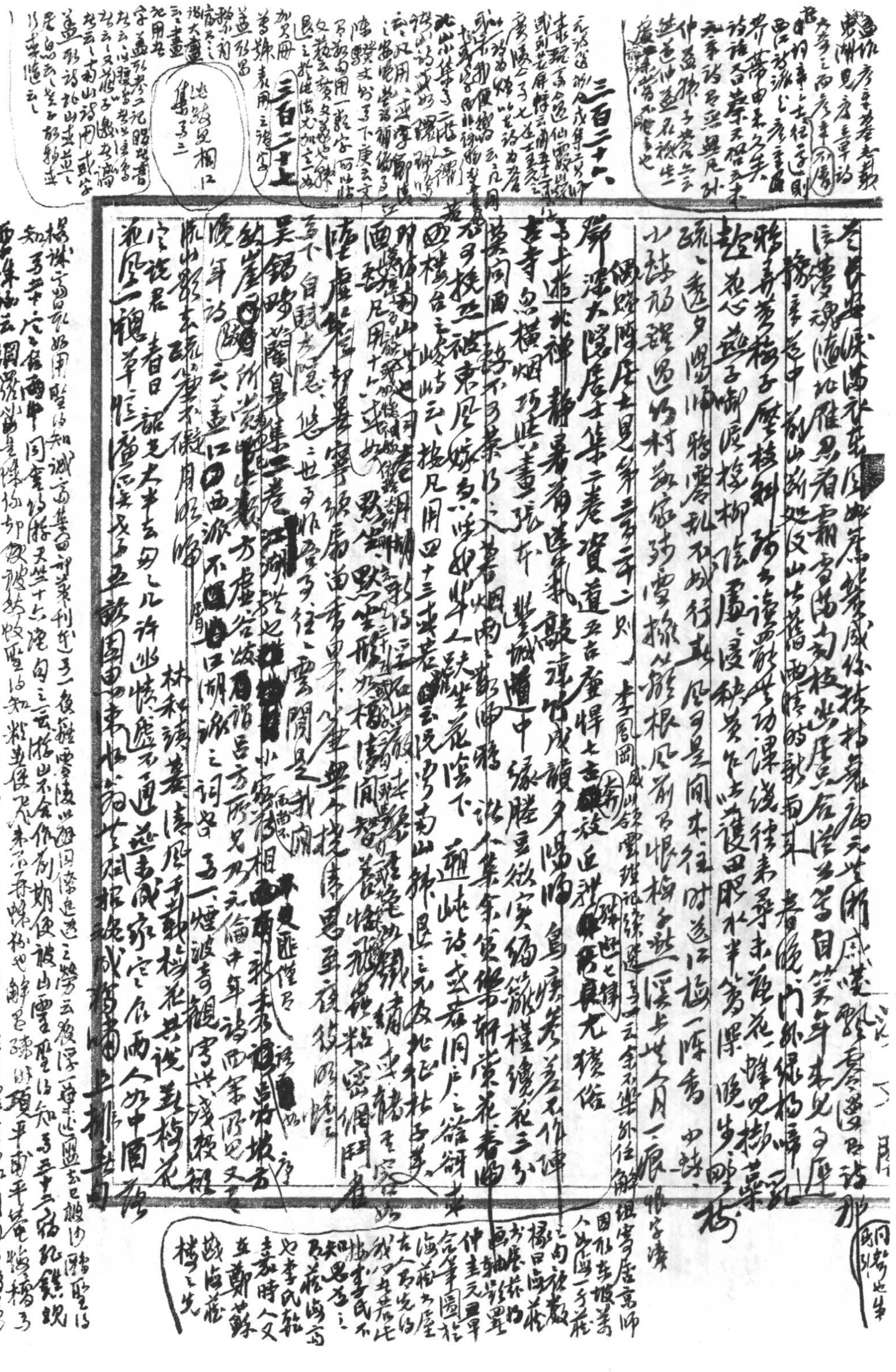
[redacted]

陶弼邕州小集一卷

雄何僭僞橫磨劍白日相莫奈斜飛宋神祖潛德動天意太[illegible]
桂真宗以仁治獨是陰山戎附二廷途地天子赫斯怒大[illegible]伸針招右[illegible]
遂敢自奴臂自此兩河窮之無戎備卒閑喜夜影將老貧春睡[illegible]
平時通三十載戎昊乘虛間南郢賀蘭騎陽向久夜開樞朽不可問[illegible]
築城關生來然力生產[illegible]關廂兵士飽鋒鋩腕猶田屯老而兵死少者無[illegible]
新寄臨窮言但知肉味自小生富貴六稻未[illegible]帥收付中御從退由闕[illegible]
雜排合圍兩戰並遞搬書以奔七年罷今猶三帥君無自甘[illegible]
剷以此笑不預設一旦以保設朝廷多郡縣、、二為官吏、並他術下奏[illegible]
牛拔筋角飛鳥竟翎翅斧載金稽由、錢幣出稅供送積及期[illegible]
他派是知用兵術在今至笑形亦謀畢長公傳干戈[illegible]
吳可藏海居士集二卷[illegible]直道身世宋詩紀事四庫[illegible]
開[illegible]

[redacted]

[illegible]



三百二十六

鄧深大隱居士集二卷

三百二十七

吳錫疇蘭皐集二卷

江少虞皇朝類苑卷三十五十四鳴禽云秋晴風暖[illegible]者早入蘆林鳴禽[illegible]知

楊花狂四先當[illegible]死狂依輕陰相[illegible]

[illegible]讀子十六引

張[illegible]向

於莊周大著文字 陛防見剩置疑見 陛子簡閱 [illegible]載海詩話格 楊陛防華簡 涓太防且[illegible] [illegible]也

三百二十八

春[illegible]元日花情柳思新歌竹節備國來賦詩 王十朋中年未

淺暖防尤不新[illegible]大字九狂子壯心耽弟子至好昏目見三條偶成[illegible]山

轉初[illegible]衡匠[illegible]成家書[illegible]漢[illegible]連[illegible]閒[illegible]東園[illegible]花之二

夜雨漢[illegible]登臨[illegible]青[illegible]到平明[illegible]知不入笠翁[illegible]未作[illegible]人

枕畔[illegible]

江氏靜山堂一[illegible]問由見自在

如霖雨千古[illegible]只[illegible]閑[illegible]此[illegible]朱子根[illegible]朝中[illegible]前[illegible]到畫屏

胸本相對靜[illegible]刑[illegible]一徑閑舒卷[illegible]青山只[illegible]青[illegible]花子[illegible]

回十三胡四[illegible]條

[illegible]說子九九[illegible]年記云[illegible]數云[illegible]弄獅獅不知為獅獅所弄

閱雜書卿識數事

一、Georgina Stickland Gale, *The Modern Cat*, p.5: "The well-known [illegible] & beloved is a German noble lady; attended by a lady of honour, [illegible] & a respectable [illegible] children, to amuse a cat, in delicate health, two or three hours a day." 採

此意 Montaigne, *Essais*, II, xii: "Quand je me joue à ma chatte, qui sait si elle passe son temps de moi, plus que je ne fais d'elle?" 參觀[illegible]郎[illegible]錄[illegible]長卿[illegible]苞子云

云[illegible]是子[illegible]雄子弄影子不知[illegible]所弄[illegible]狂夫似[illegible]不知[illegible]所[illegible]又[illegible]

[illegible]小人[illegible] pp.78-9: the cat's [illegible] in the air [illegible]. *Journal des Goncourt*, 3 janvier, 1857 記 Gautier 語: "Je jette mes phrases en l'air... Comme les chats je suis sûr qu'elles retomberont sur leurs pattes" 可謂[illegible]好! p.80: "The cat, though she possesses [illegible] attachment to persons, has a very strong [illegible] to places. Dogs are devoted to individuals [illegible]"

[illegible] follows 按[illegible]因[illegible]說元[illegible]山[illegible]雜詩[illegible]仙貓[illegible]自[illegible]

[illegible]傳[illegible]因[illegible]雜[illegible]大[illegible]青[illegible]正[illegible]

[illegible]家[illegible]介[illegible] G. Stanley Hall, *Senescence* [illegible]真[illegible]若[illegible]

及之作也 p.127: "...[illegible]"

[illegible]友[illegible]雜志記[illegible]云[illegible]佳[illegible]

[illegible]手[illegible]莫[illegible]世[illegible]云[illegible]佳[illegible]美人行

[illegible]

Emerson, *Journals*, V. p.270: "In every house there is a good deal of talk about Relatives & Connections, talking of all the people & Cousins & Family acquaintances, who, like cats, frequent the house."

觀[illegible]十[illegible]選[illegible]楊

遂老[illegible]居圖[illegible]云[illegible]彼

羊[illegible]手[illegible]彼[illegible]有

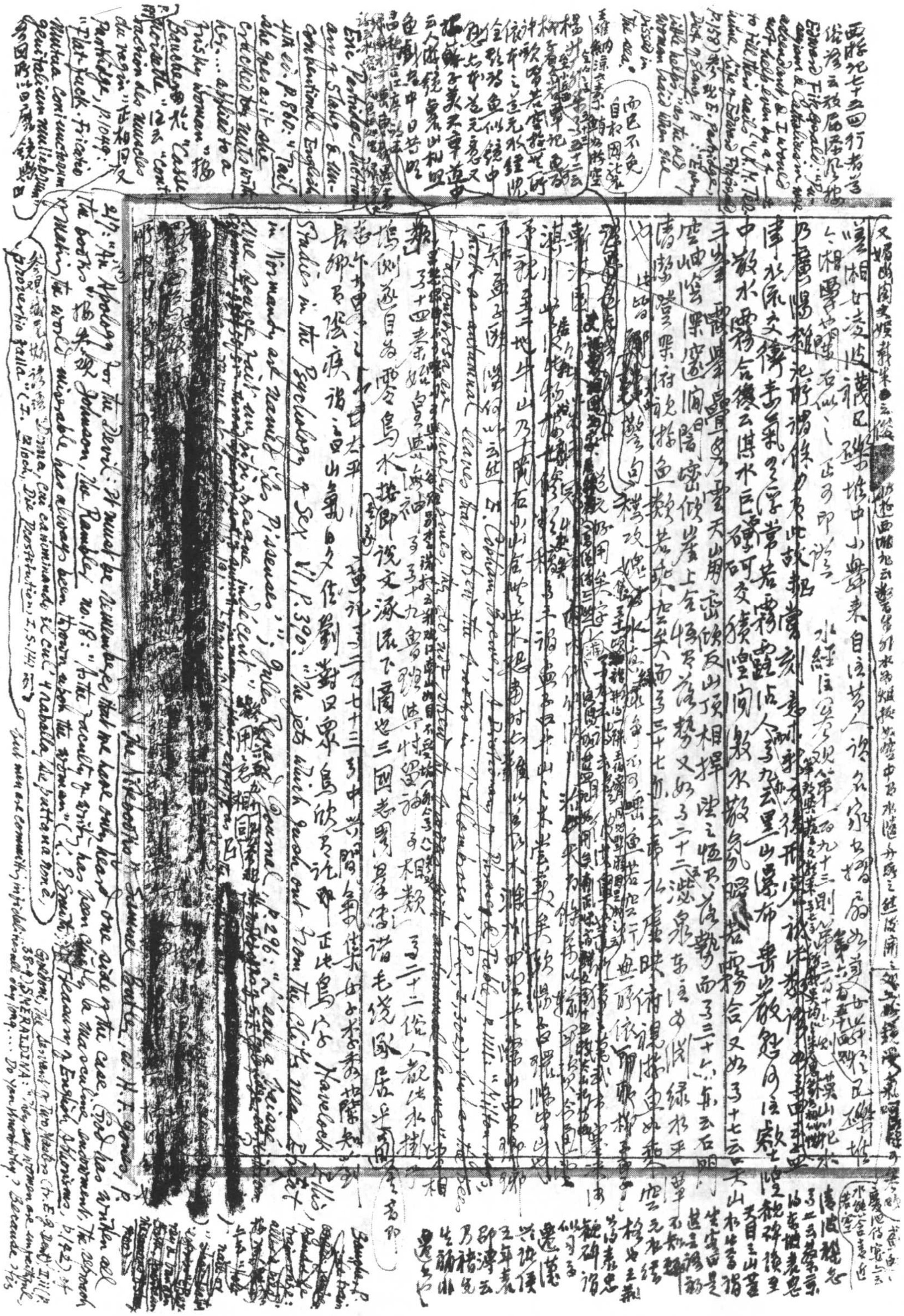
林[illegible]比[illegible]不知[illegible]

[illegible]不[illegible]

六七[illegible]二十二[illegible]龍

子[illegible]日[illegible]弄

影不知[illegible]影[illegible]弄



三百二十九

宋錢[illegible]堂集十卷四庫館臣輯自永樂大典者也[illegible]南澗[illegible]

晉四朝文粹卷三十八錄[illegible]中州詩集後二篇，又謂朱之眉睫者矣

錄翁詩友尚和[illegible]直筆家面目向人[illegible]殺風景如四皓輞川圖之

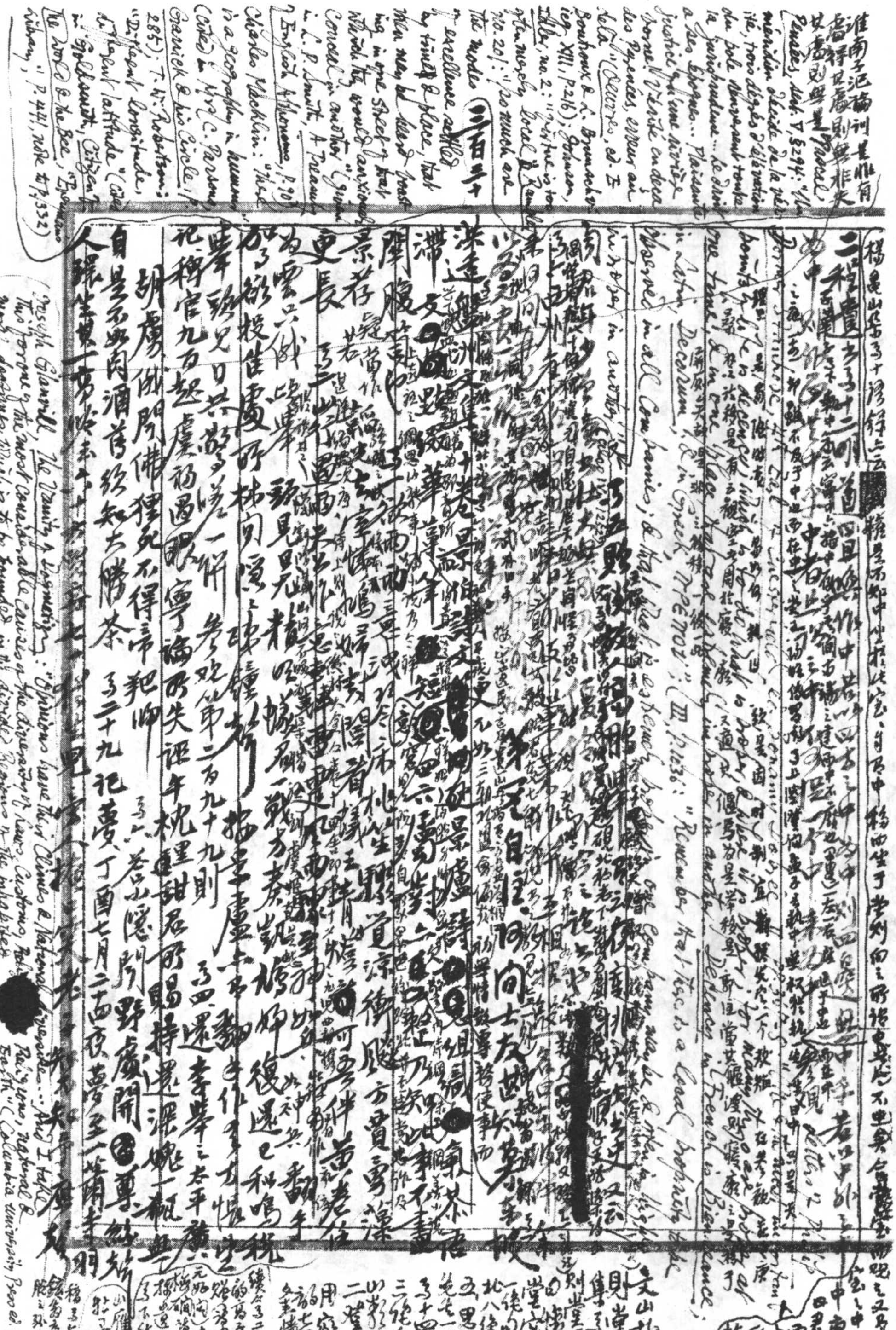
乃見于筆則知釐山陰水之為樂，第居世一寸之園一區之亭而全之內心無所慊於

四境平曠而筆之山[illegible]也極目無川而筆之杜[illegible]花與天為

[illegible]跡借無風雲圖云傍梅讀易雪水烹茶[illegible]孟子在教中

自足樂也無以衛空中折也 至五地止行云三代[illegible]遂惟有[illegible]云經之外

[illegible]



三百三十二

三百三十三

[illegible]

歌舞[illegible]鮮[illegible]神[illegible]身如夢[illegible]一生心力狂[illegible]清風無[illegible]月

[illegible]史而散[illegible]洲（乃三十三）老人小傳云上謂[illegible]

[illegible]日共[illegible]詩玉[illegible]容顏[illegible]色之[illegible]方能大用[illegible]

可往諭朕意令其自愛其居之曰家妻無侍妾[illegible]以法服執經事[illegible]

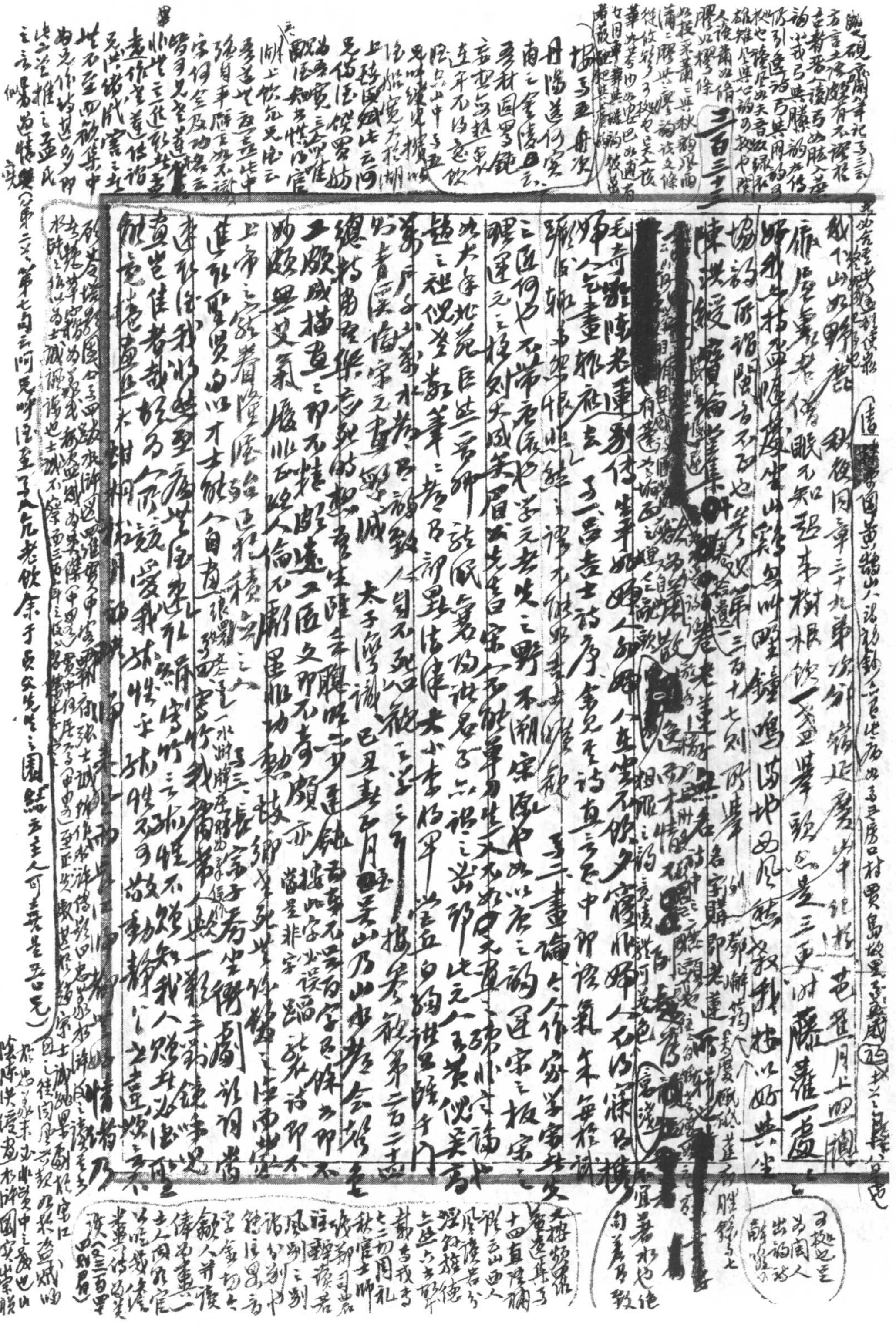
[illegible]天威[illegible]戰慄之色所以[illegible]傳末云因[illegible]

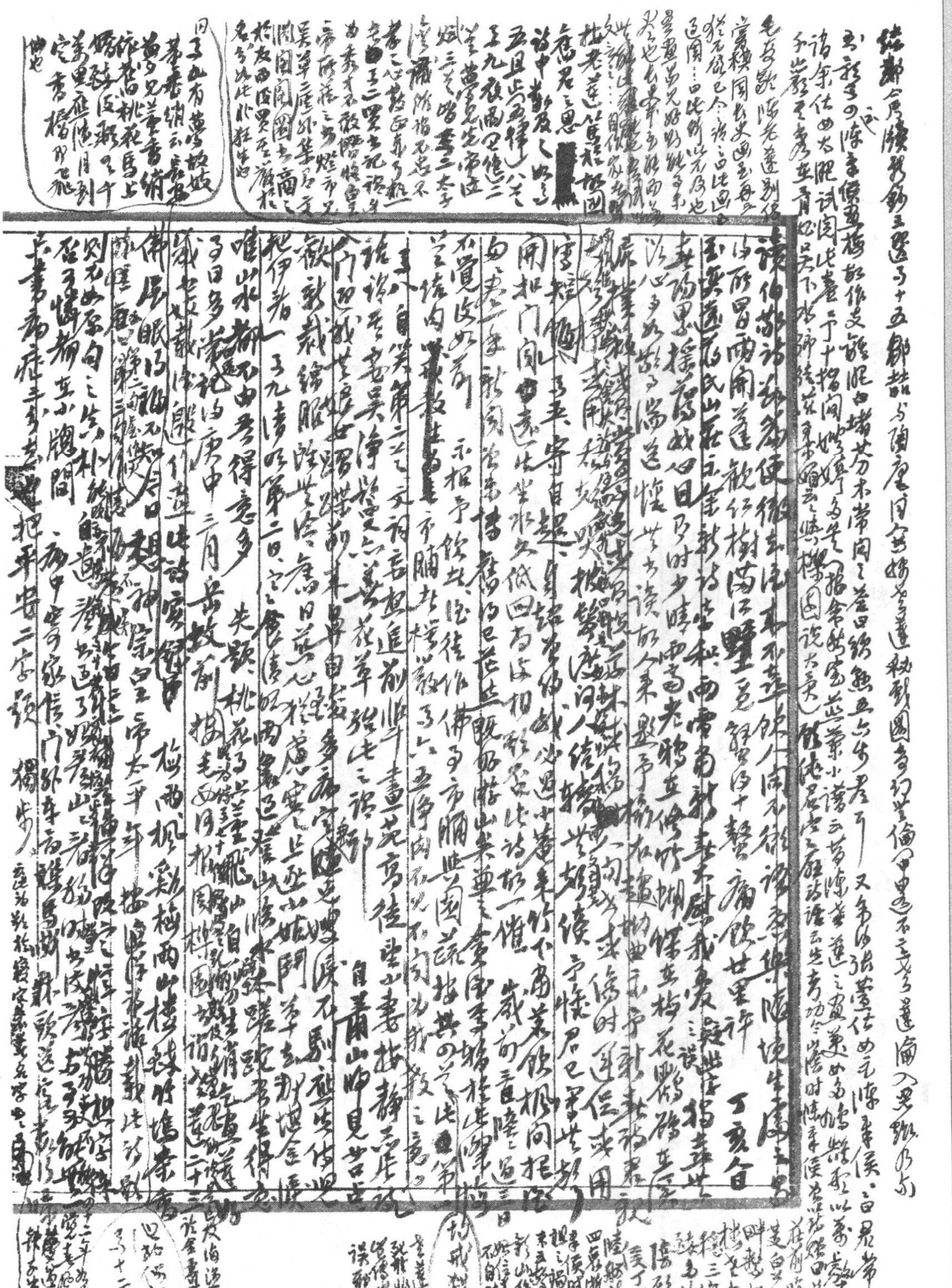
[illegible]

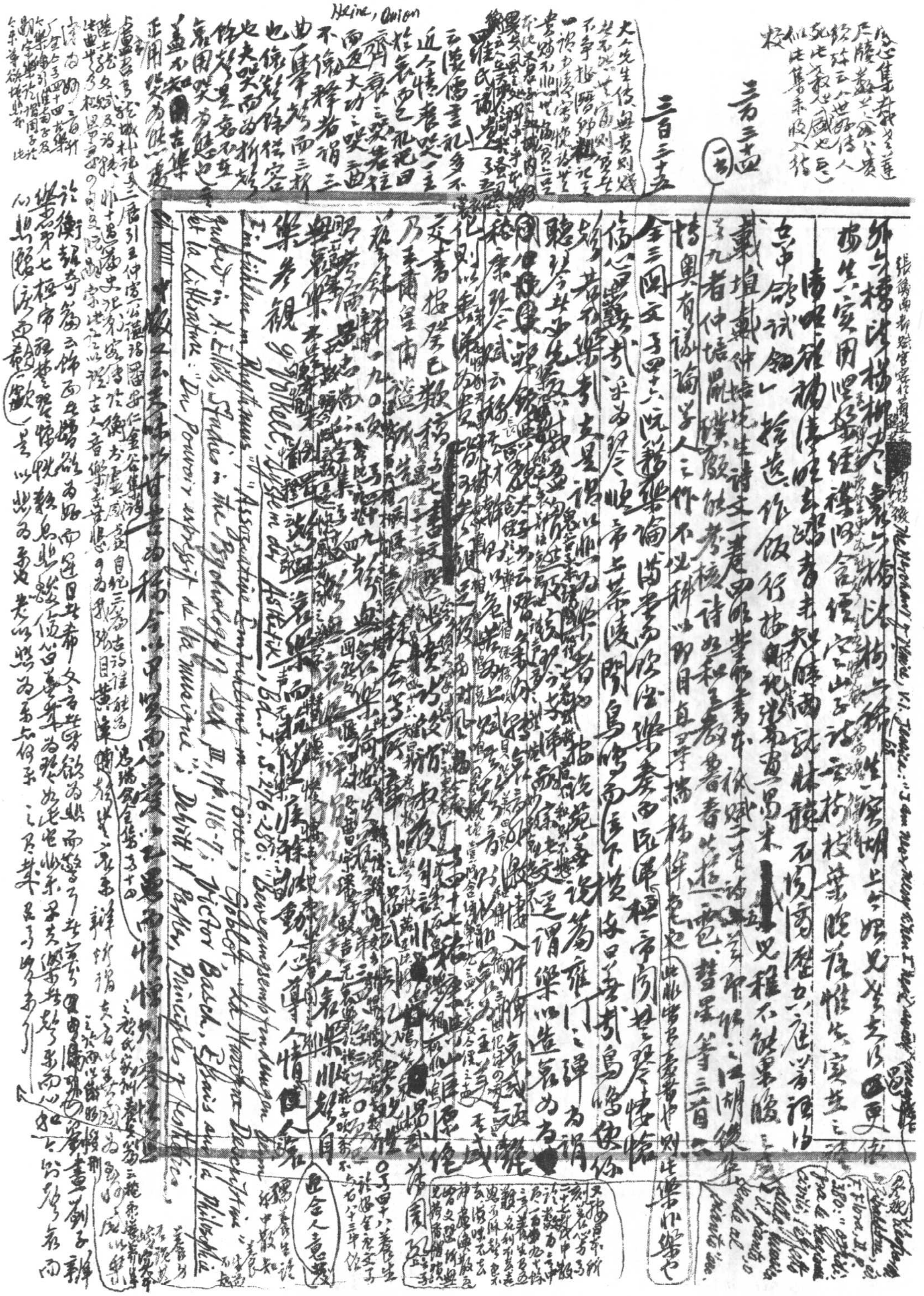
Balzac, Gobseck: "Les principes ont varié comme ceux des hommes, [illegible] chaque latitude. Ce que l'Europe admire, l'Asie le punit... Rien n'est fixe ici-bas, il n'y existe que des conventions qui se modifient suivant les climats" (Œuvr. Compl. Conard, "La Vie Privée", V, p. 389)

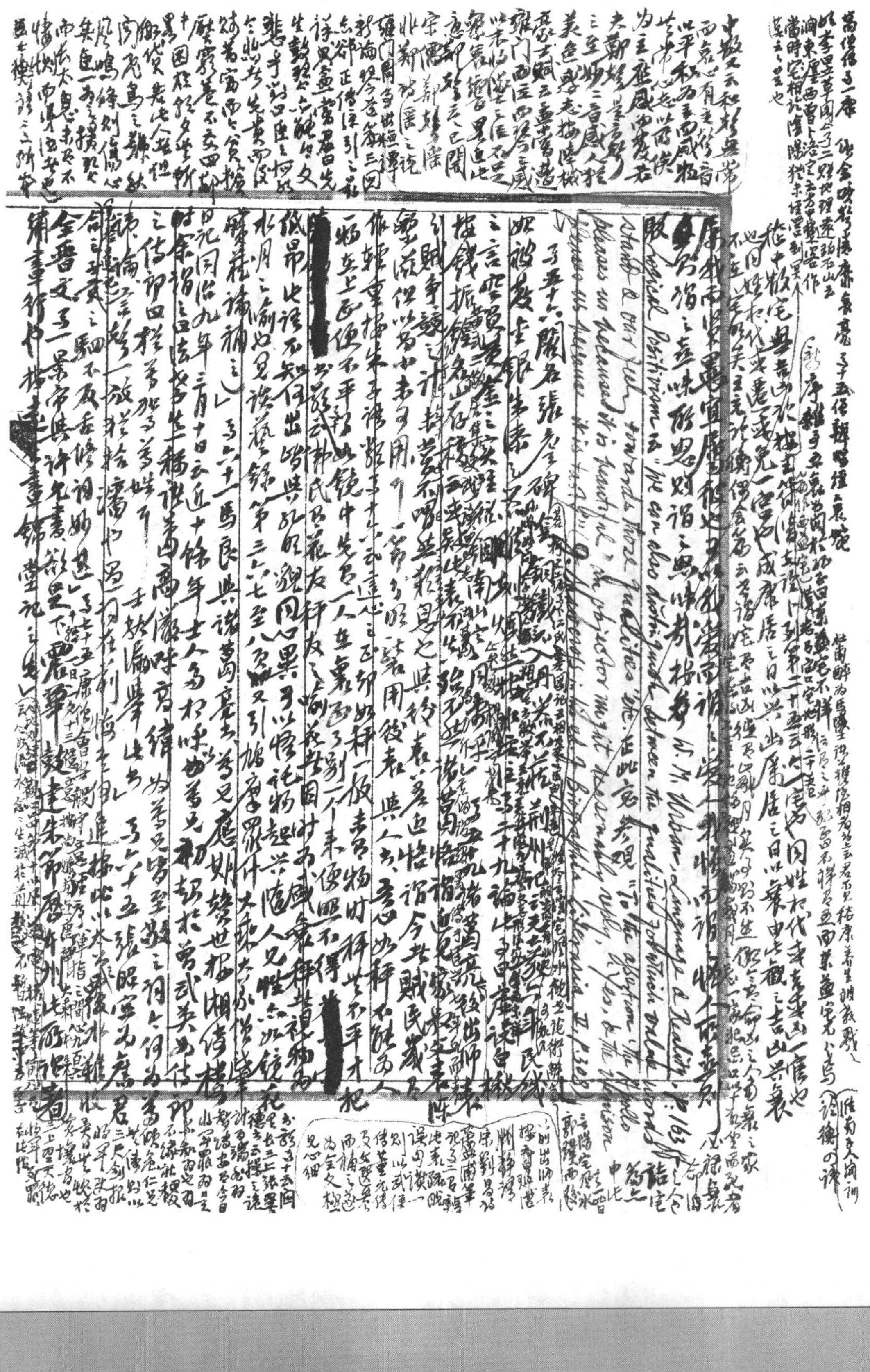
13

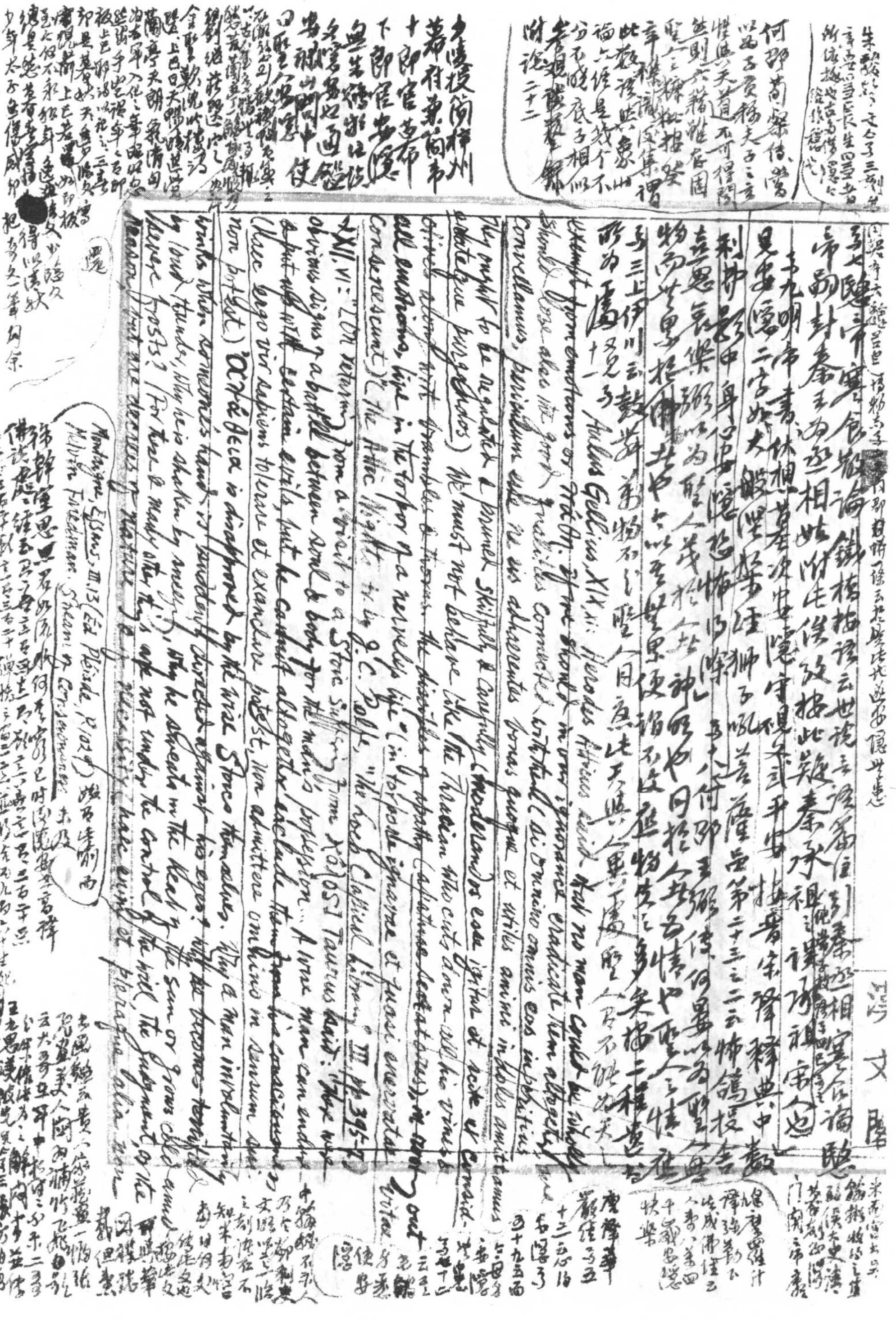
[illegible]











何鄧荀粲傳…[illegible]…附論二十二

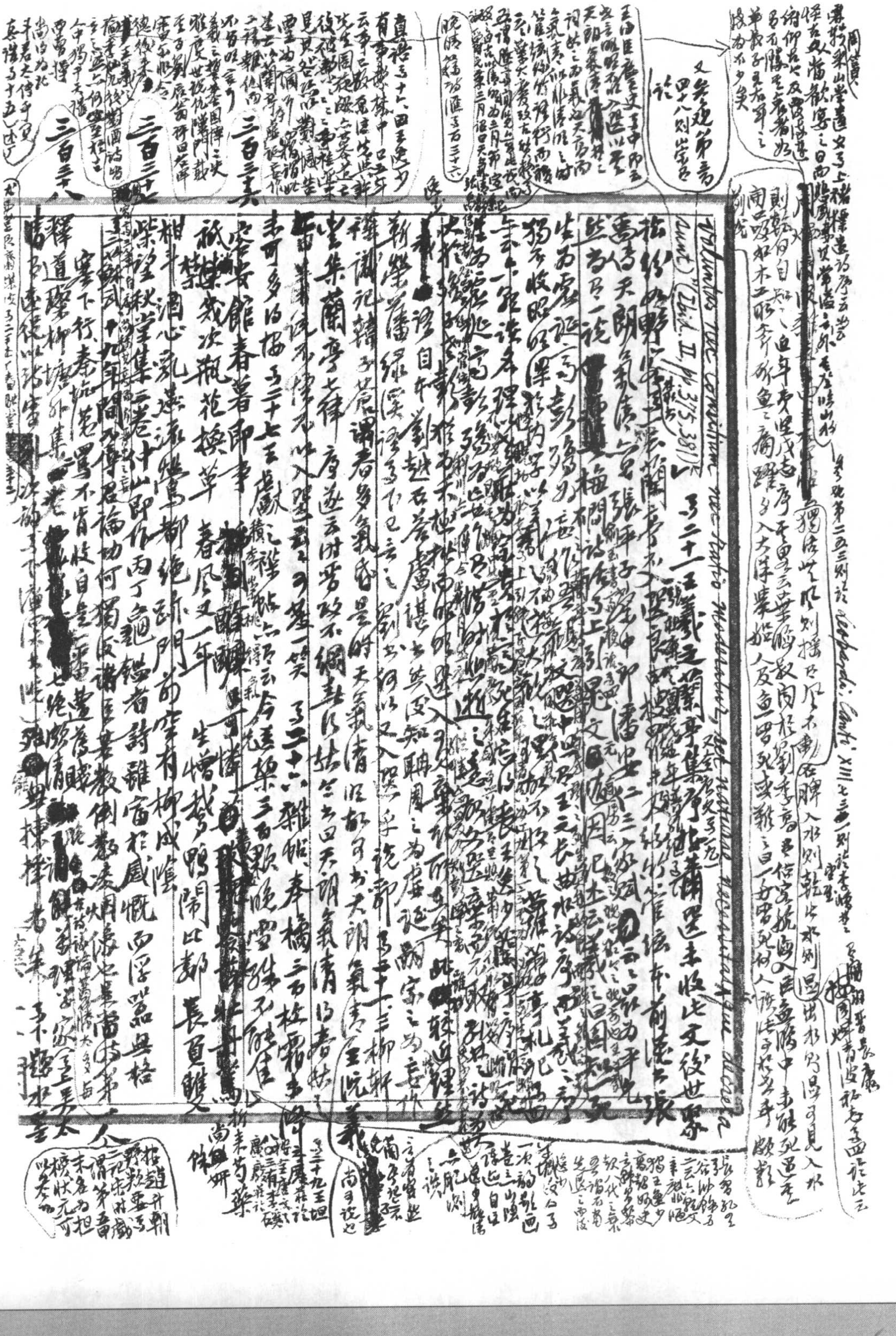
[illegible]

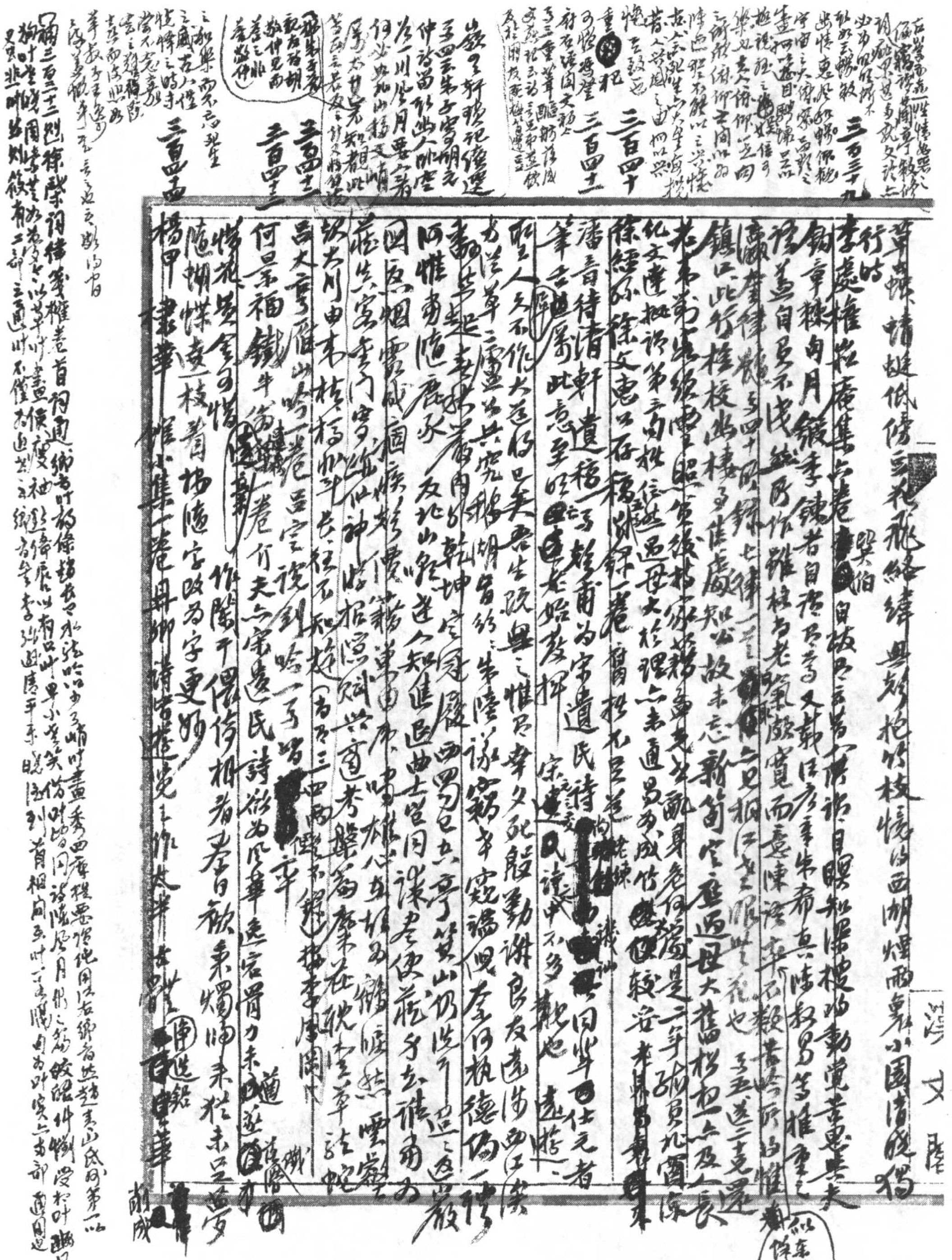
Aulus Gellius, XIX. xii: Herodes Atticus … [illegible] … convellamus, periculum esse ne cum his adhaerentes bonas quoque et utiles animi indoles amittamus. They ought to be regulated & pruned skilfully & carefully (moderandos esse) … we must not behave like the Thracian who cuts down all his vines … [illegible] … the disciples of apathy (ἀπάθεια) … all emotions, … in the torpor of a nerveless life ("in torpore ignavae et quasi emortuae vitae consenescunt") ("The Attic Nights" tr. by J. C. Rolfe, "the Loeb Classical Library", III, pp. 395-).

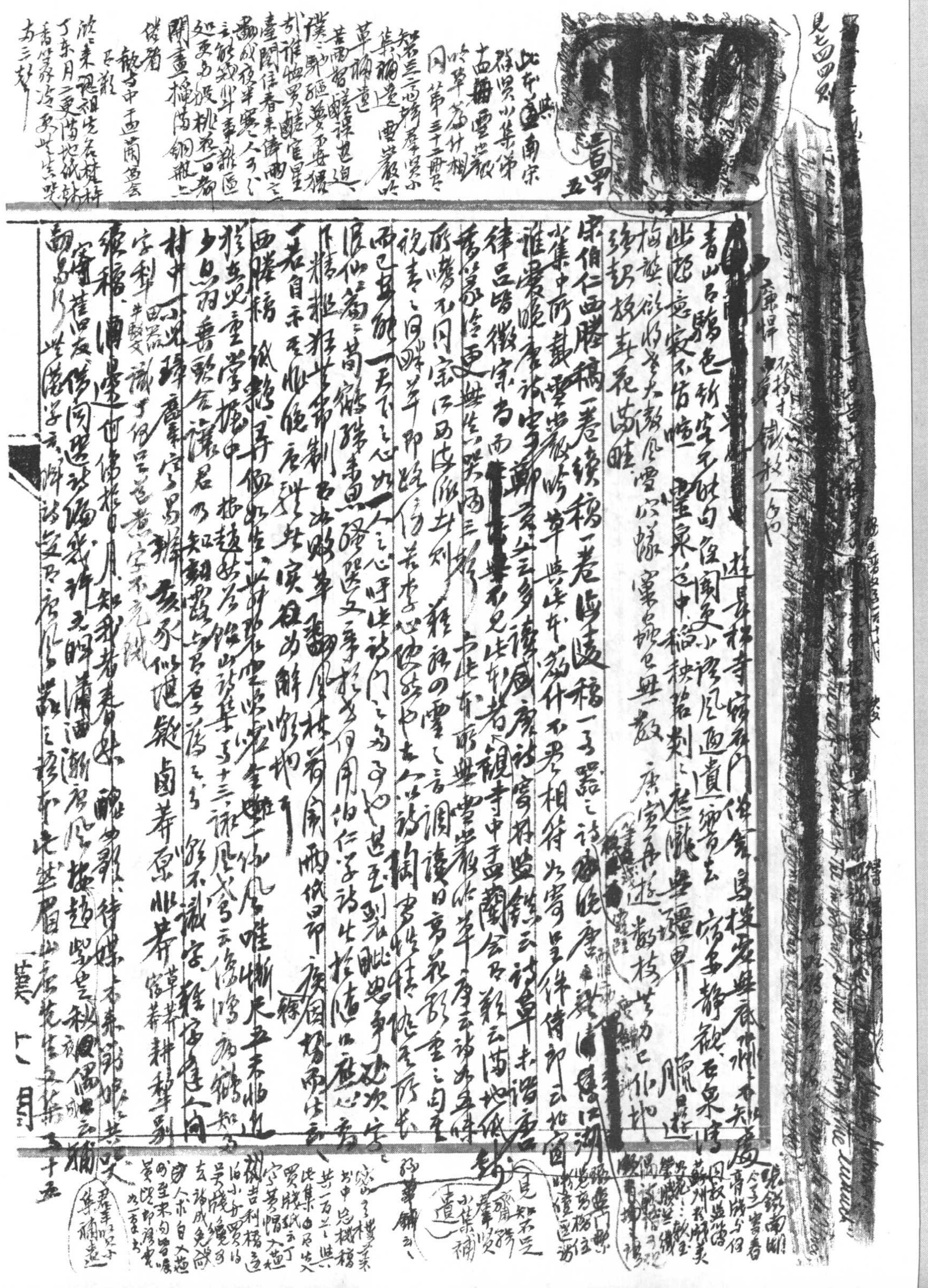
XII. vi: [illegible] … from a visit to a Stoic … Taurus dixit: … obvious signs of a battle between soul & body for the mind's possession … A wise man can … [illegible] … (Haec ergo vir sapiens tolerare et excludere potest, non admittere omnino … non potest) "ἀπάθεια" is disapproved by the wise Stoics themselves. … [illegible] … when someone's hand is suddenly directed against his eyes … by loud thunder, why he is shaken by anxiety, why he shivers in the heat of the sun or … frosts? For these & many other things are not under the control of the will, the judgment or the reason … [illegible]

Montaigne, Essais, III. 13 (Éd. Pléiade, p. 1027) [illegible]

[illegible]







見七四四頁

[redacted]

壹甲　五

廣恬　[illegible]　錢穀人名

述县林寺寢存門伴僧寫島枝寒無底（水州不矢）度

青山白鷺色所宜，時白溪閒更（小謠風面）遺，饗客去，寫多靜觀，石泉寫

此地意寂不皆晴。靈泉道中、稻秧苗剗剗，起溅無疆界，臍（目暮）遊

梅蘂，從此冬大激風雷，穴蟓寞出，地色無一數。廣宗再起，述數枝，芳力已作地

殘虹投斗花出睡。

宋伯仁西塍稿一卷續稿一卷臨遠稿一卷。器之詩近晚唐，[illegible]江湖

小集中所載雪岩吟草，與此本篇什不同，相符者少，寄呈伴侍郎云：松窗

誰愛晚唐詩，寄鄭雲多讓國，康詩寄林逸，錢云：詩草未諳唐

律呂昏徵宗為西[illegible]不見此本者觀寺中孟蘭會及穀云：荷地紙錢

香篆燈更無焚，哭墳三[illegible]，此本亦無，當岩叢於草。庫云誦如年時

所嗟不同宗江西流出刻。雜題四靈之言，調讀日高花影重重，向西寺

說者以同時草印路（子方）若李心傳旅也，去人以詩，陶岑彼精，作者所長

而已其能一天下之心乎。人之心呼此詩門之為，乎也，甚至到花眺思，爭逆次定

很仙翁之荷鶴嗤老叟，選隱邃文章於茂，何用伯仁子詩生于[illegible]己看

作精粗非其節制，由此群華翻，風雅荀閒兩紙印，夜因燈兩此詩

不若自示至此絕衣群，之對實在而解，鑑物

西塍稿　紙鷂，浮偷此生，[illegible]（一作風）唯嘶天五年未帖道

雅其史重學推中，枝越致吳，陈山詩集子十三，詠風戈寫云，豫鷗鶴（知）

少白翁要歌會議君乃知翻露与君名豫之句，終不識字，雜遠入內

村井（小兒）瑤癒家易辨。老承似泥鍛，鹵莽原此莽（草莽　字莽）耕耙剝

字利（牛駁文、田宅派）識字何以呈茜者，字不亮識

續稿　滿墨遊　西傳稚日月，知我者春其[illegible]，醜世界[illegible]侍嫁[illegible]共笑

寄舊日友，[illegible]問選詩編，錢評光明滿酒，[illegible]風，樓題，[illegible]秋，偶成云　補

勸[illegible]行　世落學[illegible]，聯詩[illegible]

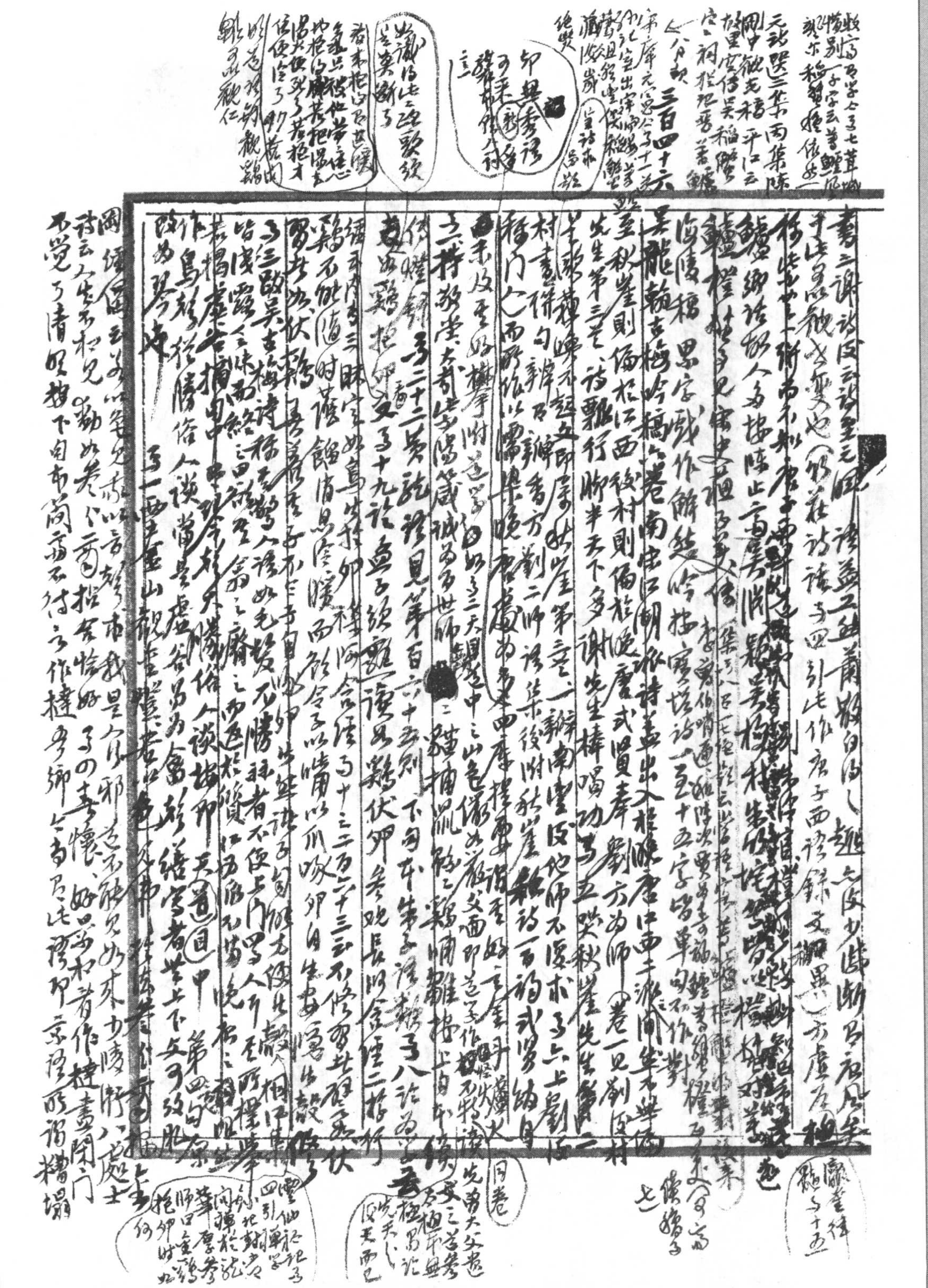
十五

一葉　上　冊

此本無南宋群賢小集第
西塍　雲岩吟草[illegible]
同第三十二冊
雪岩吟草[illegible]群賢小
集補遺　雪岩吟
草補遺
[illegible]
[illegible]
[illegible]

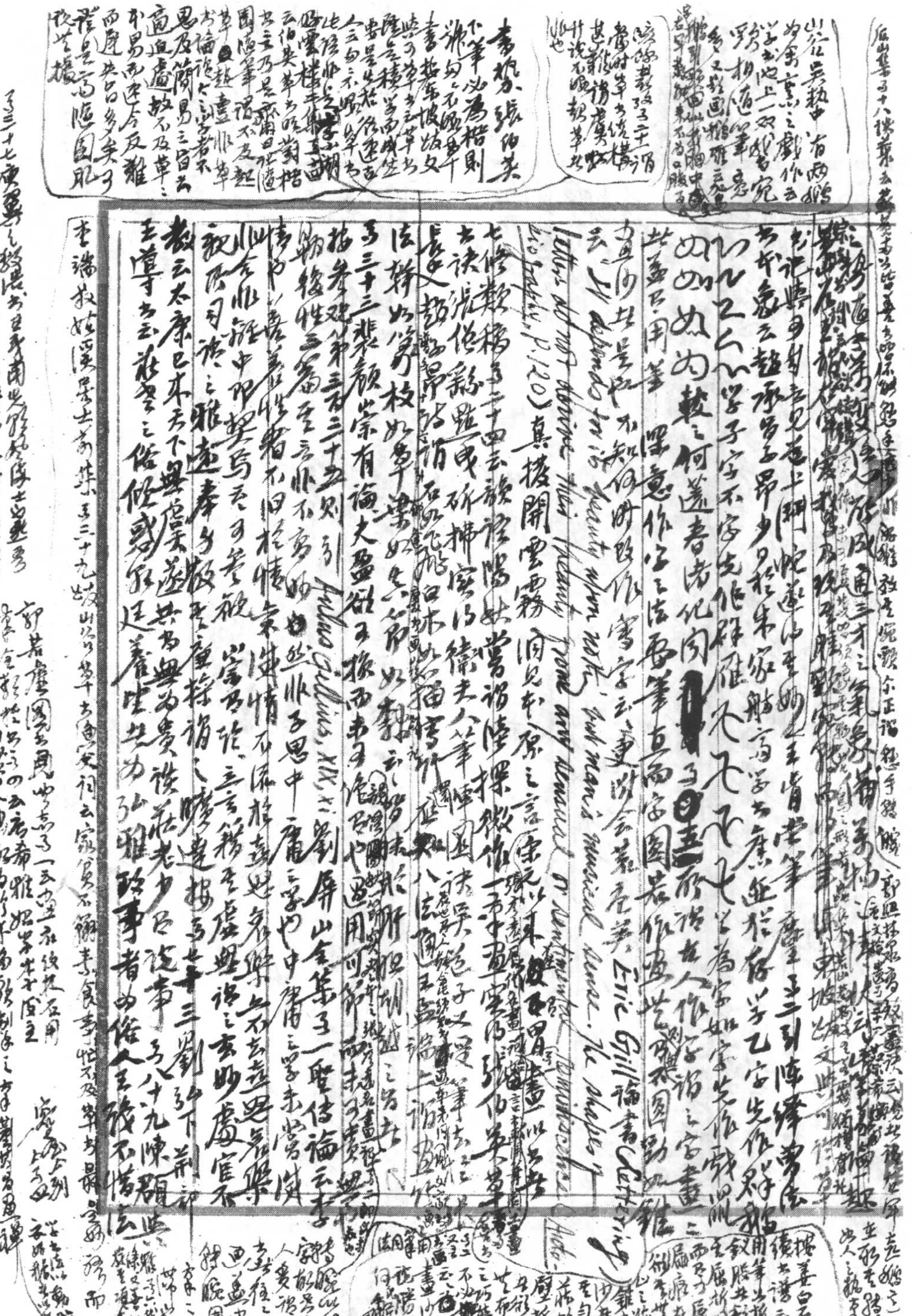
[illegible]

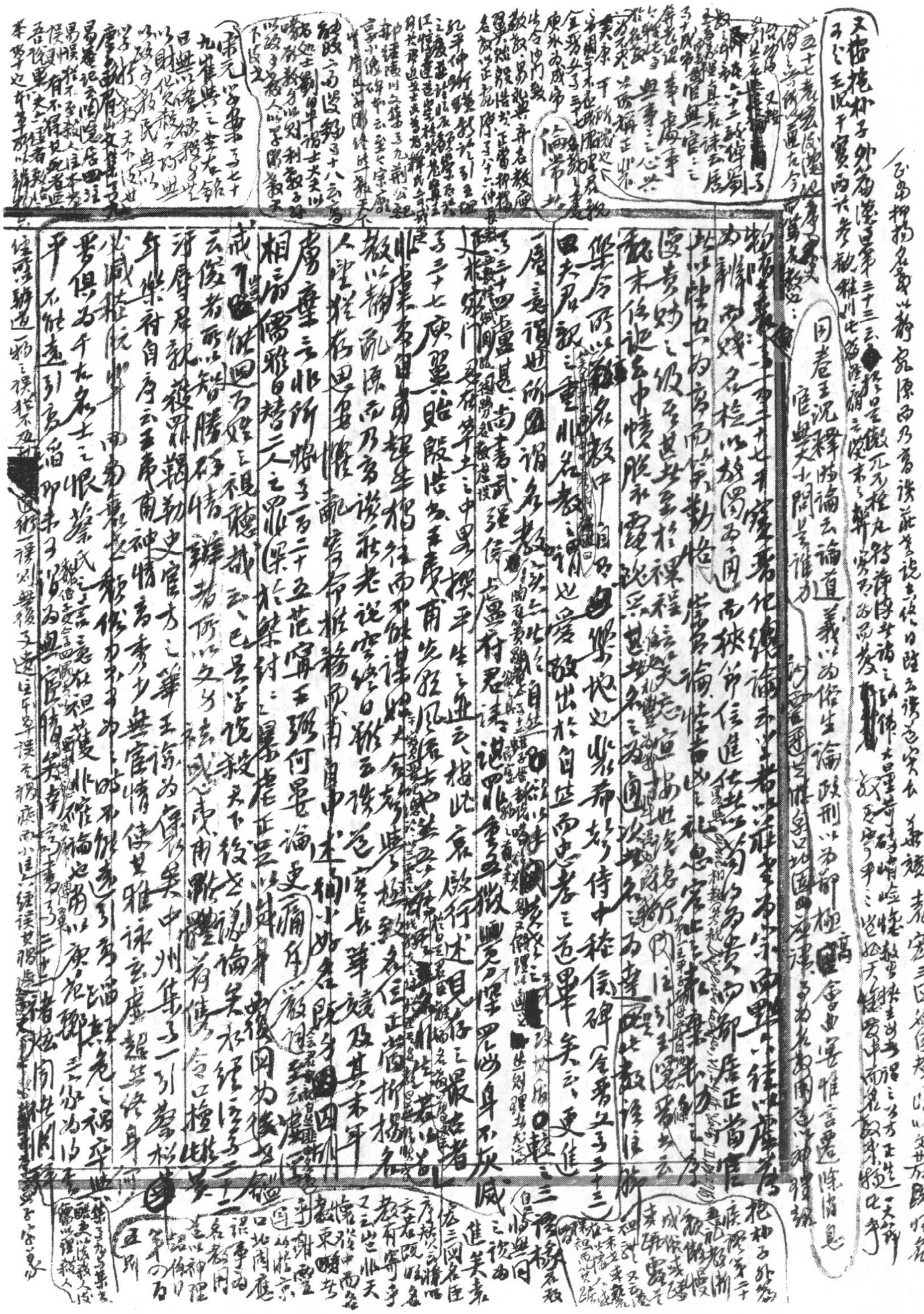
[redacted]

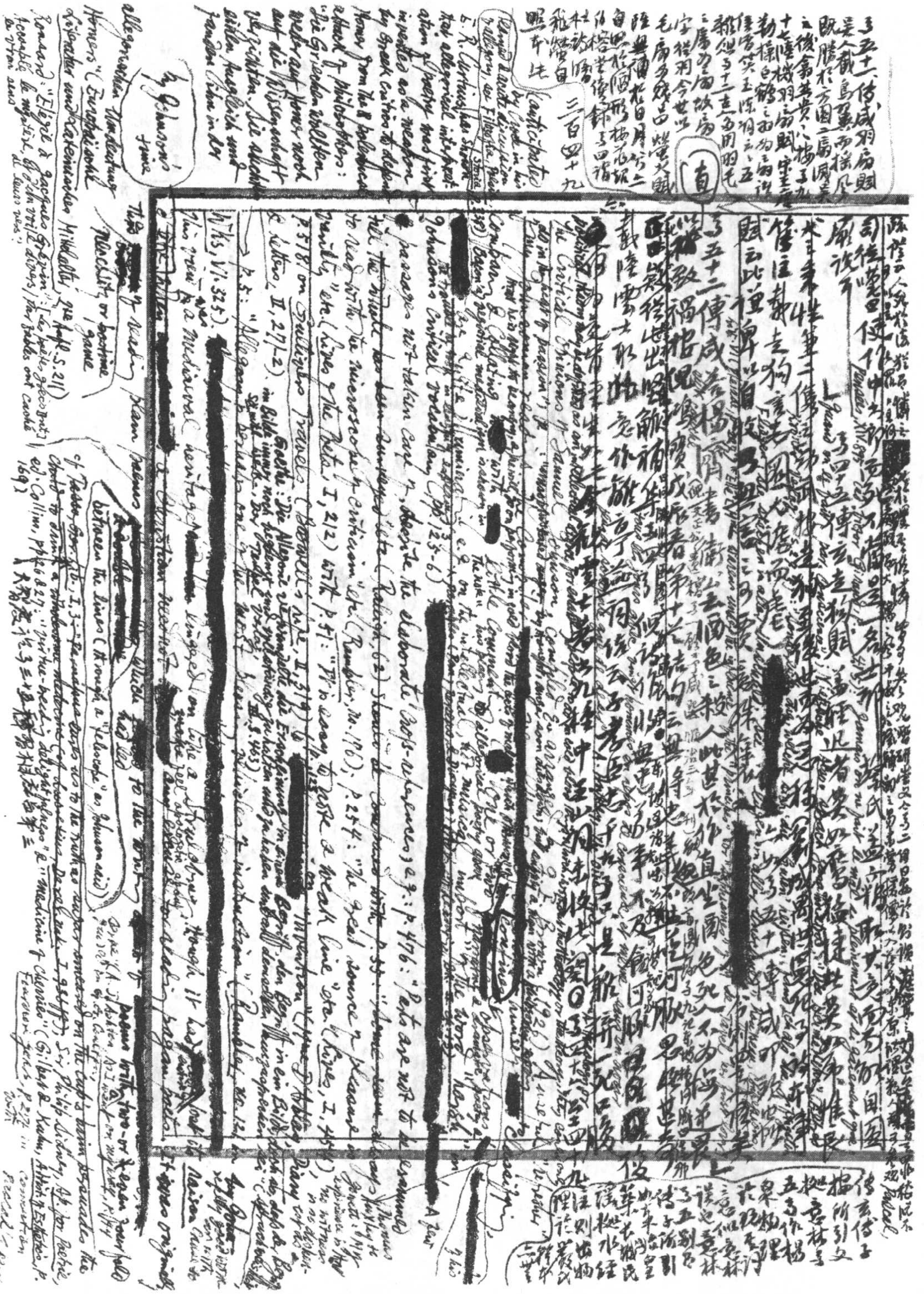


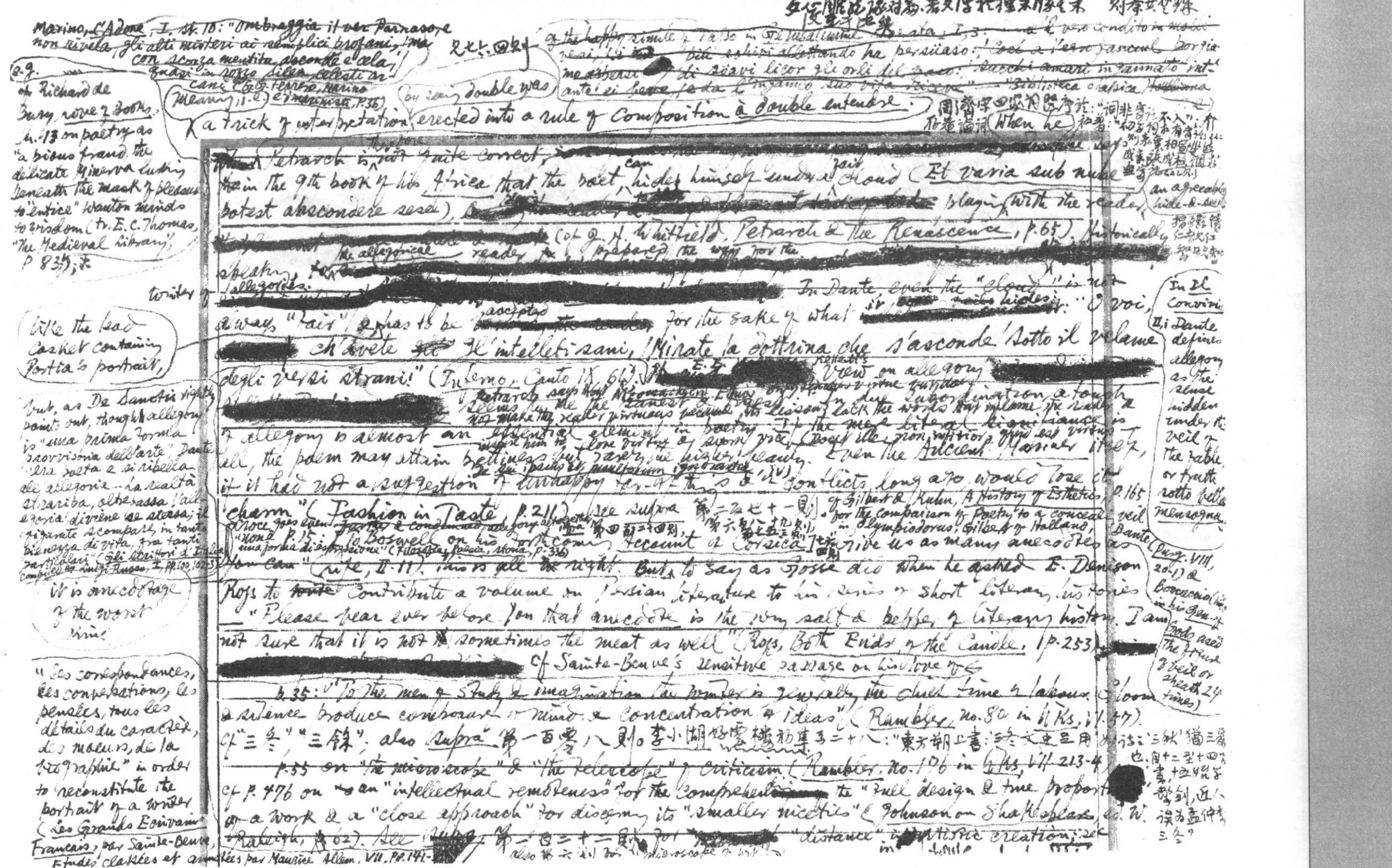
三百四十七

[illegible]









夕佳樓話談對筠。若文學於理未嘗毛末　別秦女楚珠 [illegible]

~~Marino, L'Adone, I, st. 10: "Ombreggia il ver Parnaso e non rivela gli alti misteri ai semplici profani, ma con scorza mentita asconde e cela, quasi in rozzo silen, celesti arcani"~~ (cf. G. Ferrero, Marino e i marinisti, p. 36)

e.g. [illegible] of Richard de Bury, Love of Books, ch. 13 on poetry as "a pious fraud, the delicate Minerva lurking beneath the mask of pleasure" to "entice" wanton minds to wisdom (tr. E. C. Thomas, "The Medieval Library", p. 83);

又七六四則

~~of the happy simile of Tasso in Gerusalemme Liberata, I, 3: "[illegible] il vero condito in molli versi, i più schivi allettando ha persuaso: così a l'egro fanciul porgiamo aspersi di soavi licor gli orli del vaso: succhi amari ingannato intanto ei beve, e da l'inganno sua vita riceve"~~ — "Biblioteca classica [illegible]"

(by [illegible] double was) meaning, i.e. a trick of interpretation erected into a rule of composition à double entendre.

周濟宋四家詞選序論：「詞非寄託不入」；介存齋論詞雜著：「初學詞求有寄託……」(When he [illegible])

an agreeable hide-and-seek

~~[redacted] Petrarch is therefore not quite correct,~~ [redacted] in the 9th book of his Africa that the poet can hide himself under a fair cloud (Et varia sub nube potest abscondere sese), [redacted] playing with the reader,

[redacted] (cf. J. H. Whitfield, Petrarch & the Renascence, p. 65). Historically the allegorical reader [illegible] prepared the way for the

speaking [redacted] allegorists. [redacted]

writer of

[redacted] In Dante, even the "cloud" is not always "fair"; it has to be accepted [redacted] for the sake of what it [redacted] hides: "O voi, [redacted] ch'avete li intelletti sani, mirate la dottrina che s'asconde sotto il velame degli versi strani!" (Inferno, Canto IX, 61). [redacted] E.S. [redacted] View on allegory [redacted]

Like the lead casket containing Portia's portrait,

In Il Convivio, II, i Dante defines allegory as the sense hidden under the veil of the fable, or truth "sotto bella menzogna".

But, as De Sanctis rightly points out, though allegory is "una prima forma [illegible] dell'arte", Dante "era poeta e si ribella alle allegorie… La realtà straripa, oltrepassa l'allegoria, diviene se stessa; il figurato scompare, in tanta pienezza di vita, fra tanti particolari" (Gli Scrittori d'Italia, compiled by Luigi Russo, I, pp. 100, 102-3)

[redacted] Petrarch says that [illegible] seems [illegible] the earnest [illegible] not make the reader virtuous because the lessons lack the words that inflame the reader [illegible] in due subordination, a touch of allegory is almost an essential element in poetry. If the mere literal significance is all, the poem may attain prettiness but rarely the higher beauty. Even the Ancient Mariner itself, if it had not a suggestion of unhappy [illegible] conflicts long ago, would lose its charm" (Fashion in Taste, p. 211). See supra 第二五七十一則，第六則. cf Gilbert & Kuhn, A History of Esthetics, p. 165 for the comparison of poetry to a concealing veil in Olympiodorus, Gilbert of Holland, Dante (Purg. VIII, 20-1) & Boccaccio (in his Gen. of Gods used the figure of veil or sheath 24 times)

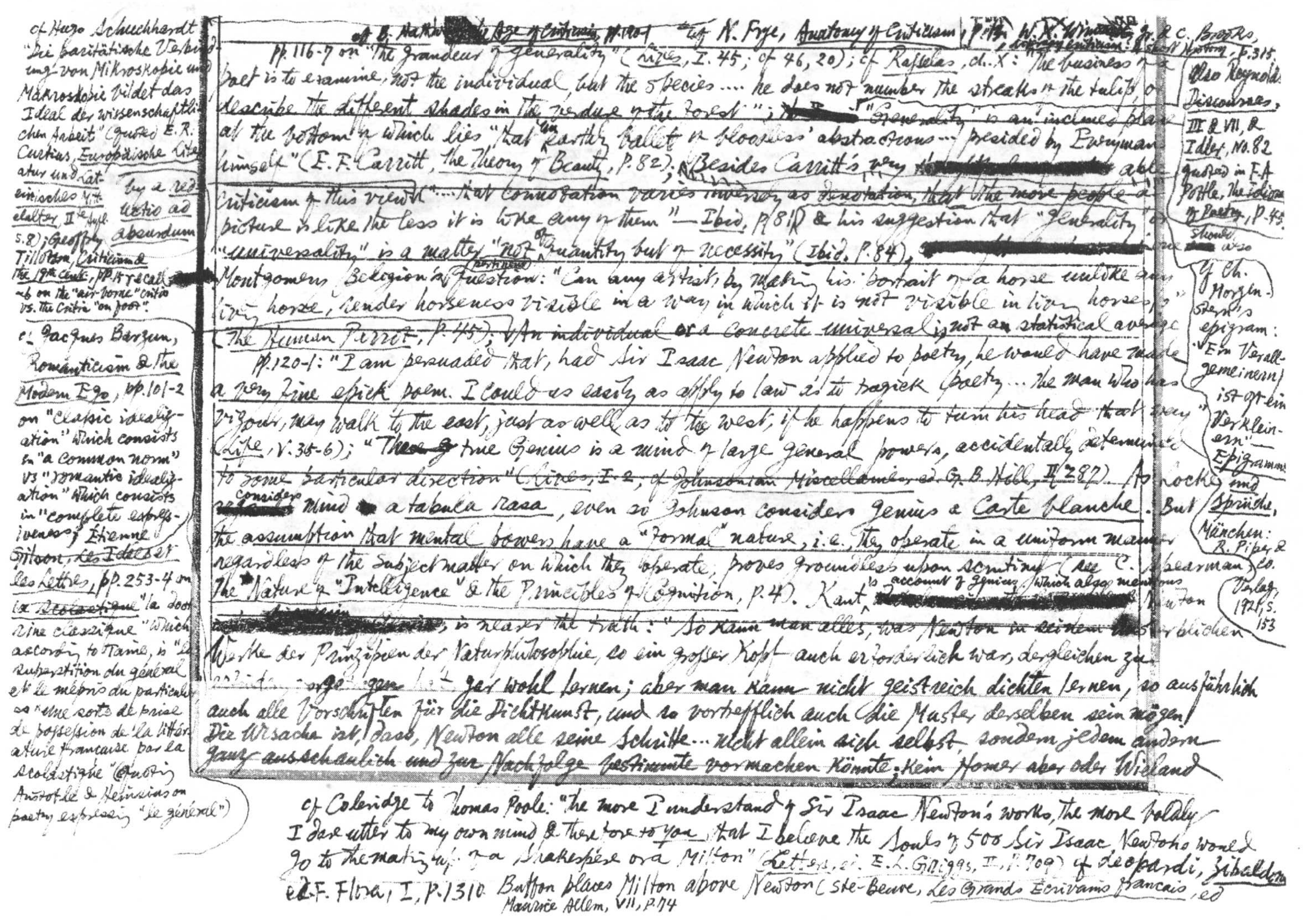
Croce goes even further & condemns allegory altogether as "non è [illegible] una forma di espressione" (Filosofia, Poesia, Storia, p. 336)

[illegible] Boswell on his forthcoming Account of Corsica: "[illegible] give us as many anecdotes as you can" (Life, II. 11), this is all right. But to say as Gosse did when he asked E. Denison Ross to ~~write~~ contribute a volume on Persian literature to his series of short literary histories — "Please bear ever before you that anecdote is the very salt & pepper of literary history. I am not sure that it is not sometimes the meat as well" (Ross, Both Ends of the Candle, p. 253), [redacted] it is anecdotage of the worst kind

[redacted] Cf Sainte-Beuve's sensitive passage on his love of "les correspondances, les conversations, les pensées, tous les détails du caractère, des moeurs, de la biographie" in order to reconstitute the portrait of a writer (Les Grands Ecrivains Français, par Sainte-Beuve, Etudes classées et annotées par Maurice Allem, VII, pp. 141-

p. 35: "To the men of study & imagination the winter is generally the chief time of labour. Gloom & silence produce composure of mind & concentration of ideas" (Rambler, no. 80 in Wks, VI. 47). Cf "三冬" "三餘"; also supra 第一百零八則。李小湖好雲樓初集卷二十八：「東方朔上書：三冬文史足用。如詩言『三秋』猶三季也，自十二至十四……書，十五學擊劍，近人誤為孟仲季三冬」

p. 55 on "the microscope" & "the telescope" of criticism (Rambler, no. 176 in Wks, VII 213-4). Cf p. 476 on an "intellectual remoteness" for the comprehension of the "full design & true proportions" of a work & a "close approach" for discerning its "smaller niceties" (Johnson on Shakespeare, ed. W. Raleigh, p. 62). See supra 第一百三十一則 for [redacted] "distance" in artistic creation; see also 第六則 for "microscope" [illegible]



~~cf. B. Hathaway, [redacted] the Age of Criticism, p.140~~ cf. N. Frye, Anatomy of Criticism, p.17; W. K. Wimsatt, Jr. & C. Brooks, Literary Criticism: A Short History, p.315.

pp.116-7 on "the grandeur of generality" (Lives, I. 45; cf 46, 20); cf Rasselas, ch. X: "The business of a poet is to examine, not the individual, but the species.... he does not number the streaks of the tulip, or describe the different shades in the verdure of the forest"; [redacted] "Generality" is an inclined plane at the bottom of which lies "that unearthly ballet of bloodless abstractions... presided by Everyman himself" (E. F. Carritt, The Theory of Beauty, p.82); Besides Carritt's very [redacted] able criticism of this view ("...that connotation varies inversely as denotation, that the more people a picture is like the less it is like any of them" — Ibid, p.81) & his suggestion that "generality" or "universality" is a matter "not of quantity but of necessity" (Ibid. p.84), [redacted] Montgomery Belgion's question: "Can any artist, by making his portrait of a horse unlike any living horse, render horseness visible in a way in which it is not visible in living horses?" (The Human Parrot, p.45); An individual or a concrete universal is not an statistical average.

pp.120-1: "I am persuaded that, had Sir Isaac Newton applied to poetry, he would have made a very fine epick poem. I could as easily as apply to law as to tragick poetry... The man who has vigour, may walk to the east, just as well as to the west, if he happens to turn his head that way" (Life, V. 35-6); "~~The~~ true Genius is a mind of large general powers, accidentally determined to some particular direction" (Lives, I. 2, cf Johnsonian Miscellanies, ed. G. B. Hill, II. 287). As Locke considers [redacted] mind [redacted] a tabula rasa, even so Johnson considers genius a carte blanche. But the assumption that mental powers have a "formal" nature, i.e. they operate in a uniform manner regardless of the subject matter on which they operate, proves groundless upon scrutiny (see C. Spearman, The Nature of "Intelligence" & the Principles of Cognition, p.4). Kant's account of genius, which also mentions [redacted] Newton [redacted], is nearer the truth: "So kann man alles, was Newton in seinem unsterblichen Werke der Prinzipien der Naturphilosophie, so ein grosser Kopf auch erforderlich war, dergleichen zu erfinden, vorgetragen hat, gar wohl lernen; aber man kann nicht geistreich dichten lernen, so ausführlich auch alle Vorschriften für die Dichtkunst, und so vortrefflich auch die Muster derselben sein mögen. Die Ursache ist, dass Newton alle seine Schritte... nicht allein sich selbst, sondern jedem andern ganz anschaulich und zur Nachfolge bestimmt vormachen könnte; kein Homer aber oder Wieland

cf Coleridge to Thomas Poole: "The more I understand of Sir Isaac Newton's works, the more boldly I dare utter to my own mind & therefore to you, that I believe the souls of 500 Sir Isaac Newtons would go to the making up of a Shakespeare or a Milton" (Letters, ed. E. L. Griggs, II, p.709) cf Leopardi, Zibaldone, ed. F. Flora, I, p.1310. Buffon places Milton above Newton (Ste-Beuve, Les Grands Écrivains français, ed. Maurice Allem, VII, p.74

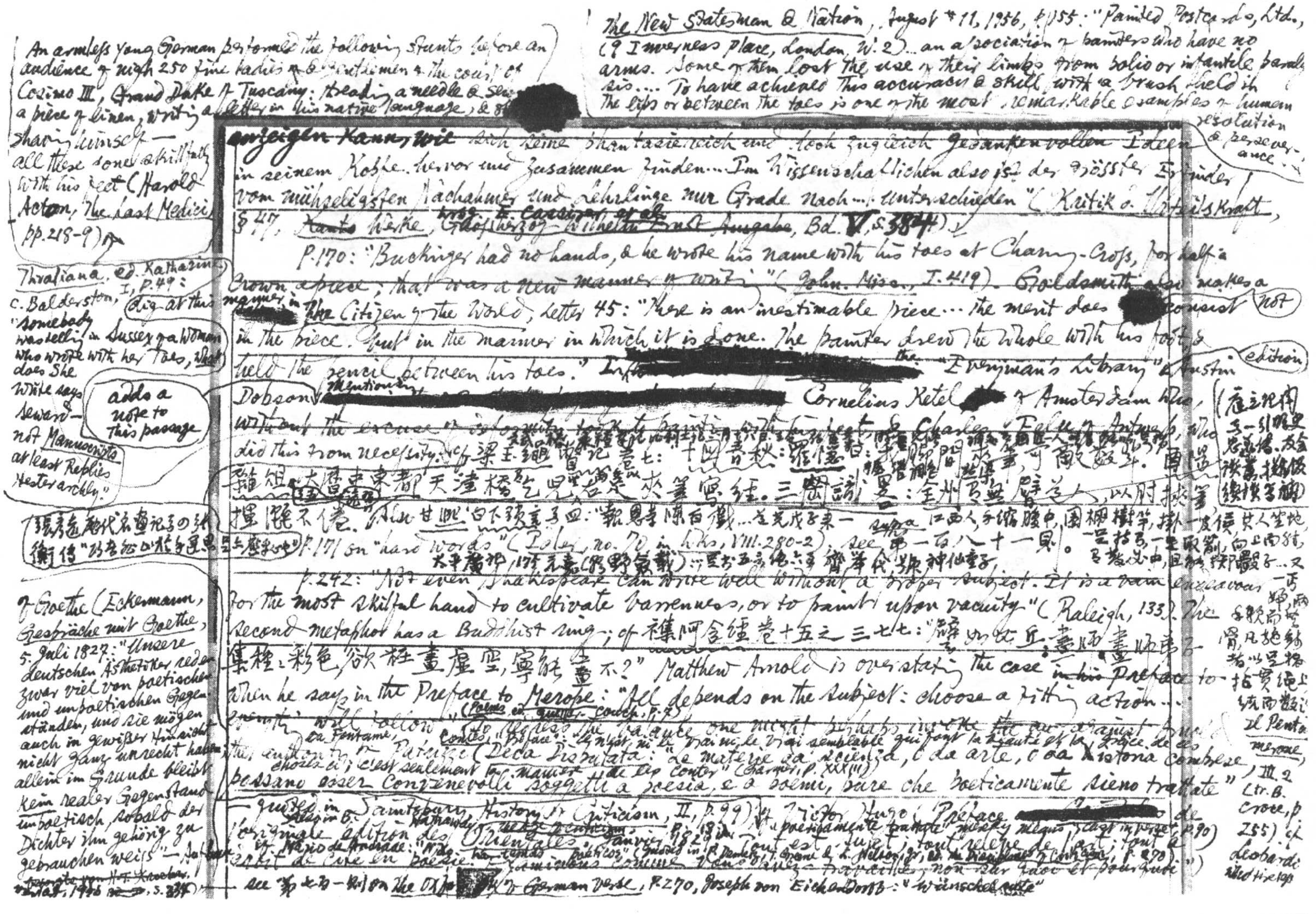
cf Hugo Schuchhardt "Die paritätische Verbindung von Mikroskopie und Makroskopie bildet das Ideal der wissenschaftlichen Arbeit" (quoted E. R. Curtius, Europäische Literatur und lateinisches Mittelalter, II^te Aufl. S.8); Geoffrey Tillotson, Criticism & the 19th Cent., pp.15 ff recalls on the "air-borne" critic vs. the critic "on foot".

by a reductio ad absurdum

cf. Jacques Barzun, Romanticism & the Modern Ego, pp.101-2 on "classic idealization" which consists in "a common norm" vs "romantic idealization" which consists in "complete expressiveness"; Étienne Gilson, Les Idées et les Lettres, pp.253-4 on la ~~Scolastique~~ "la doctrine classique" which according to Taine, is "la superstition du général et le mépris du particulier" as "une sorte de prise de possession de la littérature française par la scolastique" (quoting Aristotle & Heinsius on poetry expressing "le général")

Also Reynolds' Discourses, III & VII, & Idler, No.82 quoted in F. A. Pottle, The Idiom of Poetry, p.45.

cf Ch. Morgenstern's epigram: "Ein Verallgemeinern ist oft ein Verkleinern" — Epigramme und Sprüche, München: R. Piper & Co. Verlag, 1921, S. 153



An armless Young German performed the following stunts before an audience of nigh 250 fine ladies & gentlemen at the court of Cosimo III, Grand Duke of Tuscany: threading a needle & sewing a piece of linen, writing a letter in his native language, & shaving himself — all these done skilfully with his feet (Harold Acton, The Last Medici, pp. 218-9)

The New Statesman & Nation, August 11, 1956, p. 155: "Painted Postcards, Ltd., (9 Inverness Place, London, W. 2)... an association of painters who have no arms. Some of them lost the use of their limbs from polio or infantile paralysis.... To have achieved this accuracy & skill with a brush held in the lips or between the toes is one of the most remarkable examples of human resolution & perseverance."

~~anzeigen Kann, wie~~ sich seine phantasiereich und doch zugleich gedankenvollen Ideen in seinem Kopfe hervor und zusammen finden... Im Wissenschaftlichen also ist der grösste Erfinder vom mühseligsten Nachahmer und Lehrlinge nur Grade nach... unterschieden" (Kritik d. Urteilskraft, § 47, ~~Kants~~ Werke, hrsg. E. Cassirer et al. ~~Grossherzog Wilhelm Ernst Ausgabe~~, Bd. V, S. 384)

P. 170: "Buckinger had no hands, & he wrote his name with his toes at Charing-Cross, for half a crown apiece; that was a new manner of writing" (John. Misc., I. 419). Goldsmith also makes a dig at this manner in The Citizen of the World, Letter 45: "Here is an inestimable piece... the merit does not consist in the piece, but in the manner in which it is done. The painter drew the whole with his foot & held the pencil between his toes." In [redacted] the "Everyman's Library" edition Austin Dobson mentioning [redacted] Cornelius Ketel of Amsterdam who, without the excuse of deformity, took to painting with his feet, & Charles Felu of Antwerp, who did this from necessity. cf 梁玉繩瞥記卷七：十國春秋：羅隱 [illegible] 可敵數斗。[illegible] 雜俎：大曆中東都天津橋乞兒 [illegible] 右足夾筆寫經。三國 [illegible]：全州有無臂之人，以足 [illegible] 握 [illegible] 不倦。Also 甘熙白下瑣言卷四："報恩寺隙有僧 [illegible]……道光戊子來一江西人，手縮腰中，圓柳樹竿，掛一皮鞭，其人坐地，一足持弓，一足取箭，向上而射，弓發必中，且能擲骰子……又

P. 171 on "hard words" (Idler, no. 70 in Wks, VIII. 280-2). see 第一百八十一則 supra.

太平廣記卷175 元嘉（出野僉載）[illegible] 齊華 [illegible] 號神仙童子

P. 242: "Not even Shakespeare can write well without a proper subject. It is a vain endeavour for the most skilful hand to cultivate barrenness, or to paint upon vacuity" (Raleigh, 133). The second metaphor has a Buddhist ring; cf 雜阿含經卷十五之三七七："譬如畫師、畫師弟子集種種彩色，欲莊畫虛空，寧能畫不？" Matthew Arnold is overstating the case ~~in his~~ Preface to when he says in the Preface to Merope: "All depends on the subject: choose a fitting action..." (Poems ed. Quiller-Couch, p. 7) [illegible] La Fontaine, Contes, "Préface": "Ce n'est ni le vrai ni le vraisemblable qui font la beauté et la grâce de ces choses-ci; c'est seulement la manière de les conter" (Charmes, p. XXXIII) [illegible] their authority [illegible] Patrizi (Deca Disputata: "Le materie da scienza, o da arte, o da istoria composte possano esser convenevoli soggetti a poesia, e i poemi, pure che poeticamente sieno trattate" quoted in Saintsbury, History of Criticism, II, p. 99; also in B. Hathaway, Age of Criticism, p. 18 — "poeticamente trattate" merely means "cast in verse", p. 90) cf Victor Hugo (Préface [redacted] de l'originale édition des Orientales, Janvier 1829: "Tout est sujet; tout relève de l'art; tout a droit de cité en poésie." [illegible] Examinons comme [illegible] travaillé, non sur quoi et pourquoi"); cf. Mário de Andrade: "Não há temas poéticos" (quoted in R. Demetz, T. Greene & L. Nelson, Jr., ed. The Disciplines of Criticism, p. 270)

see 第七十一則 on The Oxford Book of German Verse, p. 270, Joseph von Eichendorff: "Wünschelrute"

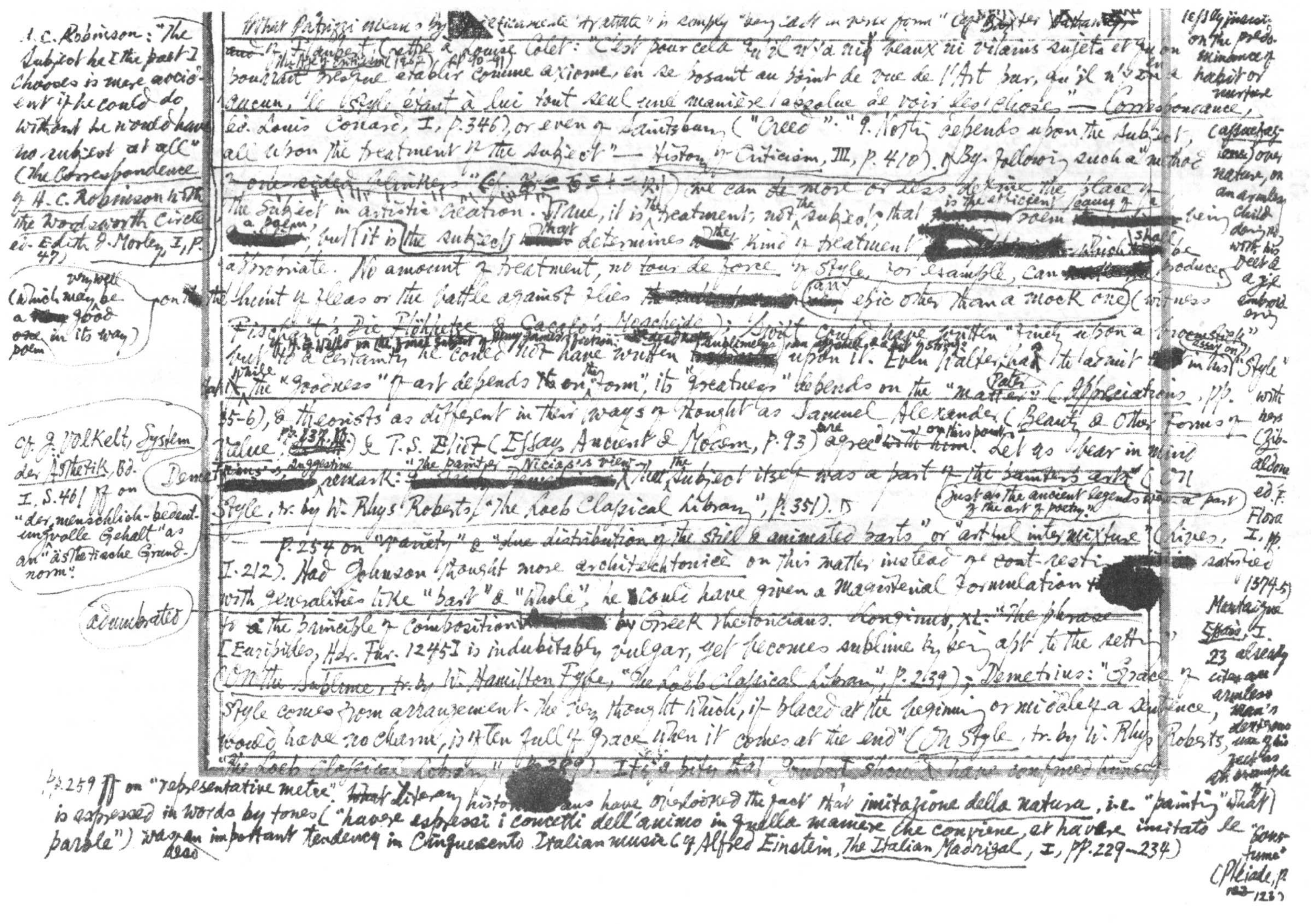
Thraliana, ed. Katharine C. Balderston, I, p. 49: "somebody was telling in Sussex of a Woman who wrote with her Toes, what does She Write says Seward — not Manuscripts at least Replies Hester archly." dig at this — adds a note to this passage

張彥遠歷代名畫記 [illegible] 衛 [illegible] 傳 "巧 [illegible] 於手足 [illegible]"

cf Goethe (Eckermann, Gespräche mit Goethe, 5. Juli 1827: "Unsere deutschen Ästhetiker reden zwar viel von poetischen und unpoetischen Gegenständen, und sie mögen auch in gewisser Hinsicht nicht ganz unrecht haben; allein im Grunde bleibt kein realer Gegenstand unpoetisch, sobald der Dichter ihn gehörig zu gebrauchen weiss" — ~~hrsg. von H. T. Kroeber~~ [illegible] 1948, S. 334)

（庭之 [illegible] 手一引 [illegible] 攫 [illegible]）

一丐婦兩手殘而 [illegible] 指貫繩上 [illegible] 統而數之 [illegible]; Il Pentamerone, III. 2 (tr. B. Croce, p. 255) cf Leopardi [illegible]



What Patrizi means by [redacted] "efficacemente trattata" is simply "being dealt in verse form" (cf. Baxter ~~[illegible]~~

~~and~~ cf. Flaubert (The Age of Criticism (1902), pp. 90-91) à Louise Colet: "C'est pour cela qu'il n'y a ni beaux ni vilains sujets et qu'on pourrait presque établir comme axiome, en se posant au point de vue de l'Art pur, qu'il n'y en a aucun, le style étant à lui tout seul une manière absolue de voir les choses" — Correspondance, éd. Louis Conard, I, p. 346), or even of Saintsbury ("Credo": "Nothing depends upon the subject, all upon the treatment of the subject" — History of Criticism, III, p. 410). By following such a method ~~of one-sided [illegible]~~ (cf. [illegible]) we can ~~de~~ more or less define the place of the subject in artistic creation. True, it is the treatment, not the subject, that [redacted] is the efficient cause of a poem [redacted] being a poem, but it is the subject that determines the kind of treatment [redacted] which shall be appropriate. No amount of treatment, no tour de force of style, for example, can [redacted] produce on the theme of fleas or the battle against flies [redacted] any epic other than a mock one (witness ~~Fischart's Die Flöhhatz & Caccia's Moscheide~~); Swift could have written "finely upon a broomstick" but he certainly he could not have written [redacted] upon it. (cf. H. G. Wells on the great subject of Henry James's fiction: [illegible]) Even Walter Pater had to admit in his "Essay on Style" that while the "goodness" of art depends on the "form", its "greatness" depends on the "matter" (Appreciations, pp. 35-6), & theorists as different in their ways of thought as Samuel Alexander (Beauty & Other Forms of Value, pp. 137 ff.) & T. S. Eliot (Essays Ancient & Modern, p. 93) are agreed ~~with him~~ on this point. Let us bear in mind [redacted] Demetrius's suggestive remark: "The painter Nicias's view [redacted] that the subject itself was a part of the painter's art" just as the ancient legends were a part of the art of poetry." (On Style, tr. by W. Rhys Roberts, "The Loeb Classical Library", p. 351).

~~p. 254 on "variety" & "due distribution of the still & animated parts" or "artful intermixture" (Lives, I. 212).~~ Had Johnson thought more architektonice on this matter instead of ~~content resting~~ [redacted] with generalities like "part" & "whole", he could have given a magisterial formulation to the principle of composition [redacted] adumbrated by Greek rhetoricians. ~~Longinus, XL: "The phrase~~ [Euripides, Her. Fur. 1245] is indubitably vulgar, yet becomes sublime by being apt to the setting" (On the Sublime, tr. by W. Hamilton Fyfe, "The Loeb Classical Library", p. 239); Demetrius: "Grace of style comes from arrangement. The very thought which, if placed at the beginning or middle of a sentence, would have no charm, is often full of grace when it comes at the end" (On Style, tr. by W. Rhys Roberts, "The Loeb Classical Library", [illegible]). It's a pity that Joubert should have confined himself [illegible]

pp. 259 ff on "representative metre". ~~What~~ Literary histo[illegible]ans have overlooked the fact that imitazione della natura, i.e. "painting" what is expressed in words by tones ("havere espressi i concetti dell'animo in quella maniere che conviene, et havere imitato le parole") was an important tendency in Cinquecento Italian music (cf. Alfred Einstein, The Italian Madrigal, I, pp. 229-234)

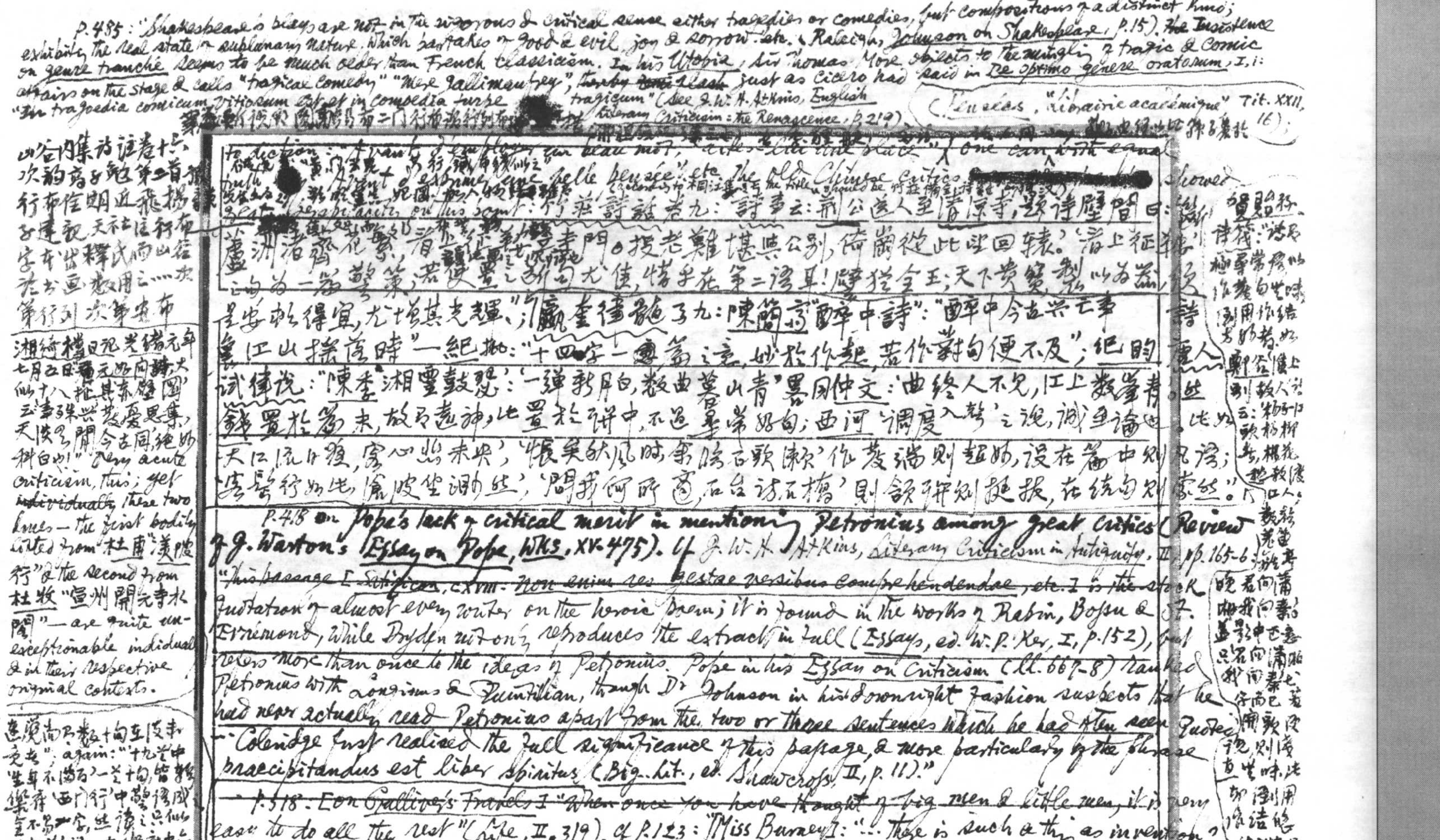
H. C. Robinson: "The subject he [the poet] chooses is mere accident if he could do without he would have no subject at all" (The Correspondence of H. C. Robinson with the Wordsworth Circle, ed. Edith J. Morley, I, p. 47)

(which may be a [redacted] very well good one in its way) poem

Cf. J. Volkelt, System der Ästhetik, Bd. I, S. 461 ff on "der menschlich-bedeutungsvolle Gehalt" as an "ästhetische Grundnorm".

Leopardi jests on the predominance of habit or nurture (assuefazione) over nature, on an armless child doing [illegible] with his feet & a girl embroidering [illegible] with her [illegible] (Zibaldone, ed. F. Flora, I, pp. [illegible])

satirized (1574-5) Montaigne Essais, I. 23 already cites an armless man's dexterous use of his feet as an example of "coutume" (Pléiade, p. ~~122~~ 123)



p.485: "Shakespeare's plays are not in the rigorous & critical sense either tragedies or comedies, but compositions of a distinct kind; exhibiting the real state of sublunary nature, which partakes of good & evil, joy & sorrow" etc. (Raleigh, Johnson on Shakespeare, p.15). The insistence on genre tranché seems to be much older than French classicism. In his Utopia, Sir Thomas More objects to the mingling of tragic & comic affairs on the stage & calls "tragical comedy" "mere gallimaufrey", ~~thereby [illegible] clash~~ just as Cicero had said in De optimo genere oratorum, I, i: "In tragoedia comicum vitiosum est et in comoedia turpe [illegible] tragicum" (See J. W. H. Atkins, English Literary Criticism: the Renascence, p.219). (Fénelon, "Librairie académique" Tit. XXII, 16);

[illegible] 弥子瑕於

to diction: "Avant d'employer un beau mot, [illegible] ~~like the black~~" one can with equal truth [illegible] "Avant d'exprimer une belle pensée" etc. The old Chinese critics [redacted] showed great perspicacity on this point: 竹莊詩話卷九：詩事云：荆公送人至清涼寺，題詩壁間曰：[illegible]

蘆洲宿雁花繁，看[illegible]青門。投老難堪與公別，倚巖從此望回轅。'滄上征[illegible]'之句為一篇警策，若使置之於句尤佳，惜乎在第二[illegible]耳！'壁猶全王，天下贵覽，[illegible]以為[illegible]

是安頓得宜，尤增其光輝'；瀛奎律髓卷九：陳簡齋'醉中詩'：'醉中今古興亡事，詩裏江山搖落時'一絕批：'十四字一篇之意，妙於作起，若作對句便不及'；紀昀試律說：'陳季湘靈鼓瑟：'一彈新月白，數曲暮山青'，畧同仲文：'曲終人不見，江上數峰青'，然錢置於篇末，故有遠神，此置於聯中，不過尋常好句；西河'調度'入聲之說，識亞論也。比如：'大江流日夜，客心悲未央'，'悵矣秋風時，余臨石頭瀨'作發端則超妙，設在篇中則凡語；'客髮行如此，[illegible]坐調絲'，'問我何所適，石台訪石橋'則領聯則挺拔，在結句則索然'。

p.418 on Pope's lack of critical merit in mentioning Petronius among great critics (Review of J. Warton's Essay on Pope, Wks, XV. 475). cf J. W. H. Atkins, Literary Criticism in Antiquity, II pp.165-6: "~~This passage [Satiricon, cxviii: Non enim res gestae versibus comprehendendae, etc.] is the stock~~ quotation of almost every writer on the heroic poem; it is found in the works of Rapin, Bossu & St. Evremond, while Dryden not only reproduces the extract in full (Essays, ed. W. P. Ker, I, p.152), but refers more than once to the ideas of Petronius. Pope in his Essay on Criticism (ll. 667-8) ranked Petronius with Longinus & Quintilian, though Dr Johnson in his downright fashion suspects that he had never actually read Petronius apart from the two or three sentences which he had often seen quoted ... Coleridge first realised the full significance of this passage, & more particularly of the phrase praecipitandus est liber spiritus (Biog. Lit., ed. Shawcross, II, p.11)."

~~p.518: Eon Gulliver's Travels: "When once you have thought of big men & little men, it is very~~ easy to do all the rest" (Life, II. 319); cf p.123: [Miss Burney]: "... there is such a thing as invention? Shakespeare could never have seen a Caliban. Johnson: "No; but he had seen a man, and knew

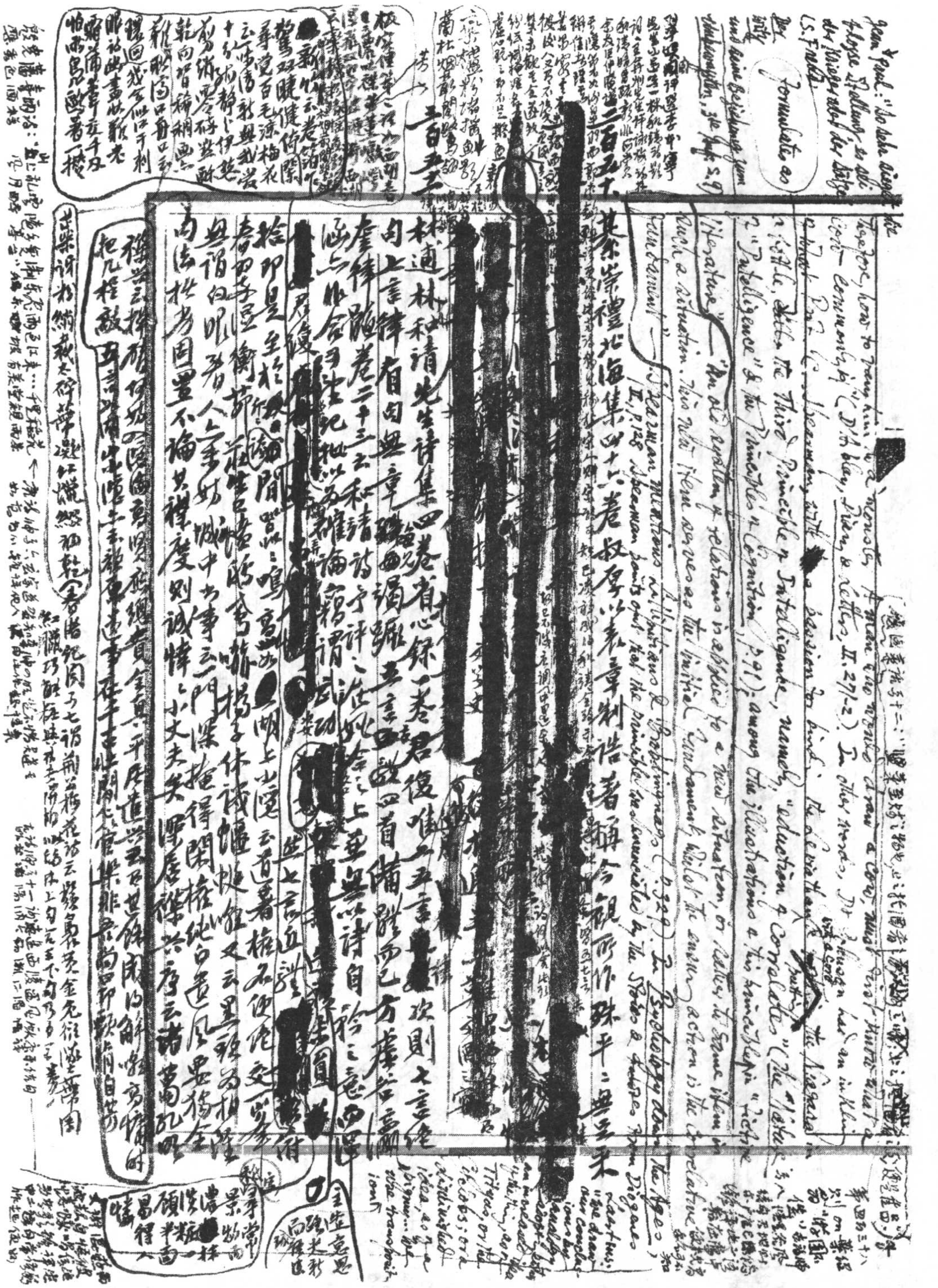
山谷內集詩注卷十六次韻裴仲謀第二首[illegible]行布佳期近飛揚子建親，天社注行布字本出釋氏而山谷於書畫數用之……次第行列，次第安布

湘綺樓日記光緒元年七月五日：'題元次山向時大似十八拍其赤壁圖云：畫多求興發憂思集，天陵多開今古同，絕妙科白也！' Very acute criticism, this; yet ~~individually~~ these two lines — the first bodily lifted from 杜甫'渼陂行' & the second from 杜牧'宣州開元寺水閣' — are quite unexceptionable individually & in their respective original contexts.

[illegible]尚不數十句未陵未免者'，again：'十九首中生年不滿百一首十句皆樂府西門行中語，語成全不易一字，然讀之只似十九首語……在樂府中尚覺其語未峭，在十九首中反覺其語平淡，殆[illegible]

'鼓怒吹笙'等語出毛詩中[illegible]入書公詩中乃見森然筆墨，然稱之者，此非[illegible]

賀貽孫詩筏：'詩有極尋常語，作發句無味，倒用作結方妙者。如鄭谷淮上別故人詩云：'揚子江頭楊柳春，楊花愁殺渡江人，數聲羌笛離亭晚，君向瀟湘我向秦。'題意中亦著瀟湘秦字，而已開[illegible]說，則[illegible]，此用倒[illegible]語[illegible]



二百五十六　蔡崇禮北海集四十六卷　叔厚以表章制誥著稱　今觀所作　殊平平無足采

[redacted]

二百五十七　林逋林和靖先生詩集四卷省心錄一卷　君復唯五言[illegible]歡　則七言絕句上　言律有句無章　[illegible]四首[illegible]備體而已　方虛谷瀛奎律髓卷二十三云　和靖詩字字評之[illegible]上　至無以詩自矜之意[illegible]

詠六作含蓄[illegible]以爲[illegible]稚論[illegible]謂[illegible]

[redacted]

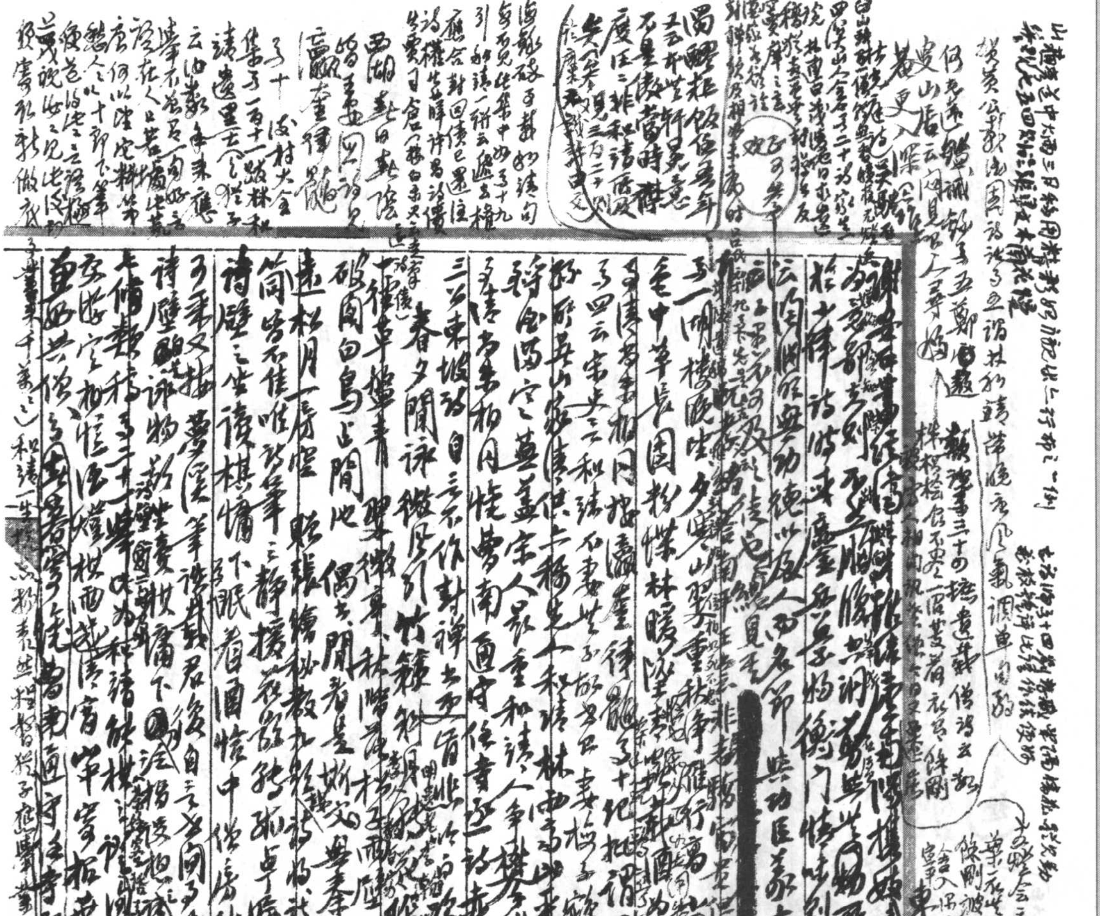
捨即是至於[illegible]隋[illegible]鳴寫盡　一湖上山遙　云首遙著梅花便絕交[illegible]

春日寄[illegible]衛荊[illegible]

無謂自明[illegible]人[illegible]城中[illegible]事云一門深掩得閑樣[illegible]

而法於勞圖豈不論其禮度　則誠悻悻小丈夫矣[illegible]

[illegible]



[redacted]

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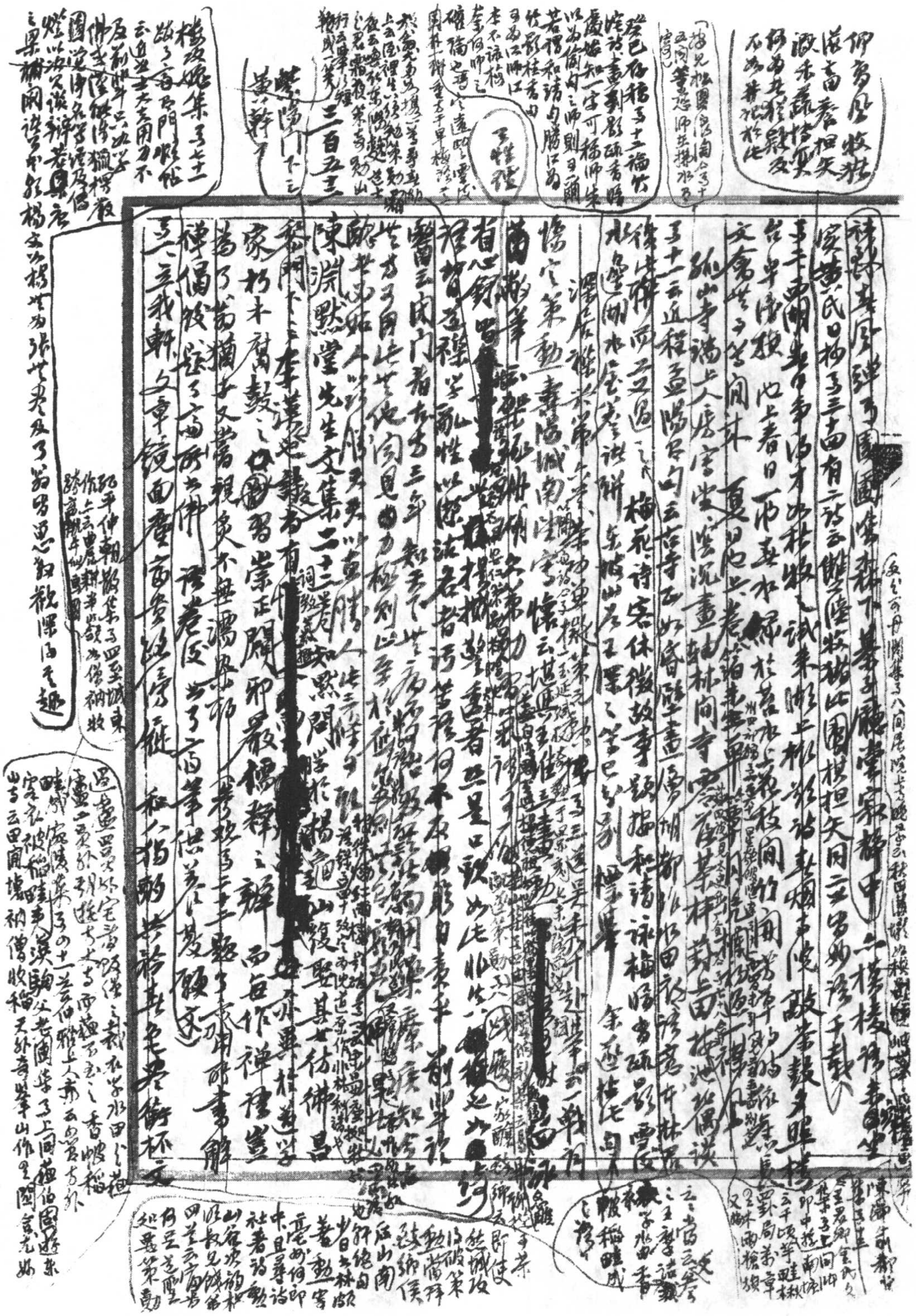


[illegible]

自草木非筍與態下亂山圍保將[illegible]

[illegible]後[illegible]情不似[illegible]

[illegible]世情[illegible]

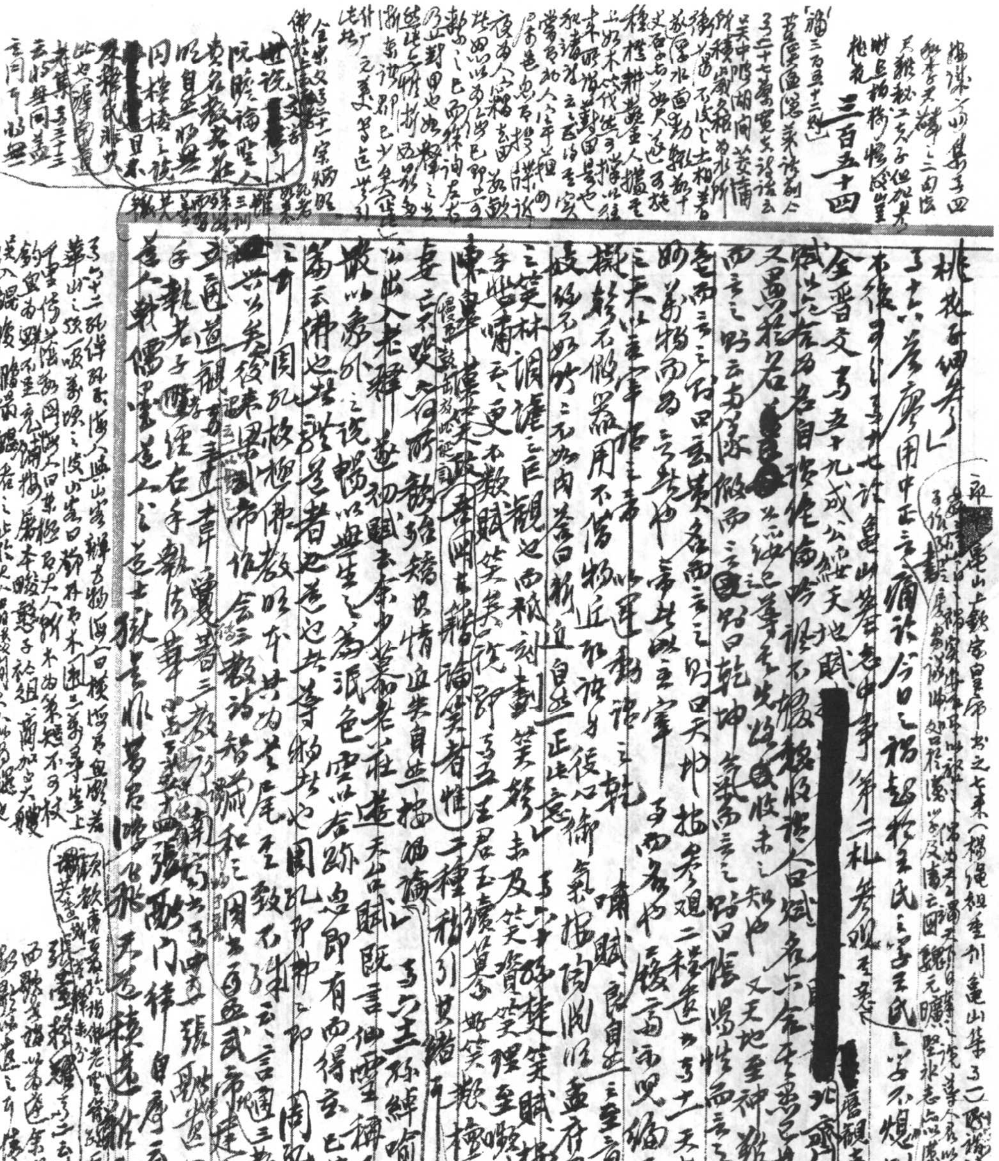
[illegible]晚[illegible]千重一[illegible]春[illegible]

牛跡[illegible]

[illegible]越州[illegible]

[illegible]閑[illegible]

[illegible]

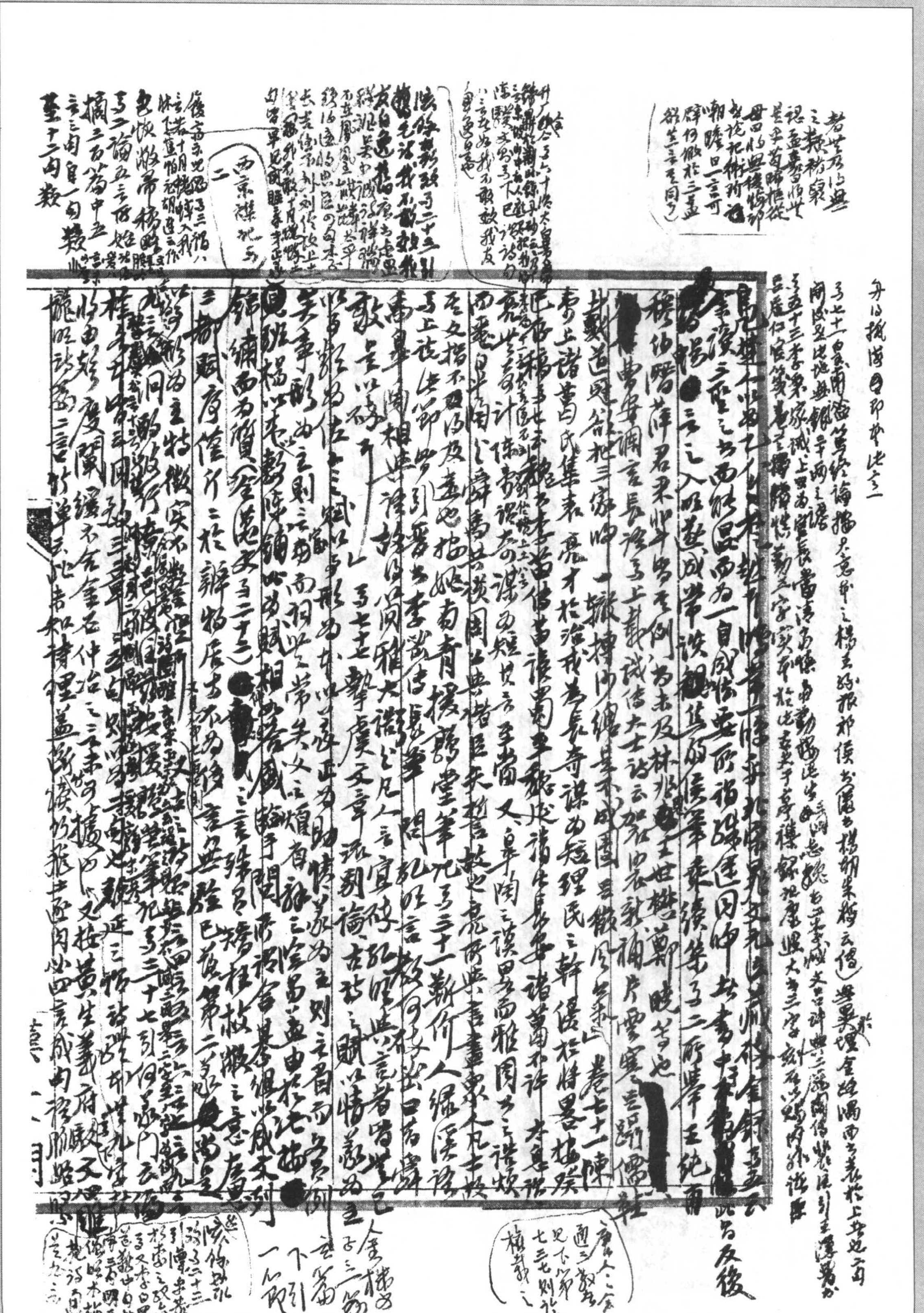


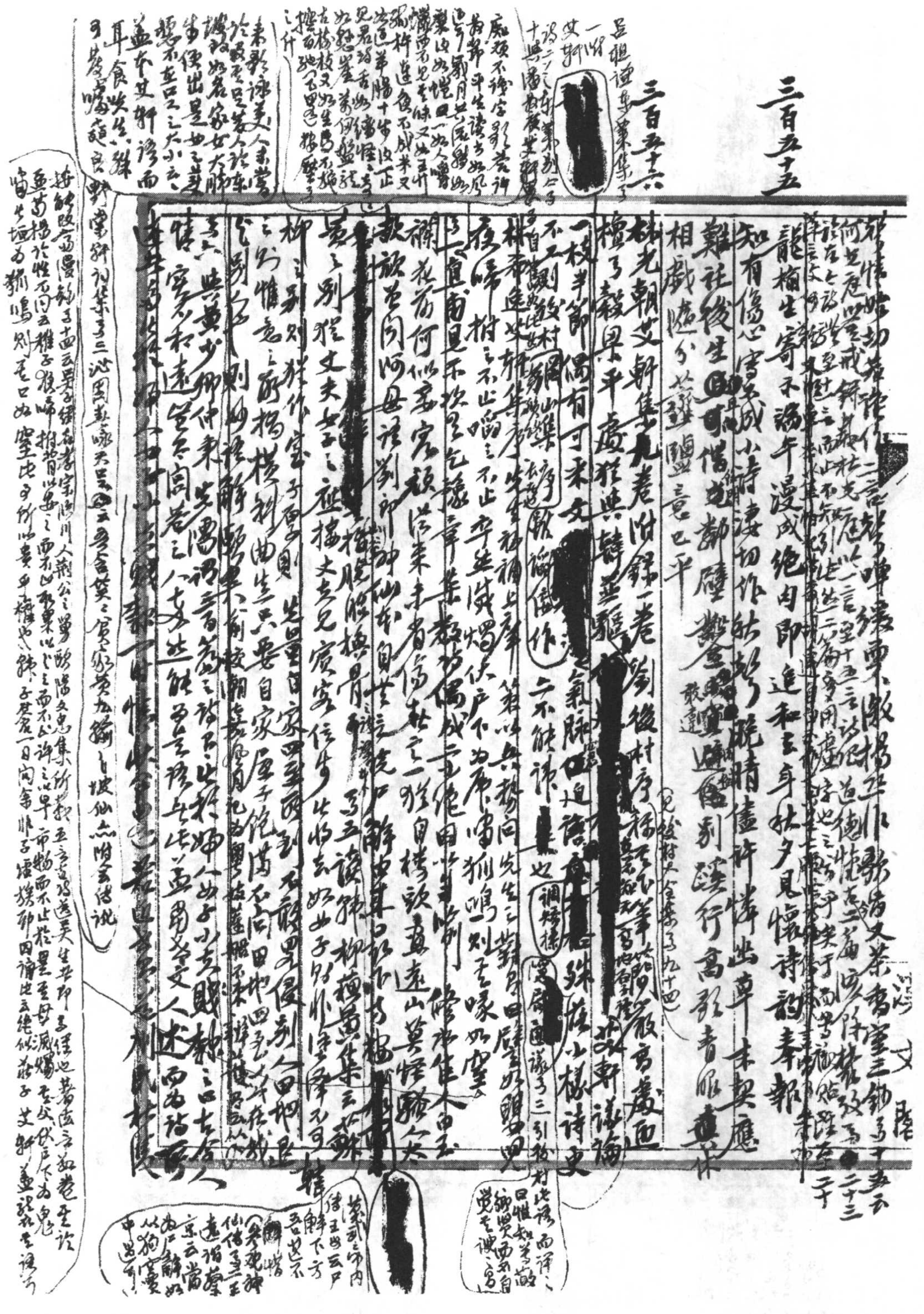
三百五十四

桃花扇傳奇

全晉文

[redacted]





三百五十五

[illegible]

龍榆生寄示端午漫成絕句即追和五首林夕見懷詩韻奉報

知有傷心寫成小詩淒切作[illegible]精儘許[illegible]幽草本與應

難社後生[illegible]可借[illegible]鄰壁鑿[illegible]行高[illegible]青[illegible]

相戲憐分[illegible]意已平

三百五十六 [redacted]

林光朝艾軒集九卷附錄一卷 劉後村序[illegible]

檀弓穀梁平處往與韓並驅 [redacted] 氣脈[illegible]

一枝半節偶有可采文 [illegible] 二不能[illegible]

林希逸艾軒年譜[illegible]

夜歸[illegible]不止[illegible]不止[illegible]

[illegible]直南風是不換[illegible]

[illegible]何似[illegible]從來未者[illegible]

歎詠[illegible]河母[illegible]劉[illegible]神仙[illegible]

[redacted]

[illegible]别[illegible]文夫女子[illegible]

柳[illegible]

[redacted]

〈他如留後子十六之消艾軒先生節本所採諸作之〉

隱居通議子三引艾軒詩文，嘗見此集、子十引艾軒評古家詩即此集子六、亦成季子、高士三引艾軒詩又二十二此集卷[illegible]

生女云：「貧家生一女嬉嬉作儂空，梓富家生女嫁爰來玉楷，富家生女繞及笄阿宮門，貧家不生女，飯牛小兒要得妻

荊釵玉璫在[illegible]中之天無高低，無貓寧可時之賤，鼠熱狂貓一夜不成眠，廣南六月官舍到，見後人家斷火烟」

朱子語類子百三十九作

艾軒九經只義之實

鬱以取義况况之說

只言當然之為解者

有帆錢髒鎖飽

之意此諸物名作[illegible]

（後村大全集子一百五跋艾軒帖作引此語）

二百五十七

子八十張敏頭責

子羽文。按容齋二筆

筆言故於藏中得

此文，惜至氏設漫

采之以處論形[illegible]

云似不知世說排

調門注已載此文，

若容齋所引與

又設經中[illegible]詳異，

異同之律元不不

為[illegible]隨筆乙五

卷猪

要逢家辭其村東仲婦[illegible]女[illegible]作[illegible]女苦寄[illegible]嘗待他嫁人[illegible]事[illegible]賊

科此些悵歎之殊，求深絲寄之藏下。楢明兄著作本原語，共宗

提舉卒業，徧奉離之彼稷之當詠，彼廬君來離之甚，彼廬及君稷之當勤哉

全如其在野之茶，今年新分甲卜，茶今年斯為乙也如例，敘泉設被苞

蕭所將為為處（中寫）閭巷江南之圖，如江邊女樓山四何教生風光有好之詩

黃見之二句則詩之節芽，楚人為的之又之箋而為雜賦。按通志品[illegible]

草木異序之言此論艾軒子其鄭與仲（紹興）（書子六）稱為六先生其第[illegible]

丹升鈞家以不傳之[illegible]其前[illegible]年同求蔡君後復心開，有一只則此說

武郎沼之道仲子

[illegible]泉州李倖，儒釋之分，若青天白日，逐之於

釋氏其所見之書見的名教中事安在共生

全晉文子八十三虞喜吉林魏八代蜀賈禆姑為蜀元帥，著閒任重而其來敬

圍棋高無厭、倦斂[illegible]別說[illegible]君必勤[illegible]跟者也，言至明暑內宮貌其夏憂

色相謝太傅蓋師其指意西方之道此說 Jacques Chevalier: "De la signification

Faits": "La veille d'une trahison, le chef dort. Est-ce inertie? est-ce mal[illegible] aubaine?"

Presence of [illegible] [illegible] International Congress of Philosophy, p. 144（子八十三）謝安與

文通書：人生如寄耳。哦尼得意頌書都盡。此書見高僧傳子四特

覺寢雜記引[illegible]後引南齊劉善明曰「人生如寄來會哉」何白樂天歲時

日人世幾何，在世猶如寄。秋山口人生無幾何如寄天地間。東坡云人生如寄

爾雅之間進，周嬰卮林子三復稍引[illegible]作[illegible]思田賦[illegible]焉其在

大漢民生其如寄，郭景純不死樹楚[illegible]見人生如寄[illegible]茂先在

獵篇合今生忽如寄，居世處[illegible]陶淵明[illegible]詩曰今生若寄歔欷顧君

曹植仙人篇中[illegible]生如寄居，魏武帝善哉行曰人生如寄多憂何為，南詩

日人生忽如寄，無金在國。尸子引老萊子曰人生天地之間寄也。淮南子精神

齊於江，黃龍負舟，禹曰君受命於天，生寄也，死歸也，此高[illegible]皮主[illegible]梁[illegible]

參觀[illegible]初編[illegible]傅[illegible]

楚三[illegible]鼻息

如雷傳五丈

廣遷之時[illegible]安

鏡齊鐵[illegible]

向忠[illegible]劉元

城之鼻息

如雷不可及

也住朋書

旁午之際

而胸有成

竹不可[illegible]張

皇暇葉

又之鼻

息如雷不

可及也若

符離之[illegible]

汪黃[illegible]

械書之走

張魏公[illegible]

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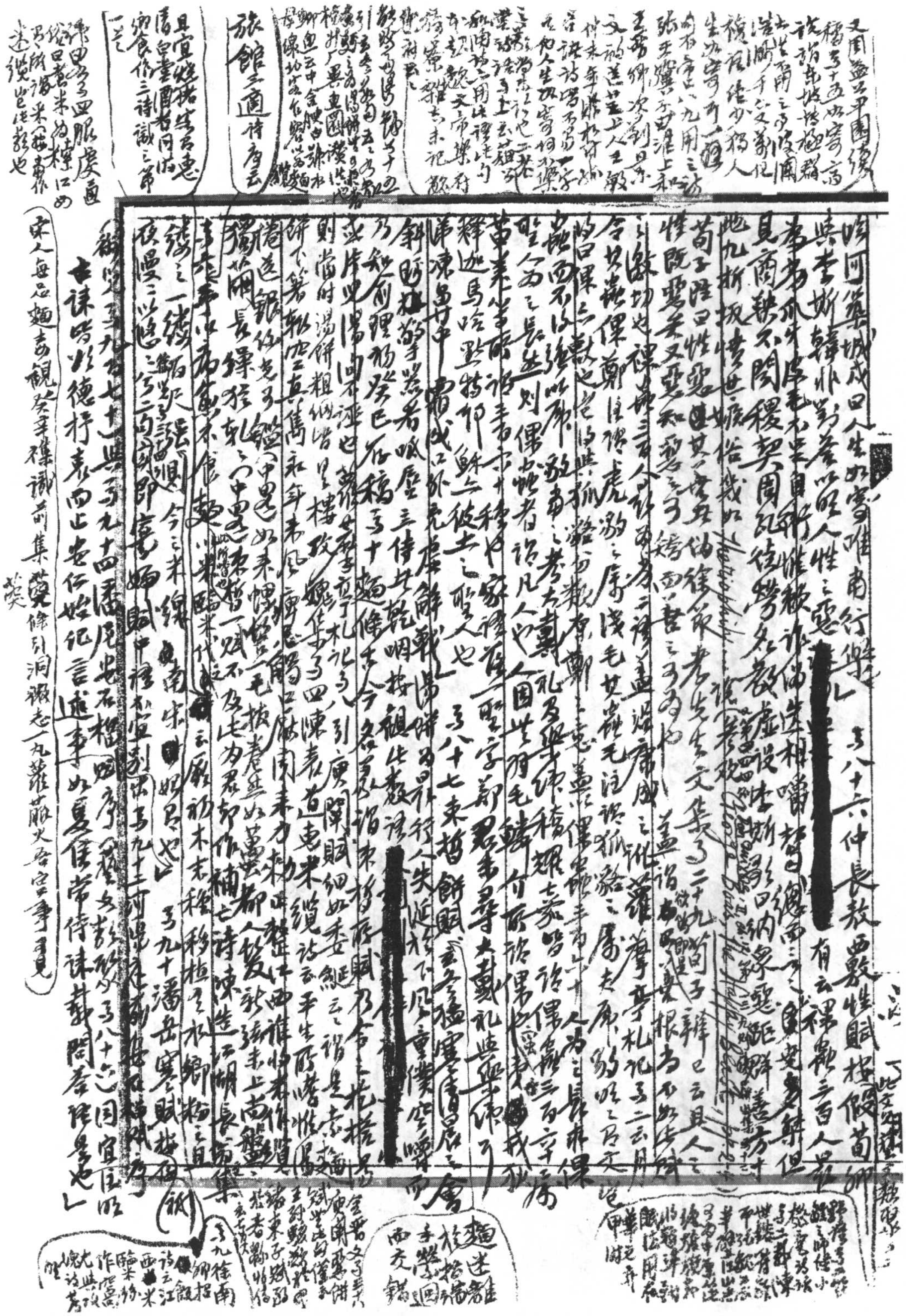
揚[illegible]

吧[illegible]



吟回簍城戍曰人生如寄唯有行樂耳 [redacted] 子八十六仲長敖覈性賦假荀卿

與李斯韓非對荅以明人性之惡 [redacted] 有云裸蟲三百人為最

劣爪牙皮毛不足自衛唯賴詐偽迭相嚼齧

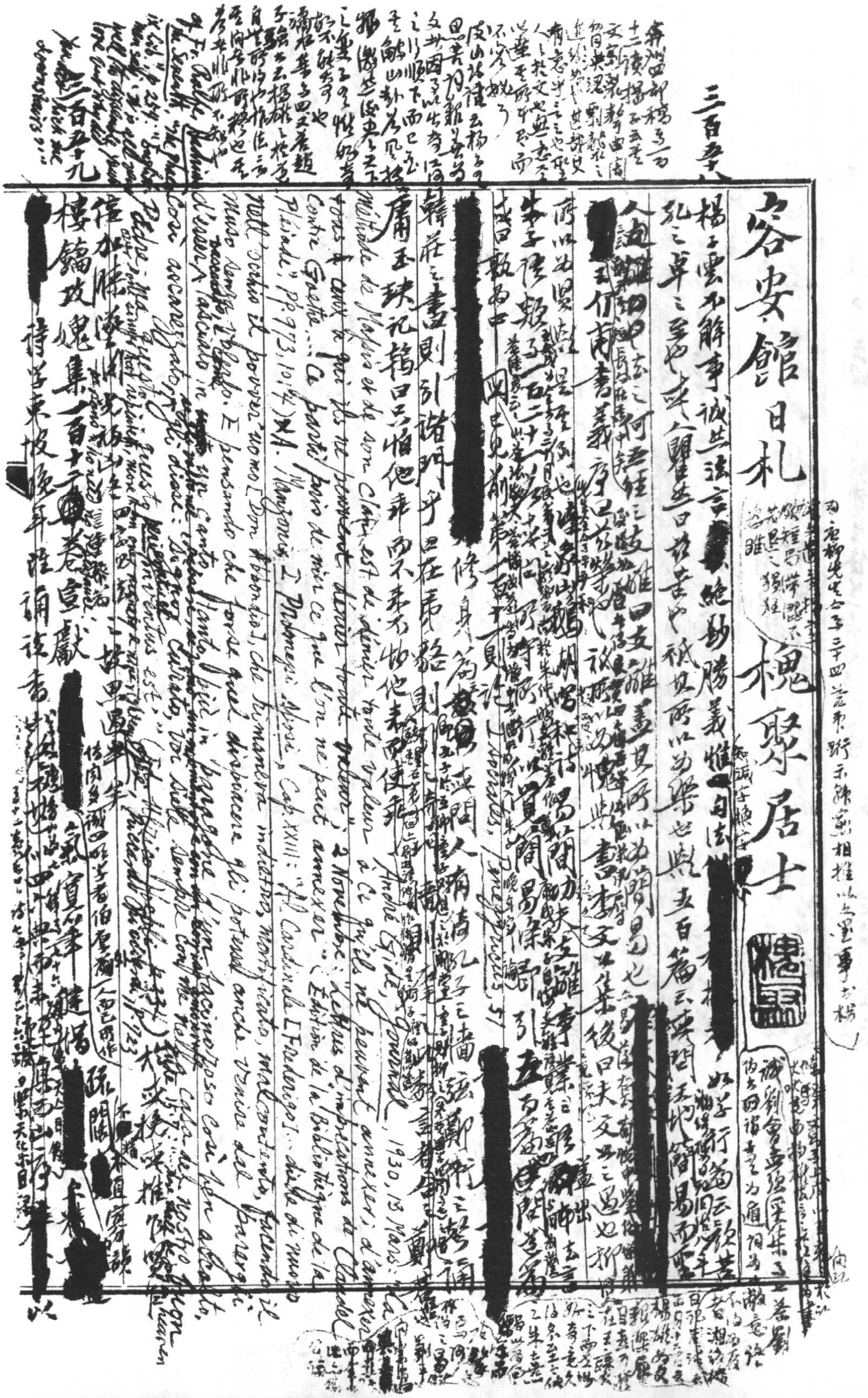
見商鞅不聞稷契周孔徒勞名教虛設

跑九折坂懷世俗哉

荀子謂曰性惡其言有偽 老先生文集卷二十九荀子辯已云且人之

性既惡矣又惡知惡之為惡

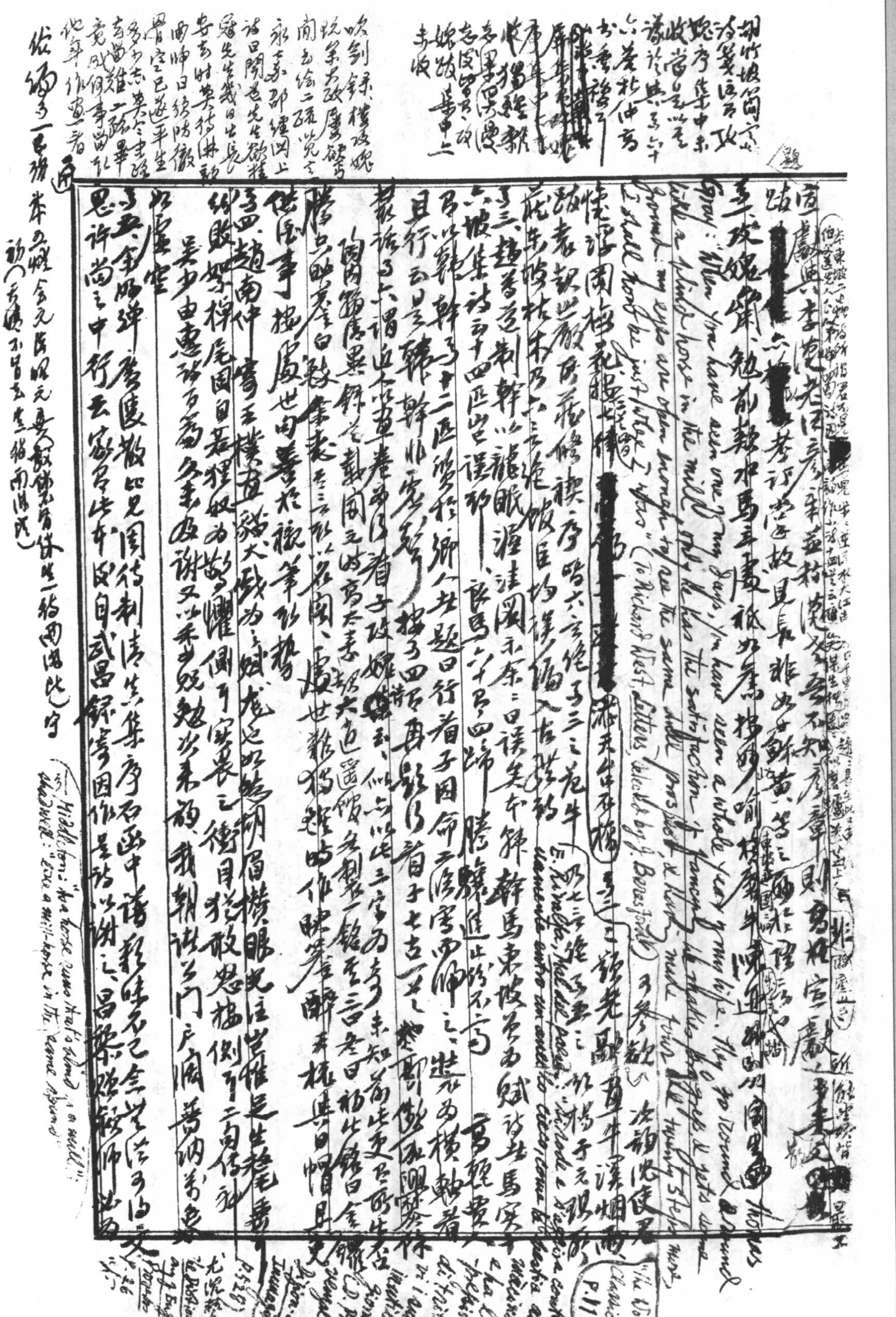
[illegible]



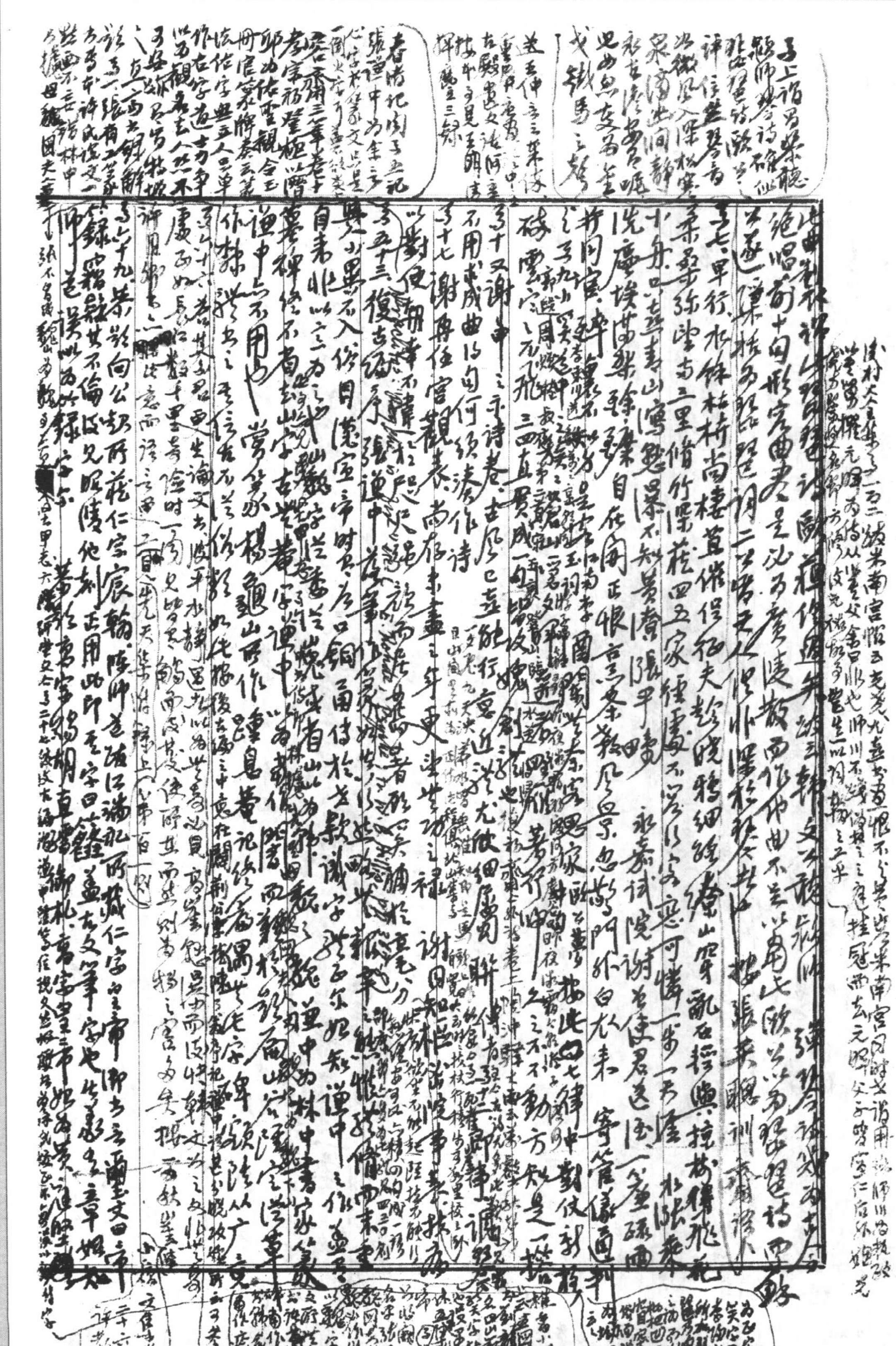
容安館日札　槐聚居士

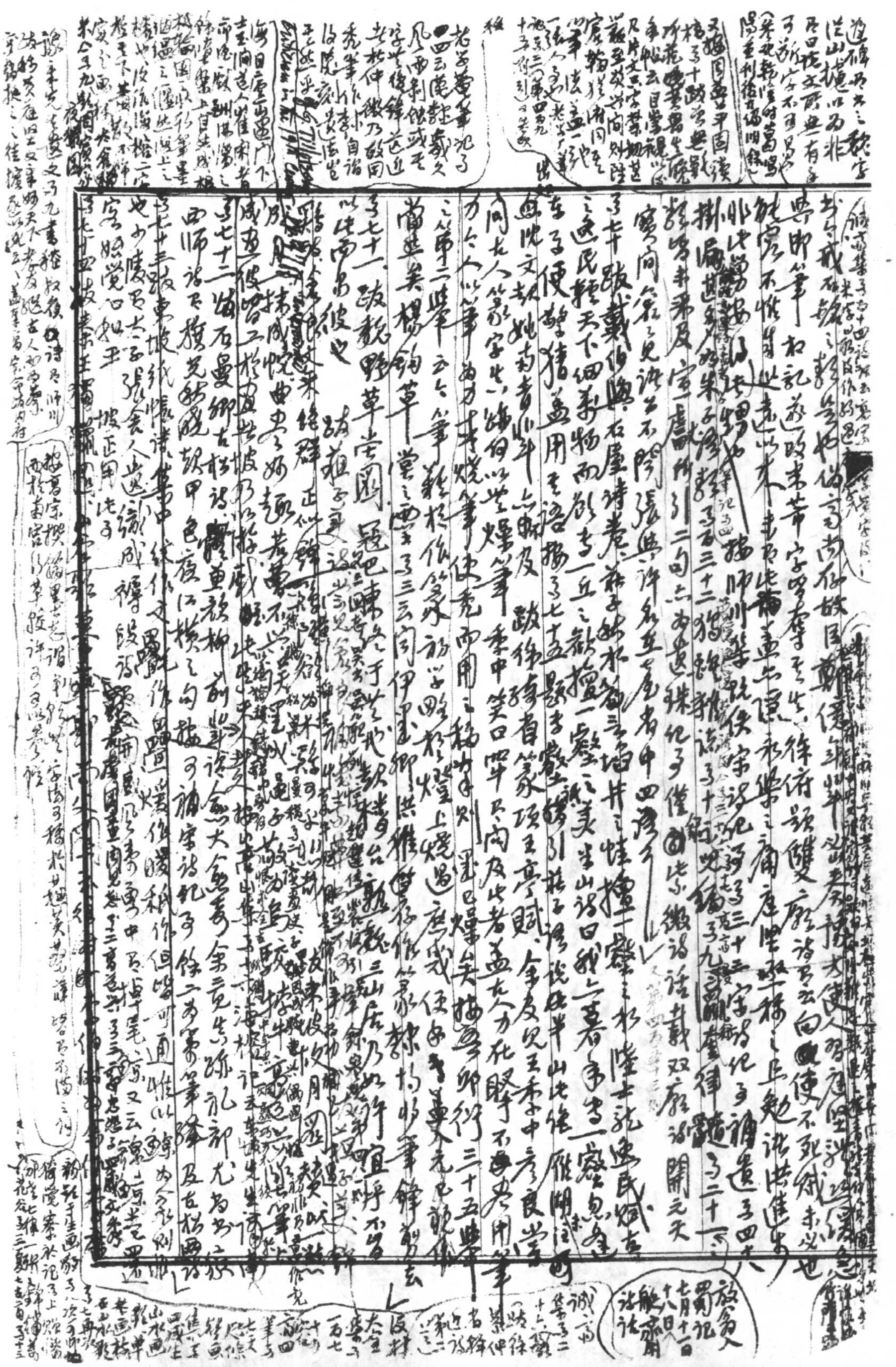
[redacted]

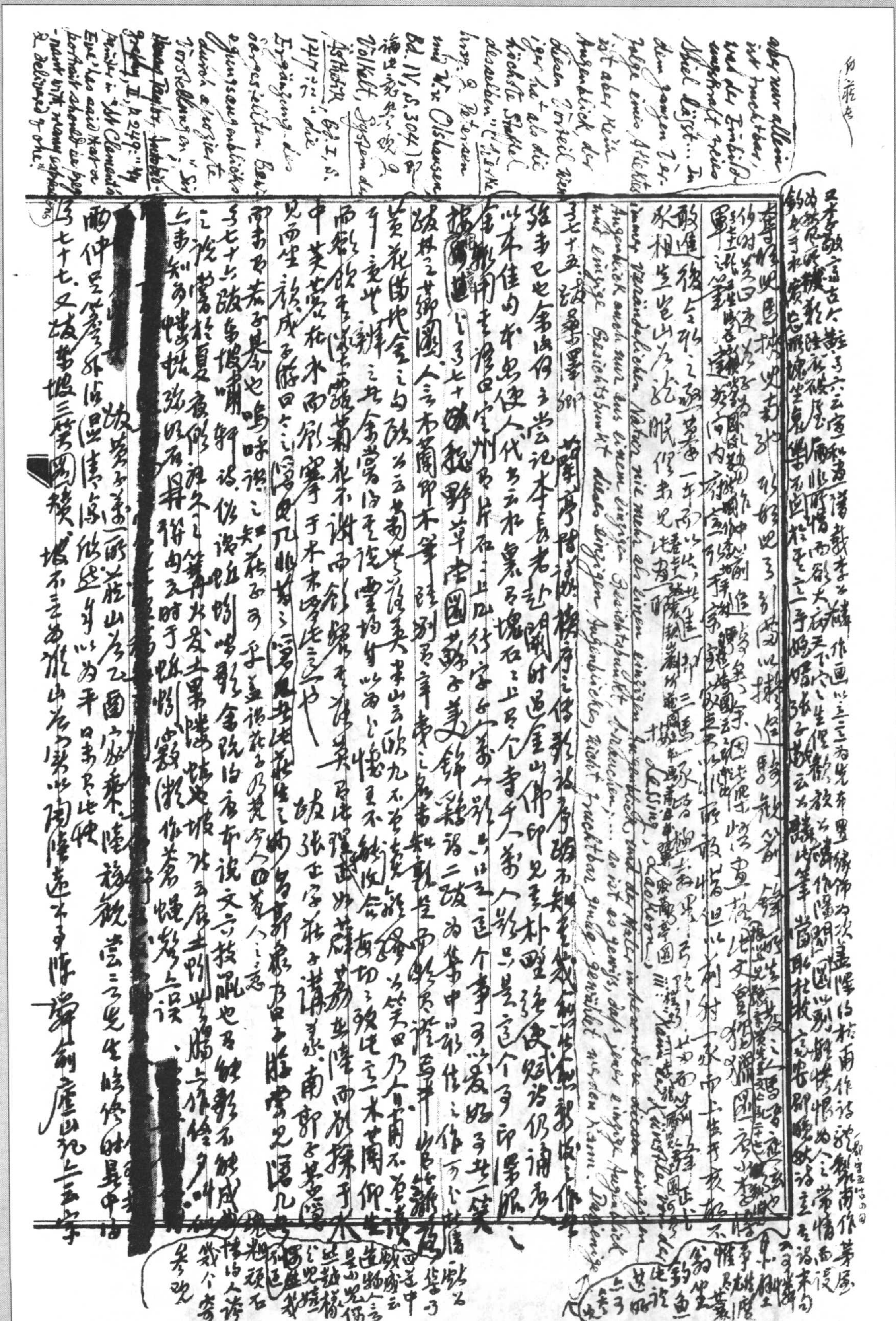
三百五十九

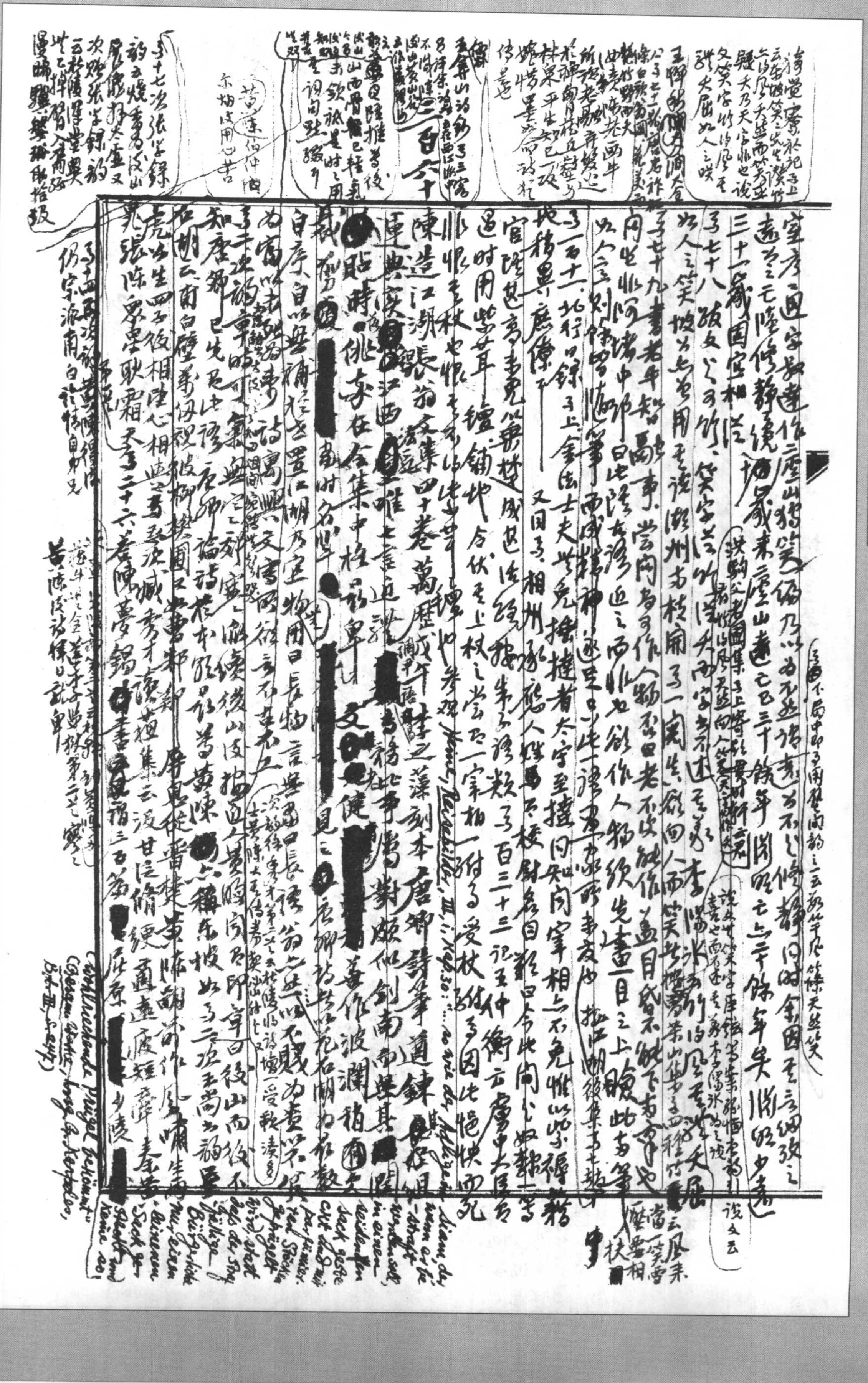


Gray: "When you have seen one of my days, you have seen a whole year of my life. They go round & round like a blind horse in the mill, only he has the satisfaction of fancying he makes a progress & gets some ground: my eyes are open enough to see the same dull prospect, & to know that, having made four-&-twenty steps more, I shall be just where I was." (To Richard West, Letters, selected by J. Beresford, P.11 "The World's Classics")









太平廣記卷二〇六
梁武（謙錄）謂曰
吳均不均，何遜不遜
卷二〇八李紳傳（稽
神錄）僧法軌
嘲云姓李應須
李三卷學又不學
謝慘澹詩仰上
下部不第夜叔
老月文形勿疏
雜作陶陶

按李紳紀果［illegible］全集卷一日者賦云云之譏土德乎［illegible］惟［illegible］說君利金進之佳事住向［illegible］舉［illegible］余典之云云，暮撫義月日［illegible］女子之不可情趣詳在［illegible］［illegible］別［illegible］

又讀東野詩卷十一首
［illegible］像

見他實則如唐
卿此詩徐閣子
一首梅詞說中
國［illegible］［illegible］見［illegible］
［illegible］識［illegible］集［illegible］
可［illegible］為［illegible］編
論

［illegible］

相表宣衷

舉陳后山之［illegible］論也。后山之詩［illegible］三［illegible］史之學［illegible］而已
一編之詩凡縣經五言卷之所操可立者，世凡問見之，嘉之外 集卷三十一錄顯
蘇坡詩云：東坡以詩之文辭歌詠，仲其根詩道在勤，持之氣溢於言外而本嚴，必出於胸
［illegible］清當不羈，五有不虛路，學者也。子美者會於可也，同為顯韻難詩史云：學詩三百篇重祖
次杜詞杜子美之，古律詩寅之三，［illegible］本朝東坡黃陳重正派，予亦韻難坡詩千首
為韓黃陳［illegible］詩補［illegible］詩云，言皆宗服而重於律，［illegible］遺嚴［illegible］
學杜師法近可微宗為
卷三 三月初晴 東風攝積陰，殘雨不敢漂。壞雲裂衣帶，倒掛陰森勝負一
影不作瞑，夕陽明山椒。安得上之［illegible］風與永清宵 十二月二十六日趨府匠鳥［illegible］云［illegible］
作正馬聲 搖椎冰在野，鐵騎亦被甲。如星日只，若無害鋼［illegible］間無六者［illegible］
秋 穩眠中［illegible］至上衰易闕 書隱靜［illegible］，山靈［illegible］不［illegible］似［illegible］
卷八 命盡 命如唐［illegible］後宇宙正數神人，［illegible］所有遍甲子動壞德峯一首
［illegible］滿［illegible］無［illegible］據論云指休［illegible］謂走于過蕭［illegible］不待叩，士日待需来有待不佳
正業 道學不定，偽世以偽用之，向來［illegible］粹然世所師，兩相［illegible］
疑底安［illegible］，誰自立如務持何人，傳至粗［illegible］許取世資 口中識，徵謗［illegible］抱［illegible］
東貝行，則市井［illegible］，［illegible］舊所為［illegible］頂，干［illegible］二云，似閩儒［illegible］不定，倣挽鄉曹
［illegible］難者業，給翁四朝，陶且錄，［illegible］集［illegible］天氣 九月［illegible］日［illegible］，［illegible］伊川有詖，［illegible］之
徒窮傍［illegible］名以為身，［illegible］廣［illegible］為學之讀，說於七云，唐鄉［illegible］，［illegible］於二程，學而徵，問［illegible］
李秀出［illegible］道［illegible］，［illegible］，［illegible］前［illegible］改，于色學語，根於其奏不容
卷七 布穀吟 序曰：人以布穀為催耕，世說［illegible］日晚乃發，［illegible］傳其言云：哥哥打麥，謝人［illegible］云
百八个鳥 但［illegible］今子人以三［illegible］則之是非［illegible］為作比，［illegible］不容［illegible］鳥［illegible］般勤，輸租［illegible］
［illegible］承［illegible］那解新，世傳［illegible］天聽［illegible］不可［illegible］，［illegible］四刑為比鳥，［illegible］
世如鄭家婦，［illegible］南方神佛，古［illegible］今人［illegible］家，梵音［illegible］之［illegible］，一百八識，［illegible］相［illegible］，知［illegible］
心，［illegible］春木遍，［illegible］詩［illegible］，［illegible］採茶播穀，［illegible］序田中［illegible］，［illegible］間［illegible］比［illegible］鳥曰採茶

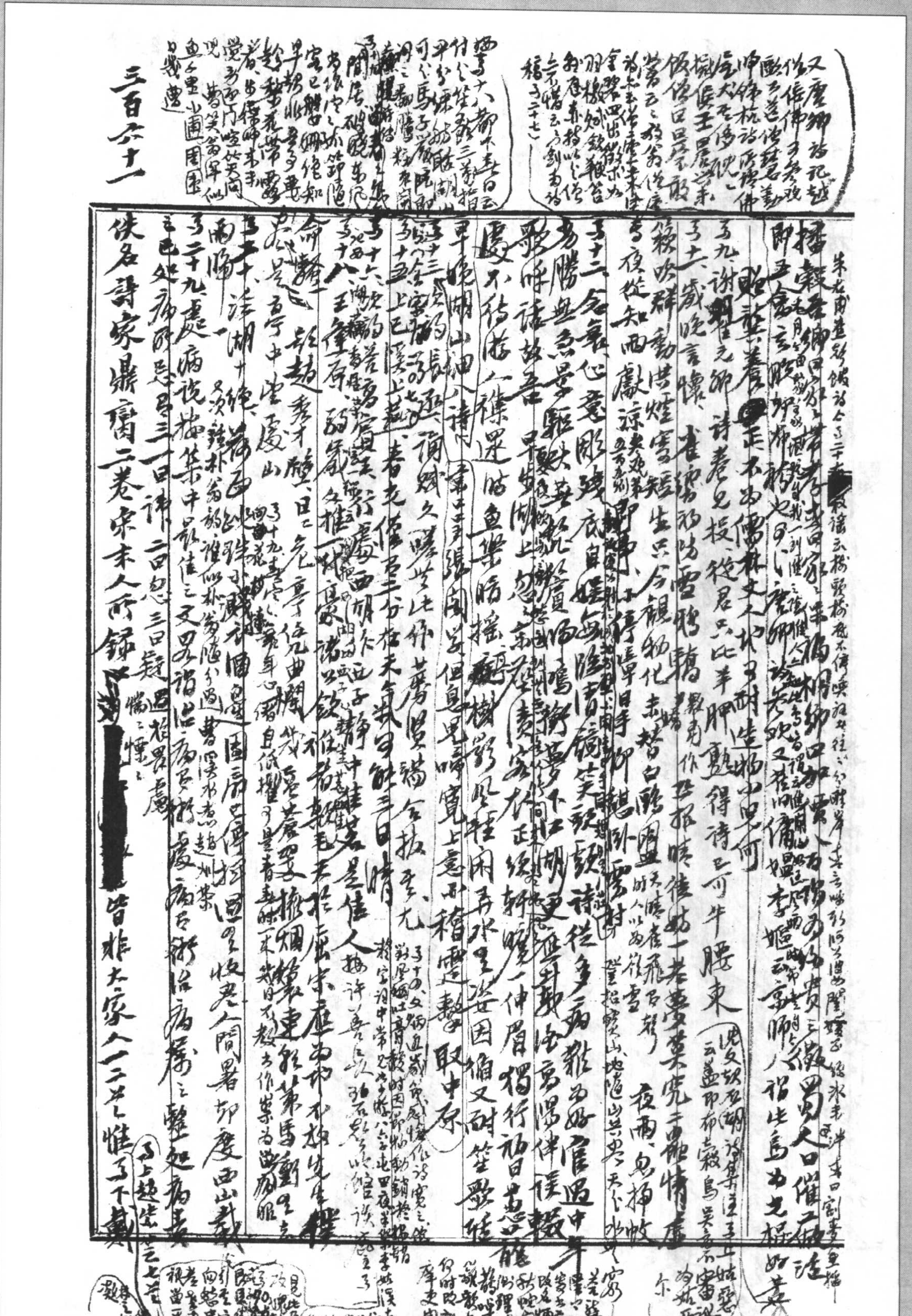
［illegible］陳
［illegible］何
［illegible］胡
［illegible］三
說

吹劍錄外［illegible］：道學［illegible］條，大［illegible］
一［illegible］［illegible］，［illegible］
［illegible］利為生見
時［illegible］學

［illegible］近思錄
［illegible］學案［illegible］
劉［illegible］論
［illegible］向
［illegible］人

Werke und Briefe, Aufbau, III, 262

參五五七則［illegible］
［illegible］



三百六十一

佚名詩家鼎臠二卷宋末人所錄 [redacted] 皆非大家

康熙御選唐詩
卷三十亦收入此七絶
作者爲杜[illegible]山中寄
以方凌[illegible]詩
釋[illegible]復而陋[illegible]
此詩[illegible]一[illegible]也

〔又見陳起前
賢小集拾遺
卷三收[illegible]千家詩
卷[illegible]黃[illegible]云〕

卷二百六十二
史[illegible]一樣[illegible]
卷十九[illegible]同一云

石屏八首劉後村云黃菊碉之以顏眉痕七竹以[illegible]林等數尺土種蔬一畦不[illegible]

以別裁之宋詩紀事（[illegible]）彩林在此[illegible]如五七十三林共詠歸

也五止書宋志、桃李木家君[illegible]臨[illegible]

爲趨[illegible]錄此女子不荒城云城[illegible]落風隨準水落古渡頭回首不城

行樂此黃花點、是離愁是也

子上徐似道淵子偶[illegible]老去功名不掛懷高眠云以清高偶因種竹便多事風

華禪作墨的浩　杜耒子野寒夜　寒夜客來茶當酒竹爐湯沸火初紅

華第一樓前月總爲梅花便不同　李欲卿老日山村　林木枝疏也蒼[illegible]

梅倒影[illegible]寒塘朝曉不到深溪如當以橫枝一板霜　同瑞臣唐良內之文

香關花底悅吾門宮鶴樓子已黃昏君王未識無人好誰不承恩欲成風（又見江湖後集卷三）

陝榮書、志附初使泰西記要卷三同治八年二月初一日使者往[illegible]之先設計西國凡數

以講究爲尊[illegible]皆因取新舊的西觀至大四耶、蘇當耀以[illegible]之西猶相之甚

吕三[illegible]武及不知首有行殿後燃巳三以大于時易西遂奉可謂知學樓尤先不

卷毋上所謂如德亞國謀反正法賊首耶穌之說相合道雖腐儒拘墟之見而[illegible]

A. [illegible]

子四同治九年九月一日佛山[illegible]衆生而爲佛[illegible]即[illegible]爲[illegible]人[illegible]種形行欲

黃[illegible]家生而爲鬼[illegible]島附佛詩正比意王芝論[illegible]日[illegible]四同治十一年二月

壬申[illegible]錄[illegible]島中有袖四[illegible]昔[illegible]雪[illegible]胡[illegible]佶[illegible]獅子[illegible]

~~[illegible] p. 31: « Il le [illegible] d'autre [illegible] »~~

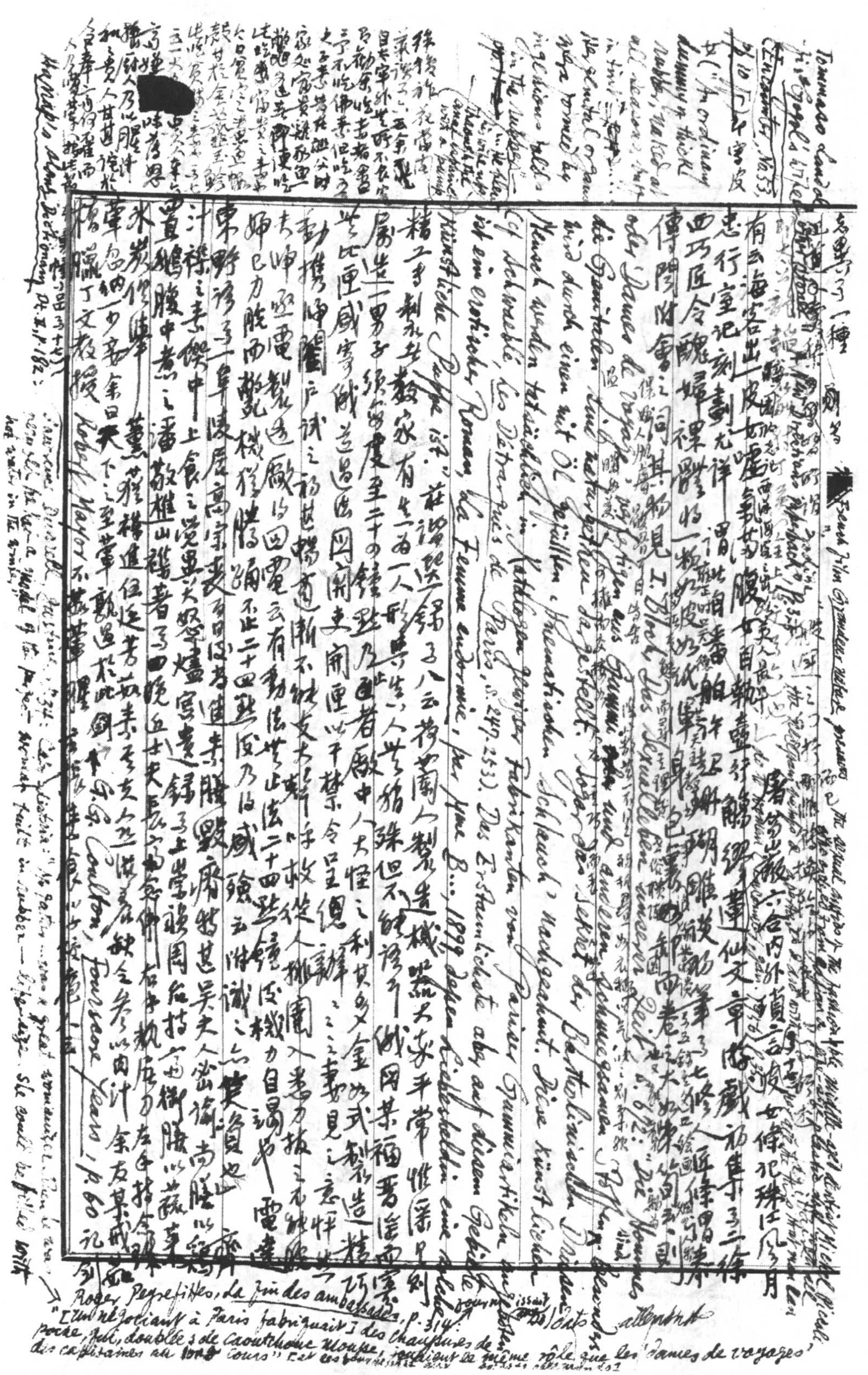
~~[illegible]~~

~~[illegible] p. 125: [illegible] L. Berkeley [illegible]~~

~~[illegible] Maurice [illegible] le Diable, p. 66: « le Diable ne [illegible] »~~

~~[illegible] des [illegible]~~

儒林外史第二十[illegible]
六回、咗一看二眼
觀三路第[illegible]
一樓桃閒評第[illegible]四回皆
有咗一看十兩
逆第四[illegible]
將孔策[illegible]九四
子咗一看十的[illegible]
鐵笛第[illegible]
外史[illegible]
何典[illegible]
景[illegible]咗一[illegible]二[illegible]
三[illegible]
理[illegible]



有西海客出皮女，噓氣滿腹，女自執……

患行室記，刻劃尤詳，謂以番舶……

西巧匠令醜婦裸體，將一糊皮粉紙……

傳聞附會之詞，其物見 I. Bloch, Das Sexualleben unserer Zeit ……

oder Dames de voyage …… die Gummifrauen aus Gummi und anderen Stoffen …… wird durch einen mit Öl gefüllten Schlauch nachgeahmt. …… Männer werden tatsächlich in Katalogen jener Pariser Fabrikanten von Gummiartikeln angeboten (cf Schnabel? Les Détraqués de Paris, S. 247–253). Das Erstaunlichste aber auf diesem Gebiete ist ein erotischer Roman, La Femme endormie, par Mme B… 1899, dessen Heldin eine solche künstliche Puppe ist.

莊諧選錄卷八云：揚州……人製……

精工手製……家有生一人，形與生人無殊……

房造一男子……度至二十四鐘點，乃以鑰啟……

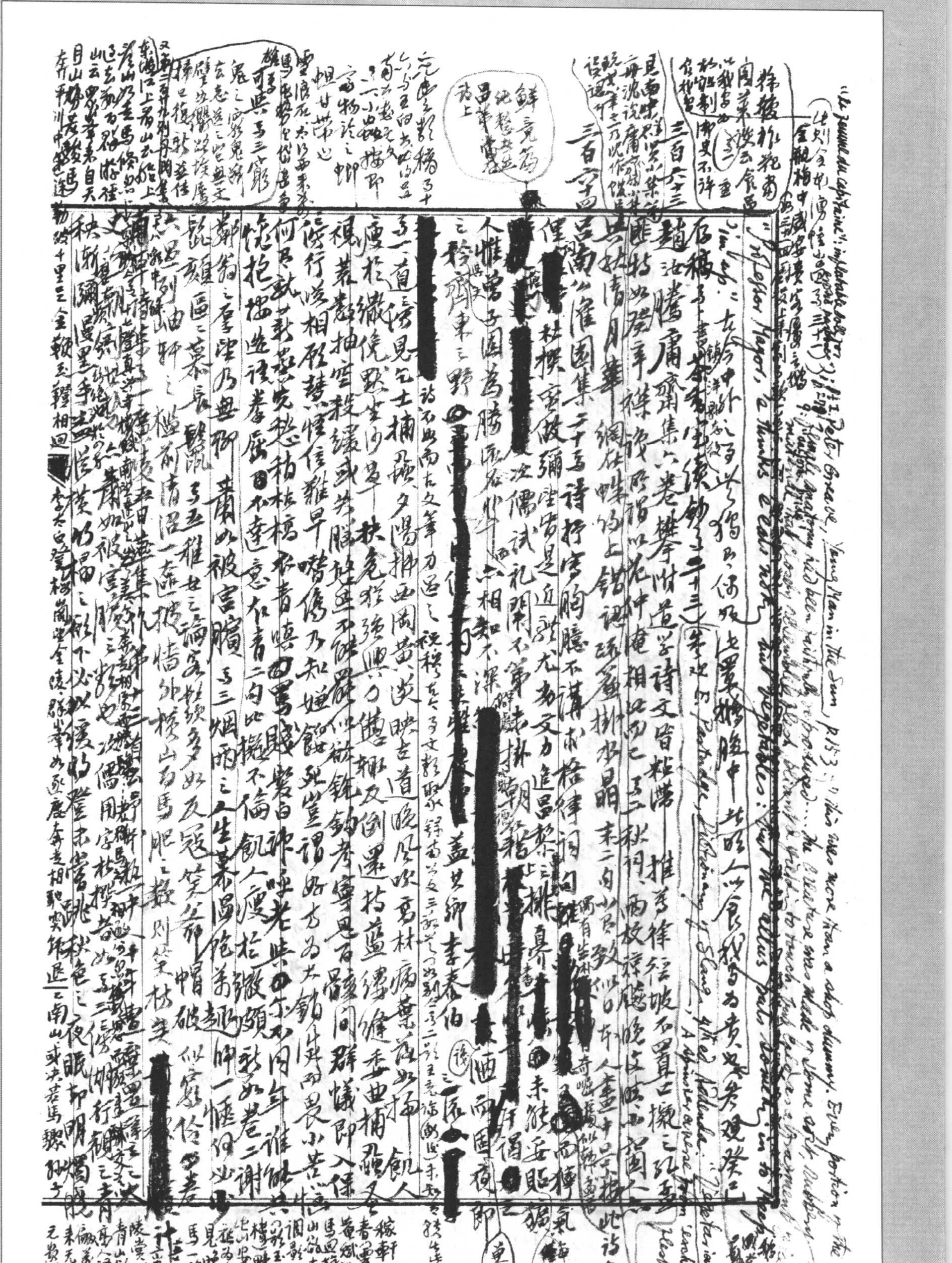
動攜歸閨房，試之……漸不能支，大呼救……

夫呼電氣製造廠……云有動法，無止法……

婦已力脫而斃，機猶鼓動，不止二十四點鐘……

Roger Peyrefitte, La Fin des ambassades, p. 314: "[Un négociant à Paris fabriquait] des chaussures de poche, fait, doublés de caoutchouc mousse, tenant le même rôle que les 'dames de voyages' des capitaines au long cours"

Robert Mayor …… Coulton, Fourscore Years, p. 60



三百六十三

仍稿第十二書 茶香室續鈔二十三 [illegible]

趙汝騰庸齋集六卷 樊榭附 道學詩文皆粘滯 推[illegible]律 [illegible]坡石置之擬之 [illegible]

雖特如癸辛襍識所謂以花仲庵相比而七言三秋詞兩枝[illegible]晚[illegible]

其[illegible]清月華 綱[illegible] [illegible]上錯誤[illegible]晶 末二句[illegible]

三百六十四

呂南公灌園集二十卷 詩抒寫胸臆不講求格律詞句 [illegible]

[redacted] 杜撰[illegible]破彌[illegible]是近[illegible]尤為文力追昌黎[illegible]排[illegible]

[redacted] 次儒試[illegible]不第[illegible] [redacted]

人惟曾子固為勝[illegible]六相知不深 [redacted] 蓋其鄉李泰伯 [redacted] 酒而國[illegible]

三稼齋東三野 [redacted]

[redacted] [illegible]古文[illegible] 視[illegible]文[illegible]

[redacted] 一首 道[illegible]見[illegible]士[illegible]夕陽掛西[illegible]黃[illegible]古道晚風吹萬林 病葉[illegible]飢人

[illegible]於纖[illegible]野[illegible] 扶危[illegible]強[illegible]力[illegible]及倒[illegible]藍[illegible]曲[illegible]

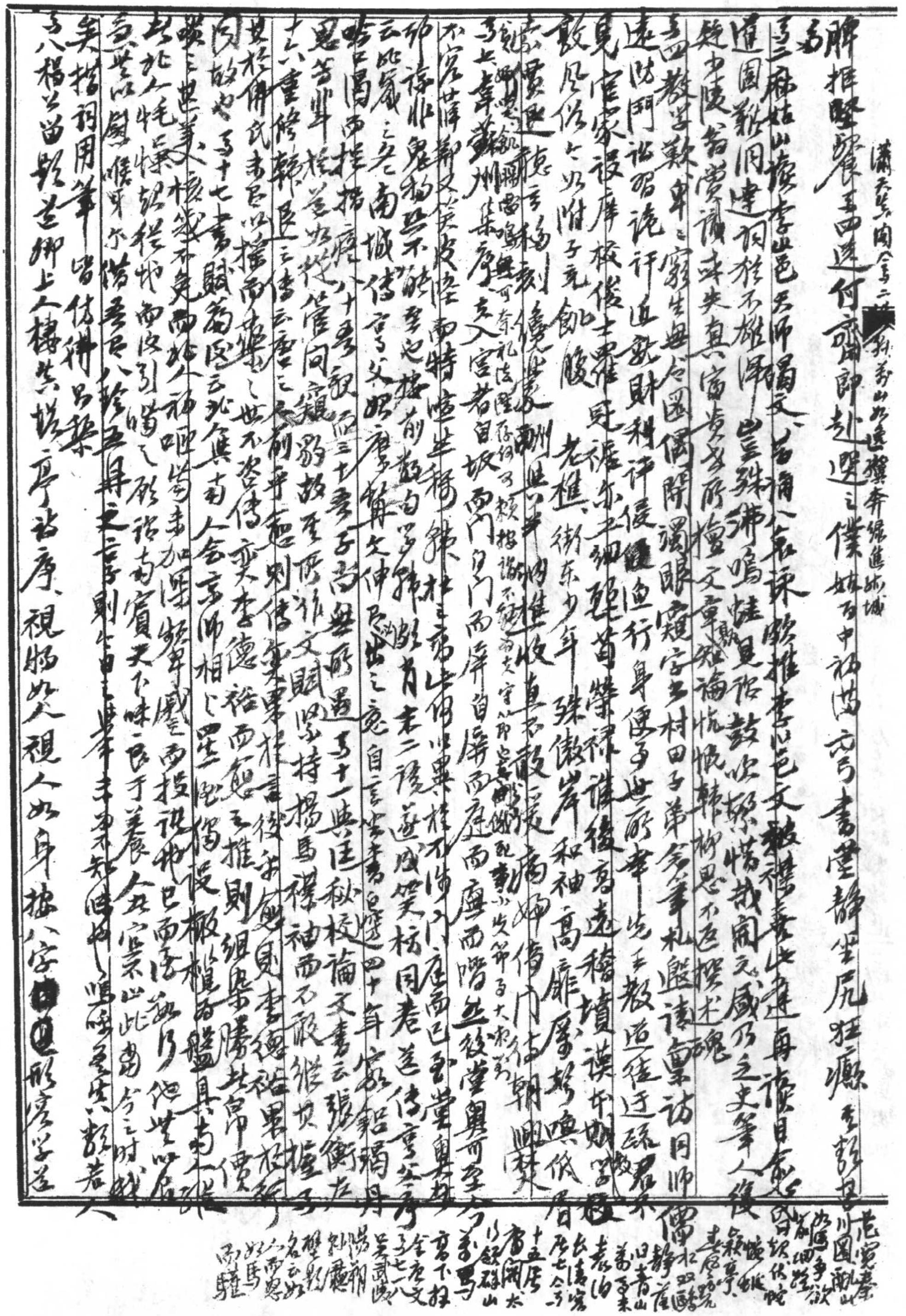
視[illegible]抽[illegible]殺[illegible] [illegible]群蟻即入[illegible]

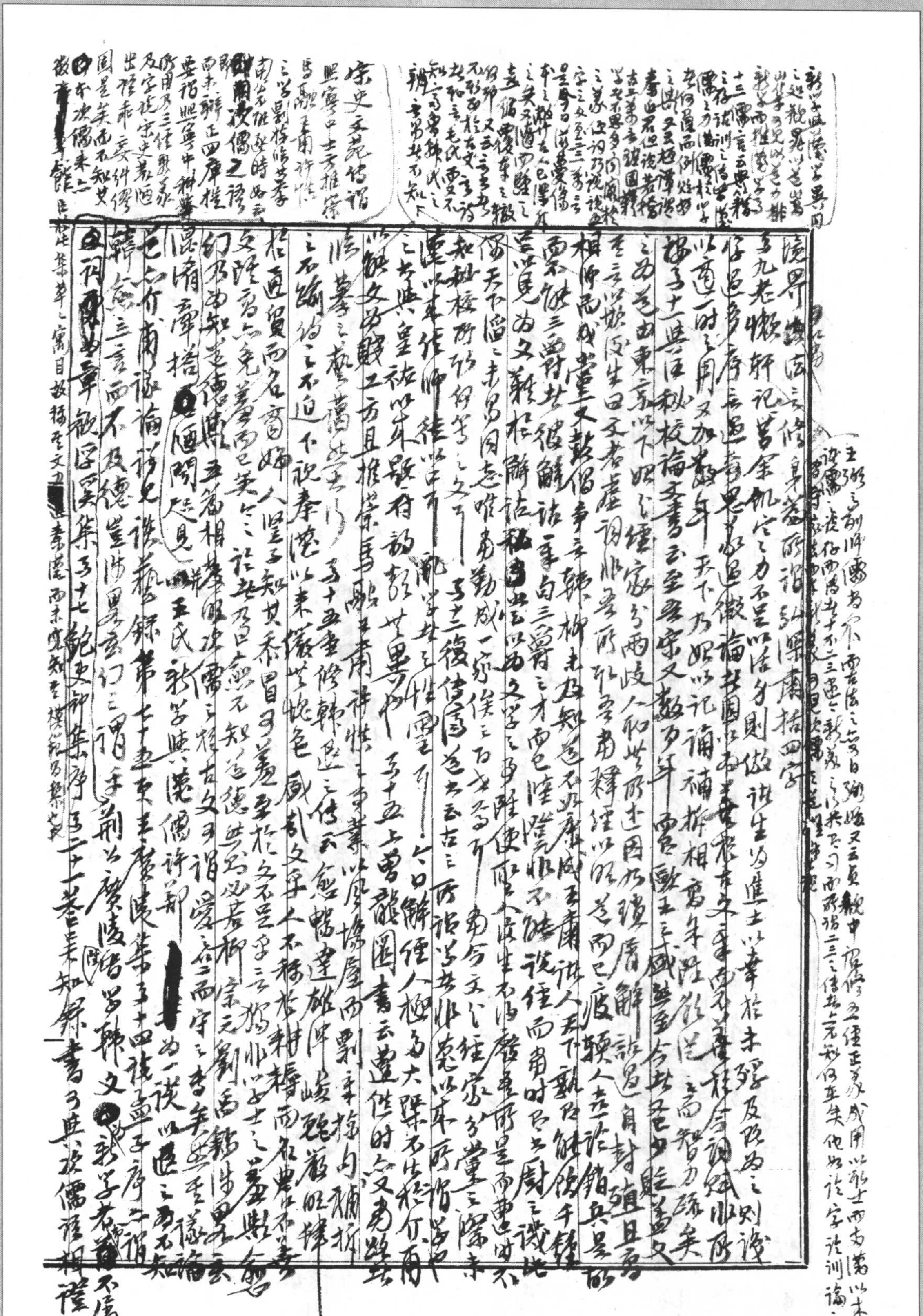
[illegible]行[illegible]相[illegible]早[illegible]乃知[illegible]為太[illegible]

何[illegible]栽[illegible]稿[illegible]青[illegible] 老[illegible]不同年[illegible]

[illegible]抱[illegible]造[illegible]意在青二句[illegible]不[illegible]飢人[illegible]

[illegible]





新學與漢學異同[illegible]

宋史文苑傳謂[illegible]熙寧中士方推崇[illegible]

兩宋[illegible]儒之[illegible]

境界[illegible]法之修身齋所說弘樂庸括四字

李九老懶軒記：昔余飢寒之力不足以活身，則做諸生為進士，以章於末踐及既為之，則讒

[illegible]居多病無遠意，患不足微論其圖[illegible]去世衣束[illegible]科舉之[illegible]詞賦非所

以適一時之用，又加數年，天下乃昭以記誦補輯相高，余性頗[illegible]之，而智力疏矣。

據卷十二墨莊秘校論文書云：至吾宋文數百年，曹歐王之盛，[illegible]合其名也[illegible]文

之為道也，東京以下昭之經家，多西歧人和其所述，因於讀唐解詁，遍自封殖，且自為

吾言，以撥反生曰：文者，虛詞，非學所取，學者釋經以明道而已，處類人主於銘兵器耶

相師而成，堂堂文數偶事辛韓柳未及知道，不以[illegible]諸人天下翕然從之，手[illegible]

而宋人傚三蘇，其波解詁一事，白三蘇之才而已，陸[illegible]非不能說經，而當時已以為之識此

至今見為文雜於解詁，秘書丞以為文學之事，雖便於人，[illegible]生不得聲名所是，而[illegible]其不

傷天下俗之未易回，志唯當勤一家侯之百年為可，第今文之經家多黨之際未

和秘校所於何等之文耶。卷十三復傅[illegible]書云：古之所謂學者非[illegible]以求所[illegible]

學以[illegible]作[illegible]師[illegible]以[illegible]至性靈而已。六口解經人極為大，[illegible]不止於何者

之其與皇祐以來題存韵[illegible]其思也。卷十五上曾龍圖書云：道德時之文所為

與文為戰工方且推崇焉，南[illegible]業以[illegible]屋而[illegible]，乘掠[illegible]摘折

臨摹之[illegible]舊[illegible]。卷十五重修韓退之傳云：愈之崛起，達雄奇，[illegible]肆

之不循，給之不迫，下視秦漢以來，儼然地色，風亂文字，人不稱其耕耨而[illegible]

於道，質而名高，婦人豎子知其[illegible]曰賢義聖於文不足學之云[illegible]為非以女士之[illegible]

文經旨之完[illegible]而已矣，云三記其乃曰天德不知道德無為，必若柳宗元、劉禹錫[illegible]

[illegible]不西知道[illegible]王篇相[illegible]儒之擬古文，予謂學之而守之[illegible]

[illegible]陋閣是見[illegible]王氏新學與漢儒許鄭[redacted]為一談，以道之為不知

此之介甫論詩見[illegible]錄第十七[illegible]卷十四後孟子序云[illegible]

韓愈三言而不及[illegible]之謂乎。荊公廣陵[illegible]學韓文[illegible]新學者[illegible]不

[illegible]章[illegible]浮溪集卷十七鮑吏部集序，卷二十一[illegible]知錄一書，其於儒程相陸[illegible]

[illegible]館[illegible]集第之[illegible]目[illegible]秦漢而來[illegible]

三百六十五

釋重顯《雪竇四集》卷五《寄[illegible]和僧[illegible]》（[illegible]）[illegible]萬藤庭水[illegible]無度雅設交游之[illegible]錦[illegible]絕

《瀑泉集》：交鋒兩刃，無定死生，饒此無傷，功勳不立。

《祖英集》卷上《送僧》：路岐長草帶青[illegible]，東[illegible]相尊無[illegible]思，生多謝春風莫吹散，等閑為蓋照君行。携子下留遲暮塵。又云：往就為雨後清閒，片段依依水石間，點問秋風欲收斂，不能留為覆護青山。又下《春日示眾》：門外春將半，閑花處處開，山童不用折，幽鳥自銜來。門外春將半，閑花處處開，山童曾折[illegible]，幽鳥不銜來。

三百六十六

王[illegible]《瞿軒集》十六卷，[illegible]之以[illegible][illegible]讀直吾詞章與[illegible]名，雖出真西山門，[illegible]氣盛言宜[illegible]儒緩嫗煦之態[illegible]浮之洗鍊，故[illegible]緣多俗，如卷五真[illegible]氣勢[illegible]西山集[illegible]後序一序[illegible]等句[illegible]詩六[illegible]流[illegible]乃江湖[illegible]懷慨

[illegible]未細[illegible]最推[illegible]齋[illegible]不相似，卷十四《歲晚》《月明林塘[illegible]》含笑[illegible]爲[illegible]。[illegible]律[illegible]云荊公諸句[illegible]卷十[illegible]六《和馬[illegible]》爲四絕句（[illegible]國金色[illegible]玉[illegible]山[illegible]不）何[illegible]入

[illegible]卷[illegible]亦[illegible]元大國[illegible]鄰[illegible]題目已[illegible]右田[illegible]字[illegible]之[illegible]

[illegible]陋可見[illegible]。[illegible]還[illegible]行[illegible]老屋[illegible]十[illegible]下[illegible]上文破無[illegible]野[illegible]精[illegible]夜入[illegible]我三重[illegible]目

[illegible]特以[illegible]缺朱門日此[illegible]灶云[illegible]卷十四[illegible]許[illegible]伯[illegible]再考七律以[illegible]

無錢[illegible]西押[illegible]自[illegible]遲[illegible]卷十[illegible]送徐[illegible]功西上七律以[illegible]字[illegible]、歌[illegible]通押

[illegible]首句[illegible]卷十六[illegible]七律以[illegible]韻[illegible]通押[illegible]字[illegible]

[illegible]閑[illegible]不[illegible]參觀第三百十[illegible]三百三十二則）實之[illegible]也

卷十三《讀誠齋新酒歌仍效其體》[illegible]杜[illegible]草[illegible]

作[illegible]杜[illegible]一[illegible]天[illegible]我太[illegible]不[illegible]先生[illegible]之[illegible]下

先生[illegible]卷十[illegible]西山中[illegible]誠齋[illegible]云四海誠齋[illegible]老[illegible]不[illegible]門下[illegible]

印恨我生[illegible]何[illegible]許[illegible]末[illegible]卷十[illegible]山中[illegible]

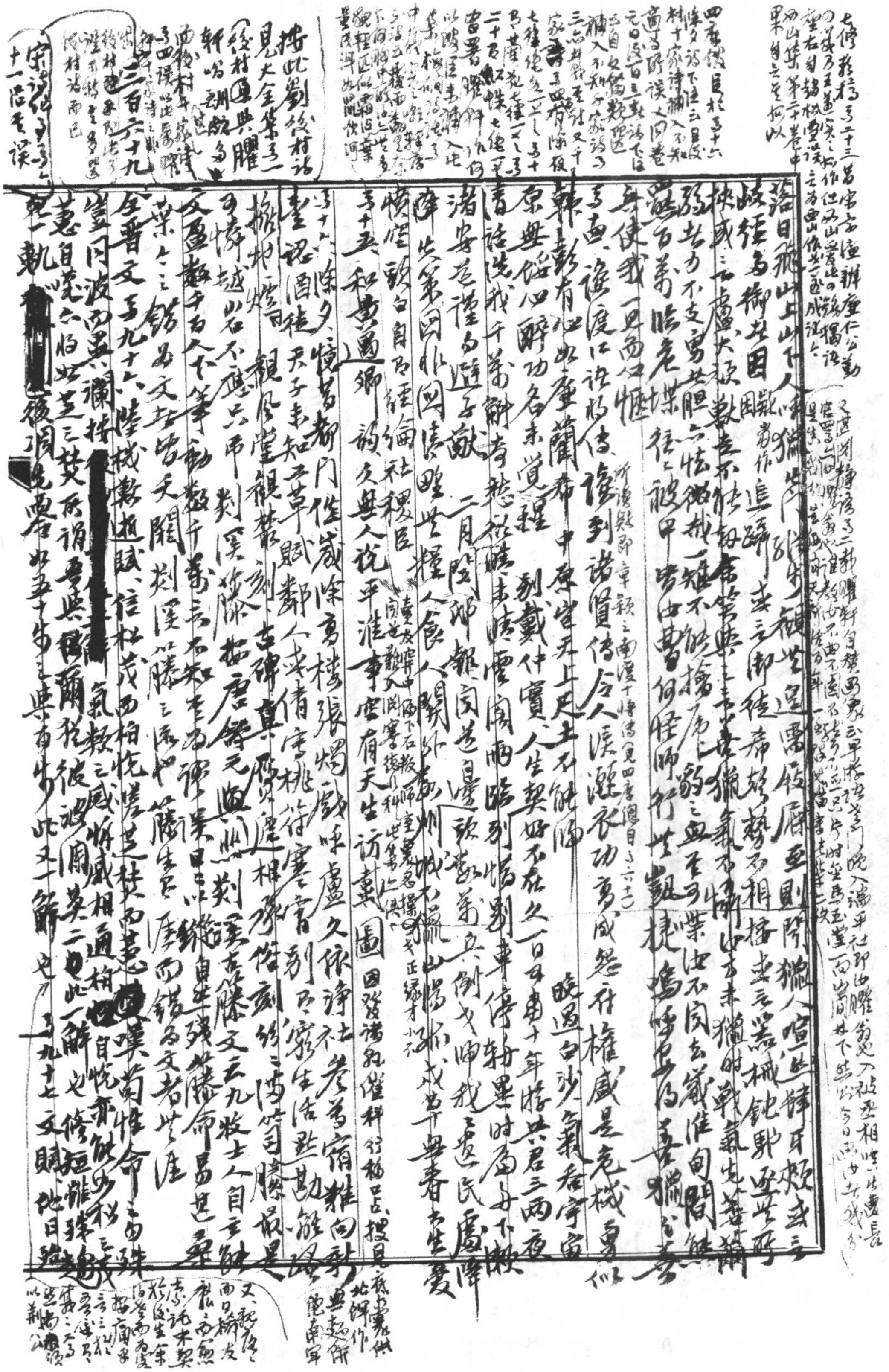
[illegible]詩[illegible]七言千絕句九州四海一誠齋[illegible]不[illegible]烟火[illegible]何[illegible]點[illegible]

[illegible]月中彈不徹雲[illegible]天上清[illegible]來巴西社[illegible]陳黃[illegible]之[illegible]直下推[illegible]作社魁王[illegible]

[illegible]第一百四十[illegible]卷十[illegible]觀[illegible]

西山集卷二十[illegible][illegible]作[illegible]卷七卷八卷九[illegible]全[illegible]新[illegible]續[illegible]知續[illegible]卷三[illegible]林直[illegible]一[illegible]至中[illegible]法[illegible]西不出於[illegible]古文[illegible]於[illegible]西[illegible]卷十二[illegible]同年[illegible]時中[illegible]卿詩[illegible]未第時作[illegible]長官[illegible]為[illegible]民力以[illegible]上[illegible]作詩[illegible]之詞[illegible]劉[illegible]作也[illegible]民[illegible]卷十三[illegible]木鳥詩卷十六[illegible]元[illegible]然詩[illegible]新[illegible]詩而以[illegible]為尤[illegible]不[illegible]

[illegible]東[illegible]至[illegible]十五里[illegible]以道[illegible]字[illegible]以[illegible]第[illegible]於[illegible]老之[illegible]可[illegible]押[illegible]



七修類稿卷二十三[illegible]辨[illegible]作[illegible]山[illegible]云為[illegible]山[illegible]集第二十卷中果自云[illegible]

四庫總目卷十六[illegible]除夕詩下注云見後村千家詩補入不知適為所誤文同卷元日後百韻詩下注為自文淵[illegible]補入不知千家詩為三卷對[illegible]詩又千家詩[illegible]有除夜七律絕句一首又卷十[illegible]七律一首又卷二十[illegible]七絕一首[illegible]

按此劉後村詩見大全集卷三一後村題與臞軒唱酬[illegible]卷三百六十九[illegible]

宋詩紀事[illegible]卷六十一[illegible]誤

落日飛山上山行人喚猶步[illegible]逕雷[illegible]至則隨猶人喧道[illegible]或三

歧徑為御其困（困獸）（當作追蹤）或云御徒奔騰勢不相接來言[illegible]機鈍[illegible]

揆成二江盧大賊數奔不得[illegible]與十年[illegible]氣不[illegible]山方未猶時戰氣[illegible]

弱者力不支勇者膽亦怯微哉一雉不能擒虎之鬭之血至可喋世不同去[illegible]向閣[illegible]

[illegible]百萬臨危棄往往被甲者由書何怪師行其獻捷鳴呼其為[illegible]

無使我一見為之悵

又十[illegible]畫遙渡江論將傳讀到諸賢傳令人淚灑衣功高成怨府權盛是危機身似（所謂顯即章穎之南渡十將傳見四庫總目卷六十二）

韓彭有心如[illegible]中原當年上足士不能歸　曉過白沙氣吞宇宙

京無俗心醉功名未覺程　劉戴什實人生契好不在久一日千載十年將共君三兩夜

青話說我千萬斛奇愁[illegible]兩臨別惜別[illegible]時為[illegible]下[illegible]

諸安若謹為避子獻　二月陰邵都閣道自邊[illegible]兵倒戈歸我三遺民處降

[illegible]先第四北回情[illegible]世糧人食人關外蘇州城不[illegible]山陽[illegible]戍卒無春亦生憂

[illegible]自為[illegible]論社稷臣[illegible]

又十五和無咎鄉詠久無人說平淮事空有天生訪戴園（因證諸家僅稱行輸口占撰自[illegible]）

又十六除夕憶昔都門作歲除專樓張燭戲呼盧久依淨社參為宿稚向新

[illegible]認酒徒天子未知[illegible]草賦鄰人或倩寫桃符寒窗剝盡窮生活甚勸[illegible]

[illegible]觀風堂觀[illegible]劍古碑真[illegible]根[illegible]刻絲之[illegible]目[illegible]最是

可憐越山石不堪只帛對溪[illegible]唐[illegible]元[illegible]此劉溪古藤文云九妝士人自言歎

文為數千百人下筆動數千萬言不知者不可謂[illegible]業耳以鑄[illegible]自生殘如藤命為甚者

葉六之鑄為文與管天關劉溪如藤之流也如藤生長厚而鑄為文者甚涯

全晉文卷九十六陸機歎逝賦信松茂而柏悅嗟芝焚而蕙歎[illegible]性命之所殊

豈同波而異瀾按[redacted]氣數之感悟感相通相[illegible]目悅亦然少秋之

蕙自悲亦猶如芝之焚所謂無與[illegible]彼喪同莫二也此一解也修短雖殊[illegible]

[illegible]一軌[redacted]後同先亡如五十步之與百步此又一解也卷九十七文賦他日[illegible]

[illegible]北[illegible]作[illegible]

[illegible]

可謂曲盡其妙。按癸巳存稿卷十二云：諸宮調在北曲之先[illegible]意，言賦之所陳，知之非難[illegible]

而才力雜劇[illegible]（[illegible]）又按此賦寫[illegible]之狀最妙（六情底滯，志往神留[illegible]）

曲之收殺，[illegible]既思便說云云。猶詩[illegible]詞抑至於[illegible]一星以或[illegible]情而多悔其大

寫西宮[illegible]尤隆[illegible]之衣[illegible]全力之[illegible]故時撫[illegible]懷而自[illegible]多手[illegible]去聞

之所由指。始謂神來[illegible]齋，雨夜話言[illegible]東坡嘗

對歐公論文與其詞曰：美人卸[illegible]生[illegible]庭下花[illegible]。美曰：然，曰無比，曰然，曰拾

耳。儒林外史第二回王舉人道：那兩大股文章[illegible]雖不是我作的，卻也不是[illegible]作的

Phemius: "I am self-taught (αὐτοδίδακτος); a god (θεός) has inspired me with all manner of song" (Odyssey, XXII, 347); Hugo, [illegible] Victor [illegible] à propos [illegible] [illegible]: "luce aliena ad vivendum non indigens" [illegible] ed. I, (p. 170); Heine, Zur Geschichte der Religion und Philosophie in Deutschland, III^tes Buch: "[illegible] man sagt: 'Es regnet, es blitzt' u.s.w., so sollte Fichte nicht sagen: 'Ich denke', sondern 'Es denkt' [illegible]" (Sämtl. Werk., Walzel von A. Weichert, Bd. VIII, S. 94); Rimbaud: "It is wrong to say 'I think'; one should say 'I am thought'." (On me pense … Je est un autre … I am present at the birth of my thought) (quoted in Enid Starkie, Arthur Rimbaud, revised ed. 128-9)。皆相觀

跋發事探談藝錄時所未及也。收視反聽，耽思傍訊，精騖八極，心遊萬仞。觀

之[illegible]今在[illegible]一暖。按西京雜記[illegible]相如[illegible]上林賦[illegible]意思蕭散[illegible]

[illegible]引[illegible]相[illegible]控引天地，錯綜古今，忽然如睡，[illegible]然而興[illegible]

錄第二四〇頁。全唐文卷一百八十八[illegible]賦云：熱息而延緣[illegible]古迴[illegible]

[illegible]已數[illegible]此。Horace, Ars Poetica, 101-3: "Ut ridentibus arrident, ita flentibus adflent / humani vultus. Si vis me flere, dolendum est / primum ipsi tibi." Diderot, Paradoxe sur le comédien: "C'est l'extrême sensibilité qui fait les acteurs médiocres; [illegible] c'est le manque absolu de sensibilité qui prépare les acteurs sublimes. Les larmes du comédien descendent de son cerveau; celles de l'homme sensible montent de son cœur."

老人行[illegible]之[illegible]心匪年[illegible]遷客人[illegible]調吉[illegible]旅自[illegible]相[illegible]四[illegible]誰[illegible]作[illegible]當西[illegible]古木[illegible]人[illegible]何[illegible]要[illegible]玉[illegible]貴[illegible]白宋[illegible]王文公[illegible]杜甫[illegible]之晚[illegible]西[illegible]

R. P. Blackmur, The Lion & the Honeycomb [illegible] Comb中說 Dante [illegible] X. 9 [illegible]

[illegible]十各詞引[illegible]機文賦[illegible]

Dante a little [illegible] (p. 237)

Kipling: "In bull [illegible]" [illegible]

參觀第四四三則論[illegible]集卷十[illegible]詩

Rivière de litt. comp. Avril-Juin 1959, H. B[illegible]: "Diderot et [illegible]" [illegible]

Die Parallele zu Diderot (1769) in [illegible] Wilhelm Meister, IV. Buch, 8. Kap. (p. 214) [illegible]

Claude Bernard in a note inédit discovered by Helen Tandigan: "D'après mes expériences personnelles, je me range à l'opinion de Talma, Rachel, Mlle
Mars etc. qui pensent qu'un bon acteur a le coeur dans la tête, c'est à dire qu'il lui faut (si l'on peut commettre ce pléonasme), avoir dans l'esprit
le sentiment du sentiment qu'il veut exprimer, mais ne pas l'éprouver au moment où il le rend; car loin de l'aider, son émotion le paralyse d'autant
plus qu'il l'éprouve plus fortement" etc. (Literature & Science. Proceedings of the [illegible] 1955, p. 204)

Mais qu'il veut tromper… Les comédiens ~~comme les orateurs~~ font impression, non lorsqu'ils sont
furieux, mais lorsqu'ils jouent bien la fureur" (Oeuvres, éd. André Billy, "Bibliothèque de la Pléiade", pp. 1041, 1087 [illegible]) & "Garrick is
E. Brody, Boileau & Longinus, pp. 39-40 [illegible]
said to have 'pronounced' that a man was incapable of becoming an actor who was not absolutely
F. H. Bradley, Aphorisms, no. 27: "To feel too intensely is to play one's part badly. … it is possible … to make love perfectly one always should more or less make it."
independent of circumstances calculated to excite emotion, adding that, for his own part, he could
speak to a post with the same feeling & expression as to the loveliest Juliet under heaven… Calculating
& deliberate, in the thick of the scene, 'Tom, it will do — I see it in their eyes,' he whispered to King
(R. Grimm, "Verfremdung", Rev. de la litt. comp., Avril-juin, pp. 217-9) Fr. Schlegel 論 Ironie [illegible]
during a tremendous experiment in his Lear (Mrs Clement Parsons, Garrick & His Circle,
"Wer über einen Gegenstand gut schreiben können …
p. 85). & Sir Joshua Reynolds, ~~& Two Dialogues~~ Piece: Gibbon: 'But you will allow, however,
… nicht mehr … für ihn interessieren" usw (J. Minor,
that this sensibility, those fine feelings, made him [Garrick] the great actor he was.' Johnson:
Fr. Schlegel 1794-1802; seine prosaischen Jugendschriften, S. 187)
'This is all cant, fit only for kitchen wenches & chamber-maids; Garrick's trade was to
represent passion, not to feel it. Ask Reynolds whether he felt the distress of Count Hugolino when he
drew it.' G.: 'But surely he feels the passion at the moment he is representing it.' J.: 'About as much
as Punch feels… No, Sir, Garrick left nothing to chance, every gesture, every expression of countenance
& variation of voice, was settled in his closet before he set foot upon the stage'" (Johnsonian Miscellanies, ed. G. B. Hill, II, p. 248)
& Casanova: "I had the great talent of making others laugh while I kept a serious countenance
myself. M. de Malipiero used to say to me: 'If you wish your audience to cry, you must shed tears
yourself, but if you wish to make them laugh you must continue to look as serious as a judge'"
Novalis, Heinrich von Ofterdingen, Klingsohr zu Heinrich: "Begeisterung ohne Verstand ist unnütz und gefährlich" … "Der junge Dichter kann nicht kühl, nicht besonnen genug sein"
(Memoirs, tr. by A. Machen, II, p. 44) & Schiller, Briefe üb. d. ästh. Erzieh. d. Mensch. XXII: "Eine schöne
Kunst der Leidenschaft gibt es; aber eine schöne leidenschaftliche Kunst ist ein Widerspruch"
in drei Bänden, "Veb", Bd. II, S. 576)
(Werke, hrsg. A. Kutscher, Bd. VIII, S. 77) & Henry Crabb Robinson: "The poet ought not to be in earnest: he
must play with his subject & be himself cold though through his Art he makes his readers warm"
(The Correspondence of H. C. Robinson with the Wordsworth Circle, ed. Edith J. Morley, I, p. 47) & Nietzsche,
Kunst und Künstler, §5: "Der Schauspieler hat das Gefühl nicht, das er darstellt. Er wäre verloren,

The Listener, Jan. 12, 1956, p. 51: Bertholt Brecht 論 "Verfremdungseffekt" … "The actor must not be lost in his part but detached from it"

Two Dialogues: "T'other side":

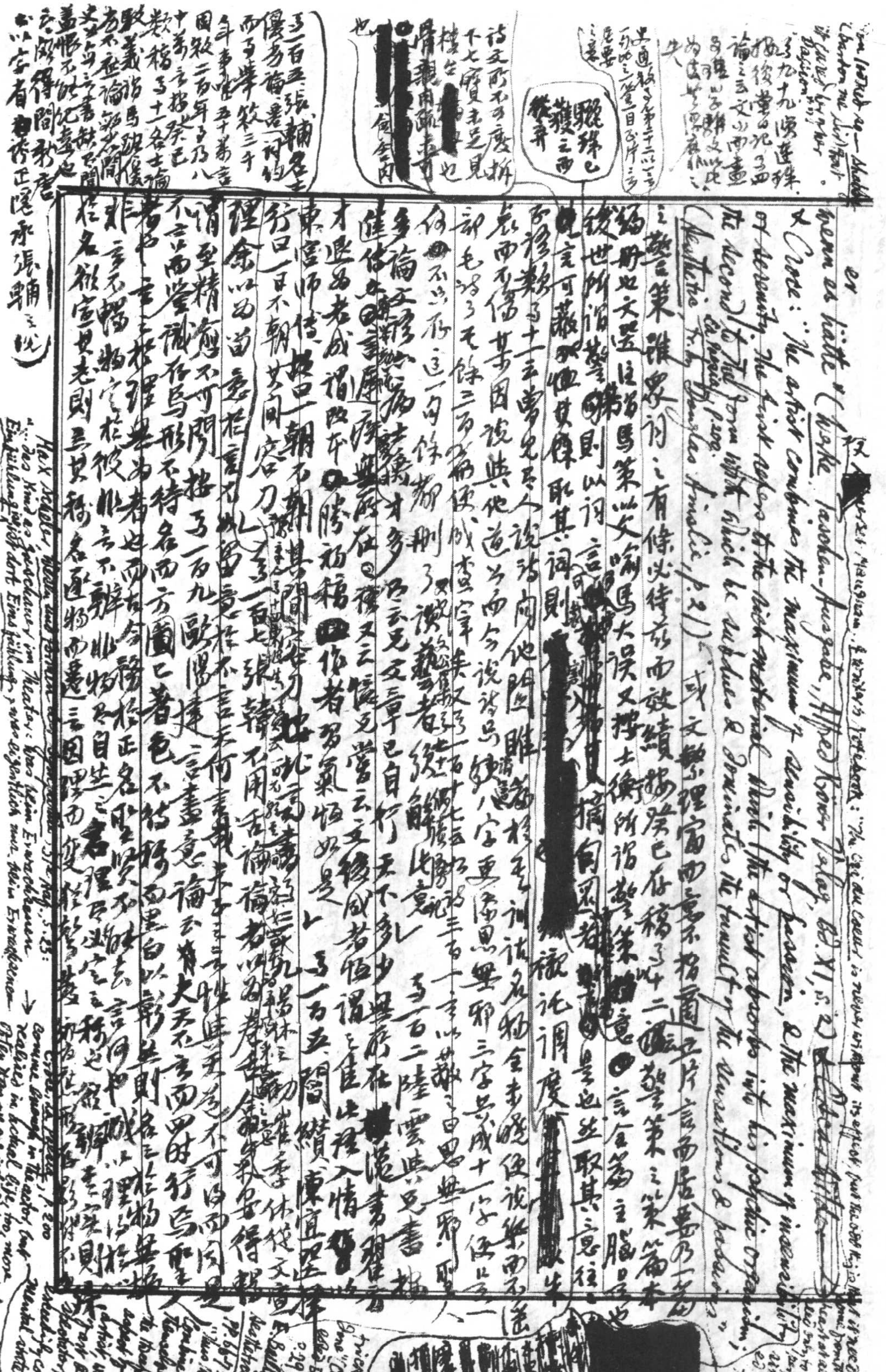
又 [illegible] Katharine E. Gilbert & H. Kuhn, A Hist. of Esthetics, 2nd ed., p. 490 論 Flaubert [illegible] "The twofold life of the artist"

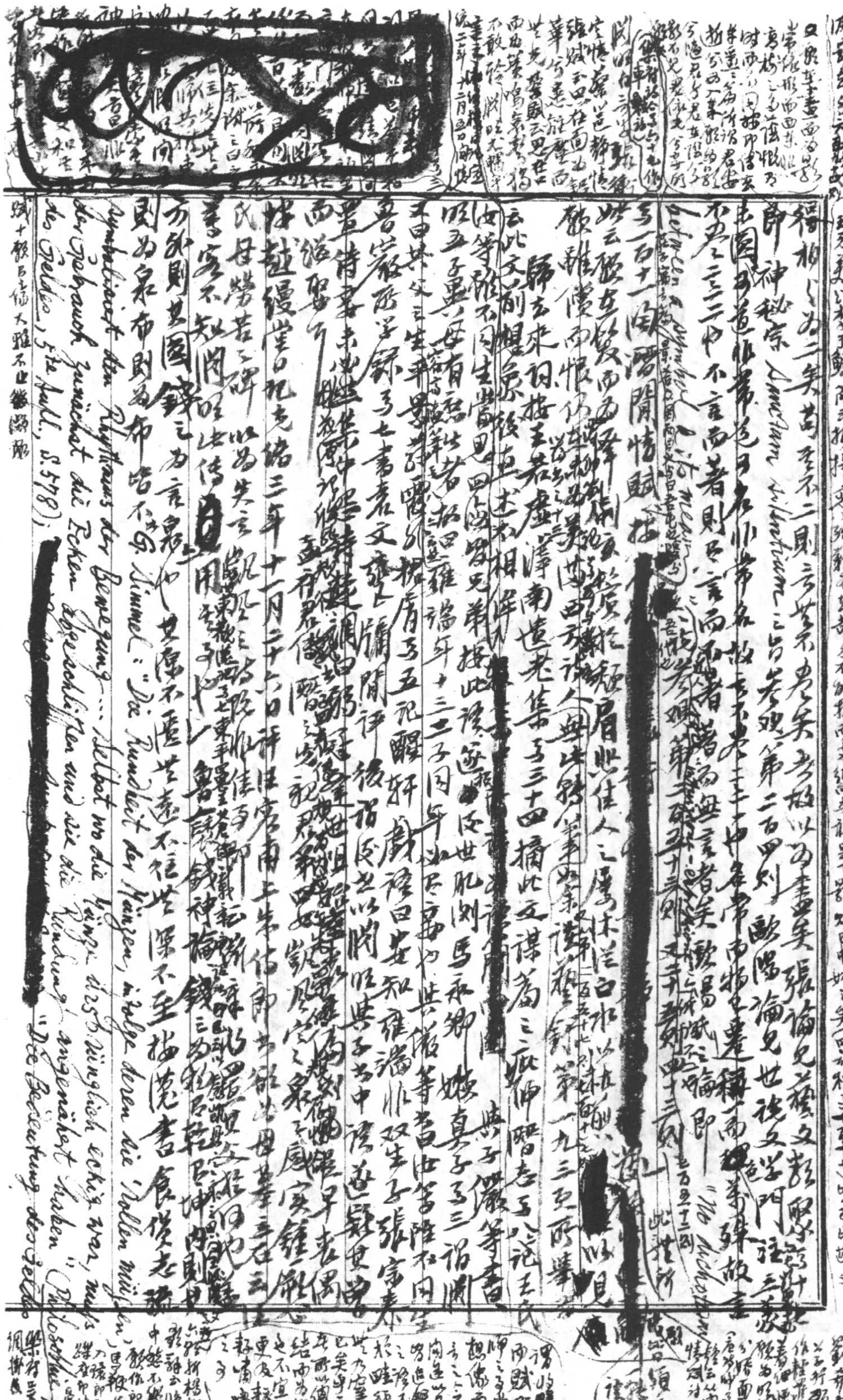
Thraliana, ed. Katharine C. Balderston, I, p. 110: "When Garrick had acted Richard for the first three times some Overtures were made him by a Lady who sent a female Friend to him with Proposals of Marriage … Mr. Garrick & the Go-between had frequent Interviews … but on a sudden she came no more…… 'My Frie[illegible] fell in love with you playing King Richard: but seeing you since in the Character of the Lying Valet …'"

v Jean Starobinski, L'Oeil vivant [illegible]

"Stendhal [illegible]" [illegible] Stendhal [illegible] Diderot 論 "Paradoxe" (pp. 224-9).

[illegible] "… faisons des vers beaux, [illegible] les fait émus" [illegible] Paradoxe [illegible] comédiens [illegible] Epilogue





謂於以為二美 苟其不二則云云 男女矣 故以為盡美矣 張論見藝文類聚 [illegible]

節神秘宗 Sanctum Silentium 之旨 參觀第二百四則 歐陽論見世說文學門注 [illegible]

末固為道非常道 可名非常名 故老子書五千言中 常常 [illegible] 釋 [illegible]

不為之言二中 不言而著 則盡言而無言者 [illegible] 歐陽 [illegible] 論 [illegible]

至一百十一則 陶潛閑情賦 按 [illegible] [redacted]

妙云 [illegible] 眉 [illegible] 佳人之 [illegible] 白水 [illegible]

歡離 [illegible] 無此辭 [illegible] [redacted]

歸去來詞 按王若虛滹南遺老集卷三十四摘此文謬為之疵 [illegible]

云此文前 [illegible] 未相 [illegible] 共子儼等書 [illegible]

安等雖不同生 [illegible] 按此讀 [illegible] 馬永卿 [illegible] 真子 [illegible] 三詔 [illegible]

眼五子異母 [illegible] 子 [illegible] [redacted]

而 [illegible]

[illegible] 雍端午十三日 [illegible]

晉嵇康 [illegible] 五祀 [illegible] 醒軒 [illegible] 安知 [illegible]

[illegible]

[illegible] 光緒三年十二月二十二日 [illegible]

民 母勞苦之 [illegible] 以為失言 [illegible] 魯褒錢神論 錢之為 [illegible]

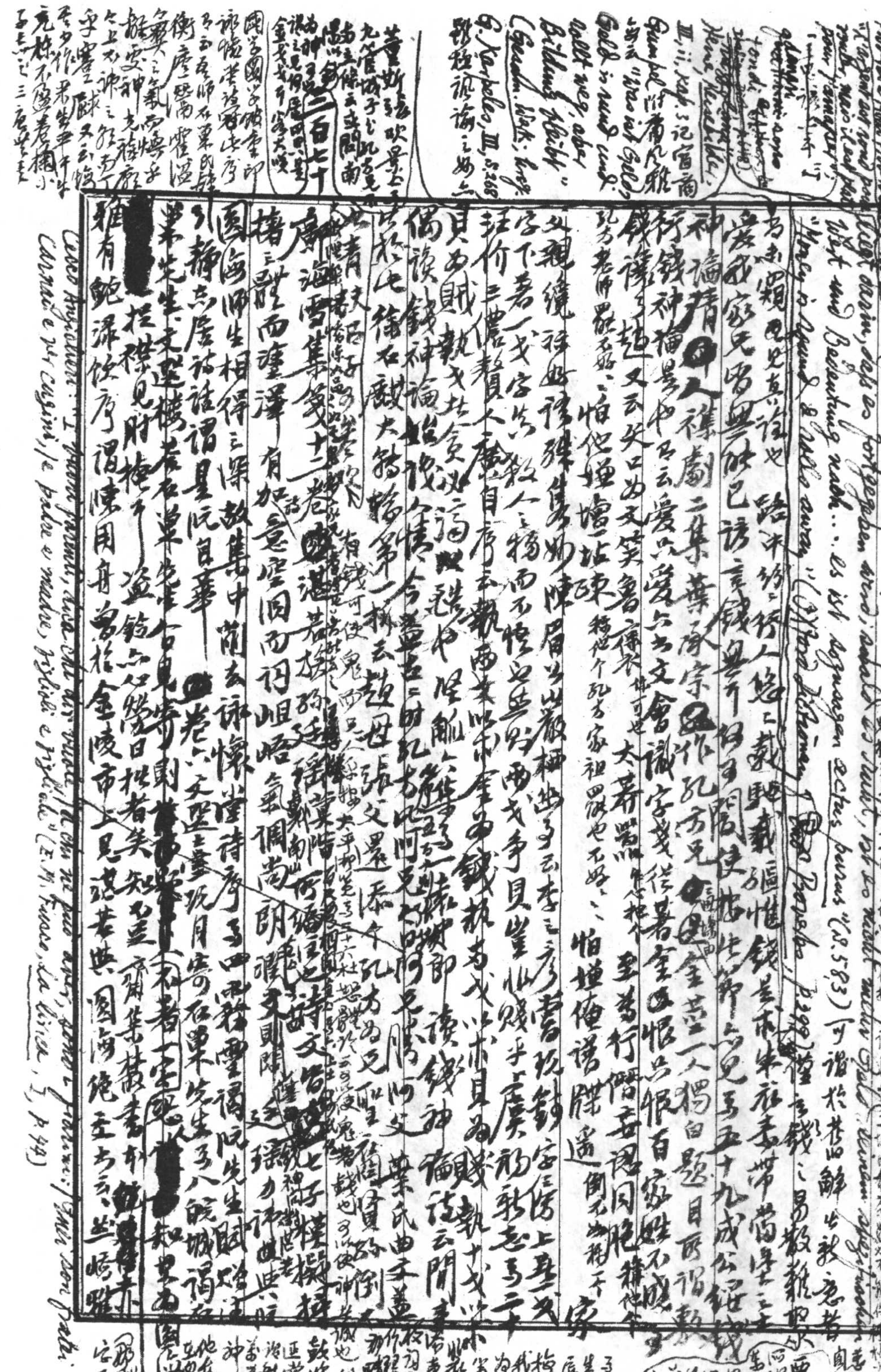
書家不知 [illegible] 此傳 [illegible] 用 [illegible]

方外則其國錢之為言泉也 其源不匱 其流不 [illegible] [redacted]

則為泉布 則為布 [illegible] 不出 G. Simmel: "Die Rundheit der Münzen, infolge deren sie 'rollen müssen', symbolisiert den Rhythmus der Bewegung … Selbst wo die Münze ursprünglich eckig war, muss der Gebrauch zunächst die Ecken abgeschliffen und die Rundung angenähert haben" (Philosophie des Geldes, 5te Aufl., S. 578); "Die Bedeutung des Geldes [illegible]"

[illegible]

"Spiel" ist, ist dort "Ernst" [illegible] 又 [illegible] Longinus, XVI. 2-4 (J. Boileau [illegible] pp. 39-40)



臣也從下詩未某

卷二鄺公露嘆塔兩柏詩艷賦　卷三詩鄺公露喜惠士要於三秘寺鐵中[illegible]

鋒時高了公補保跋嶠雅後曰少時家不[illegible]諸大雅之門太難文今過為之方精門生甚少時如[illegible]大錢生[illegible]

（冶寄鄺以露雲地以交題劇、以雲也諸詩、卷四月下飲鄺[illegible]遺苏鐘時賦）

（參觀楚庭稗珠卷四於嶠雅舊刻）

[illegible]菜新環卷十二詩被傳云亭嘗因里識男為四國詩[illegible]

集》卷一引石巢詩四加指禪詩此番此雅意，又邵人之發來[illegible]屬鍾期云耳，不復天想

遺矣。世衰道矣，向秀賦擢筆於山陽，羊曇所以潸涕於西川也。孝ニ如此，豈稽

書》刪稱者鄺氏爲人所絀[illegible]亦

卷三陌上桑：色如何，陌上人見者不躕躕，行者見羅敷且復三斯須，頮居者見羅敷傴僂作

卷君安坐者見之三　三者見之趨使[illegible]君見羅敷起武尧禮漸高情域出關進去數起

被美樂歲姬貞淑以聖一旁不損列朝詩集丁五收亦關稱李于鱗陌上桑少年見之

羅敷，袒裼比肩，稱來歸相怨怒，且復坐嫋嫋等句云出者僧，豈欲去此轉假乎他矣

之風致如此。本詞但坐觀羅敷，若云云亦可也，今從而行[redacted]之企，又謂刻毒甚君[redacted]

[illegible]居者二句，不知所云，完字棠字皆硬湊，起武（二字可笑）[redacted]而的梅枝搖老爺園從矣

梅花在上[illegible]下庭[illegible]拜君如雜風集是[illegible]陽二老爺行徑，高情域出關，詠情非

鍾山德不如此入戚何自深南[illegible]張松勝六王曾衛之政，甚容俗作倣此，又如卷三婁

侯戲韵校官我寄侍御畢中丞未結門未獨食供騎盧合雜當司馬才未事見靜

左居詩話，廣東新語太白白華，陸令作供狀，乃曰供騎廬合可乎？卷十羽海役老

曇云晚日復生團嵒石古魂春日冷，蜀山鵑花二朱海曲豐豔何厲嗟客曾中建

[illegible]逐旄狐佣田社詩所稱林皋巒溝澳秋羨登臨古魂春冷蜀山鵑一聲寸徵

年花二朱海呼魚豔何處地客當半達二句已如陸士衡所謂傷廉愆義

柴[redacted]圖嶠與東海覺回[illegible]樓出一蜀山截搭不通[illegible]晚白自

对仗太工，折扣次也

卷十浮湘礼三閭，墓田尋墓，望生放宅，浮湘弔月下靈均，宰晨魂伴奈歷庚子日斜

閑野鳥端陽少，涯見江魚天意來，酸重相問，年少[illegible]勞何勞更上書，此言樊城

璧完國定縱玉堅棠賦師與，按合集部作學大後另數極者卷十一乙閣大都

冒剝古同福同社，王命論存知肴潦祝難書在不干秦一辭亦可作怠

卷十六海覽（佃金峨赤董）、逆日東蹶凌懷帶云云）寓自寧波落葉度并追述航海所

[illegible]

沈氏三先生文集三十九卷，內沈遘西溪集十卷，沈括長興集存十九卷，沈遼雲巢集十卷。

西溪集文[illegible]詩文皆不[illegible]，北宋人手筆，[illegible]生[illegible]，尚有[illegible]異乎南宋人[illegible]

[illegible]過江鄰幾官舍：「君居城[illegible]，蕭然十畝餘，四垣[illegible]」

野望一絕[illegible]夏木陰成幾處[illegible]日無事[illegible]莫窮[illegible]

和少述春日：「稍晴[illegible]花落絮飛不避人[illegible]」

長興集缺[illegible]文不全存，中博學精思[illegible]

觀夢溪筆談可知[illegible]

精于[illegible]筆談以[illegible]

[illegible]

羊城[illegible]漢[illegible]卷三[illegible]記卷中[illegible]
[illegible]張氏[illegible]
上卷[illegible]張疾[illegible]
為傳中[illegible]而卷中
[illegible]安能援木
[illegible]朱之仲[illegible]唐
中[illegible]也

南唐近事[illegible]韓[illegible]陶[illegible]而敘述較[illegible]
[illegible]
[illegible]言
[illegible]都[illegible]自[illegible]
江湖長翁文集[illegible]卷三十一[illegible]
[illegible]
[illegible]

周嵩[illegible]倉糧米[illegible]文人忘懷餘波，既論[illegible]作忘心懷[illegible]
所記多林下之言[illegible]

不畏[illegible]多福[illegible]經當及死乎探者矣，言未必信，無而乎因未可[illegible]

興猶與畏秘辯之如云：夢溪筆談卷三「陽燧照物皆倒」一條，目燧以前斷難

殘既無恐，白猶枝自西，亦知行文刻畫，錯綜張弛者難[illegible]宗頭楷之不可以[illegible]者

卷三十二孟子解：耳目能受而不能擇，擇之者心也。故物交物則引之而已，心則否，是則受，非則辭，此其所以為大也。

雲巢集　睿達才情見賞於坡、谷。山谷雲巢詩并序稱其文章雄奇，能於古律為睿達致之云：紬繹不厭，能[illegible]之

我家極山林之[illegible]歲月盡以詩為故，比其士大夫[illegible]為見功多[illegible]卷十一星光庵之不難也。今觀所作雜[illegible]各家不同，[illegible]詩情而者

語曰[illegible]宰稚[illegible]之等可采，受者為[illegible]安雅而去為早[illegible]　卷三春日：壁下茶鐺[illegible]

吟更無白眼與人增，春來老困還多睡，時時狂風入破籬　卷八任社娘：信指網即

[illegible]

[redacted]陶穀[illegible]賦婦因緣惡因緣之羽蹤之滙日吳越王[illegible]陶指名索社娘

彭[illegible]及見[illegible]而笑，知其[illegible]王所[illegible]云不以為惡，昭年於使請見，社出語不遜，社機鋒

相接，於使大慚，社老面發赤，適之捨宅與寺，宅中室為佛寺，即仁王院者是云，辨[illegible]問

毛滂東堂集卷十[illegible]

[illegible]

民[redacted]稍[illegible]律依附[illegible]

不寫出其數印　江湖長翁文集卷三十一[illegible]東堂[illegible]為[illegible]

[illegible]一解，武帝影即[illegible]月[illegible]地圖[illegible]

種[illegible]花香，[illegible]溪城東溪山冬府仰[illegible]三年[illegible]百鶴關[illegible]

領見似人物作[illegible]遙處堂冬宵花亦遠餘香[illegible]月送我登長

紅　卷三曉出[illegible]山與靜林[illegible]中寺寄琳老[illegible]霜坂[illegible]鳥啄[illegible]山腰

餘雪瘦天面冷雲低雲[illegible]梅花於禪心，柏子西窗前[illegible]殘月[illegible]前溪

[illegible]乾[illegible]底[illegible]月中[illegible]神心　卷四與靜林寺用琳老韻

[illegible]

劉后村大全集卷[illegible]十八讀[illegible]錄[illegible]第九卷云[illegible]來[illegible]末我抑枝清[illegible]學寧[illegible]一時前日[illegible]說柏宿與[illegible]閑[illegible]蓉家池

空庭不見人鳥咏作春聲林壑靜未歸微風偏花唇一 某樓諸司空得得至便房

見文會無六夜猶曲也上意甚得所懷無意感於中戲作二絕句許近詩也 春羽條

思波綠暖自已兩長似竹在供蒲蘆不見鳥雁飛使飛起此第一等 禪扉

役錄記蔡（元度）兵[illegible]蒲川王氏婿[illegible]似乎之一寸[illegible]集[illegible]也中間多考[illegible]（元度）賦詩云 晏

[illegible]凱應館便飛[illegible]和之會貴[illegible]思沒未留及飛[illegible]無窮也不能適從曾相公也中

飛鳥過來者聯云當是[illegible]薛氏比詩傳聞傳会程要不知仲正伊郊薛氏移後知有無肅

子兵謝華玉磬開聲[illegible]（北三豆）巳空歎遠東之馥強獻[illegible]鮮內福啟雖升斗無以

陪魚非汁湖菜之窖動之[illegible]上陸侍郎云若秦伯之嫁季女於晉公子文衣之媵七十人

至晉之人愛其媵而薄其女此可謂善嫁妾矣而未可謂善嫁女也 若其以[illegible]未能而又以

蕭之傳秦伯嫁女之謂也 再若植[illegible]先生之居[illegible]見楷甫之墓梅[illegible]

問南呂鯨鯢振蛭解后於洛陽之坊先生策杖閑眺注目逍遙遊心物之齋以

達田以學校引泉西後以蘊蘭菊[illegible]至學究[illegible]自若於杯白[illegible]而如晚之老先

知鳥橫海之鱣吞舟之鯨踔步而絕於天池七澤之陸[illegible]而至於水必[illegible]作[illegible]風之

朋瀨卷飛雲之狀劇帶舊聲[illegible]於浮[illegible]白之浪變化一旦回後萬里也不及沙鷗至

[illegible]集至[illegible]已至國之田沫又不足以自濡及人力能以舟於陸其保[illegible]者

前魚不能人言援頸掉尾激揚以至五一比以舟之力而[illegible]於水乃姑睥睨而過之曰非

瀟之[illegible]之陂其能活也何能為之之殊不知是行舟之力為可以游戲於江湖

西鄉問而活之也南是時[illegible]策杖[illegible]目之所希[illegible]引泉之道以成[illegible]於[illegible]之浦

薪閑無與泥中物[illegible]筆致似東坡[illegible]詞末[illegible] 其[illegible]山[illegible]拔若

洞而言在虎躍老樹[illegible]桃清[illegible]間階綠絕之岸而暑煙朝霧自相映發

設倚西照香影[illegible]將下西砌程香坐也已之人向往處 乃十送南禪長老淮上赴僧

林虞君鍾[illegible]衲衣跟[illegible]所臨凡席擅危而更修僧置一拄杖至下足側下部

[illegible]設意以問之者乃解然而笑浪平生而[illegible]勝遊絕遠出沒[illegible]花自[illegible]鳥[illegible]九[illegible]

[illegible]

虞柳先生全集[illegible]六龍在海禪師併序云傳道[illegible]西言禪最病拘刻泥乎[illegible]之二雜而近益[illegible]加之三言以思而失惑[illegible]自我抗法理禪以亂其教置乎[illegible]啟教于[illegible]荒 李[illegible]今之二十一中[illegible]

惠洪林間錄卷上記[illegible]西石[illegible]而下[illegible]師以[illegible]散至問[illegible]三十三[illegible]

[illegible]

[illegible]

僧[illegible]不知[illegible]而已守國三藏而三者之矣了不知何等語按禪宗原始新唐人已言之

唐文卷八百十三陸希聲仰山通智大師塔銘云夢[illegible]石坨據文字不使執著

師以夢[illegible]心地用之并變[illegible]化觀以直截指事以尋人無能及者往往失旨揚眉

動目敲木指境遞相效敎近於戲笑非師之過也廣笑府卷四云一僧誦不讀禪

本無所識全仗二侍者代答遇有遊僧來參問如何是佛時侍者他出禪僧忙自進答僧揚眉

顧[illegible]西顧又問如何是法僧看上下又問如何是僧[illegible]加持僧伸手[illegible]僧曰東西顧者

人東西俱無南北也上下看者法平等無高下也閉目者白雲深處臥便是一高僧也

伸手接引眾生也[illegible]曰[illegible]他問佛我[illegible]看他問法我[illegible]天

[illegible]入地[illegible]他問僧我只[illegible]他問道我[illegible]搖頭[illegible]舊閒話了

云禪宗者[illegible]為佛法之[illegible]亦為文士之[illegible]相[illegible]山[illegible]

云近代[illegible]阿師問[illegible][illegible]禪[illegible]師徒[illegible]爛熟[illegible]上堂曰

子弟[illegible]戲文[illegible]隨[illegible][illegible]二口[illegible]實[illegible][illegible]所[illegible]

[illegible]咲杖[illegible][illegible]但[illegible][illegible]雷[illegible]不知[illegible]欵[illegible]為所說何話[illegible]

[illegible]甲[illegible]在眾[illegible][illegible]過[illegible]但覺[illegible]如雨而已[illegible]季[illegible]山民[illegible]記[illegible]四

[illegible]是不[illegible]字[illegible]點[illegible][illegible]神[illegible]那[illegible][illegible]中[illegible]

三百七十三

擅齋[redacted]庭禪珠六卷明[illegible]齊用筆香雅令徵文攷獻亦頗不徒[illegible]食貫卷一記[illegible]

[illegible]在[illegible]元[illegible]經[illegible]不[illegible][illegible]痕要為二[illegible]若矣[illegible]

[illegible]太白[illegible]而右[illegible][illegible]名[illegible]則[illegible]

[illegible]山[illegible]而[illegible]別[illegible]月[illegible]

[illegible]入[illegible]矣[illegible]三[illegible]求子[illegible]封[illegible]記[illegible]

[illegible]男[illegible]矣[illegible]以[illegible]則[illegible]

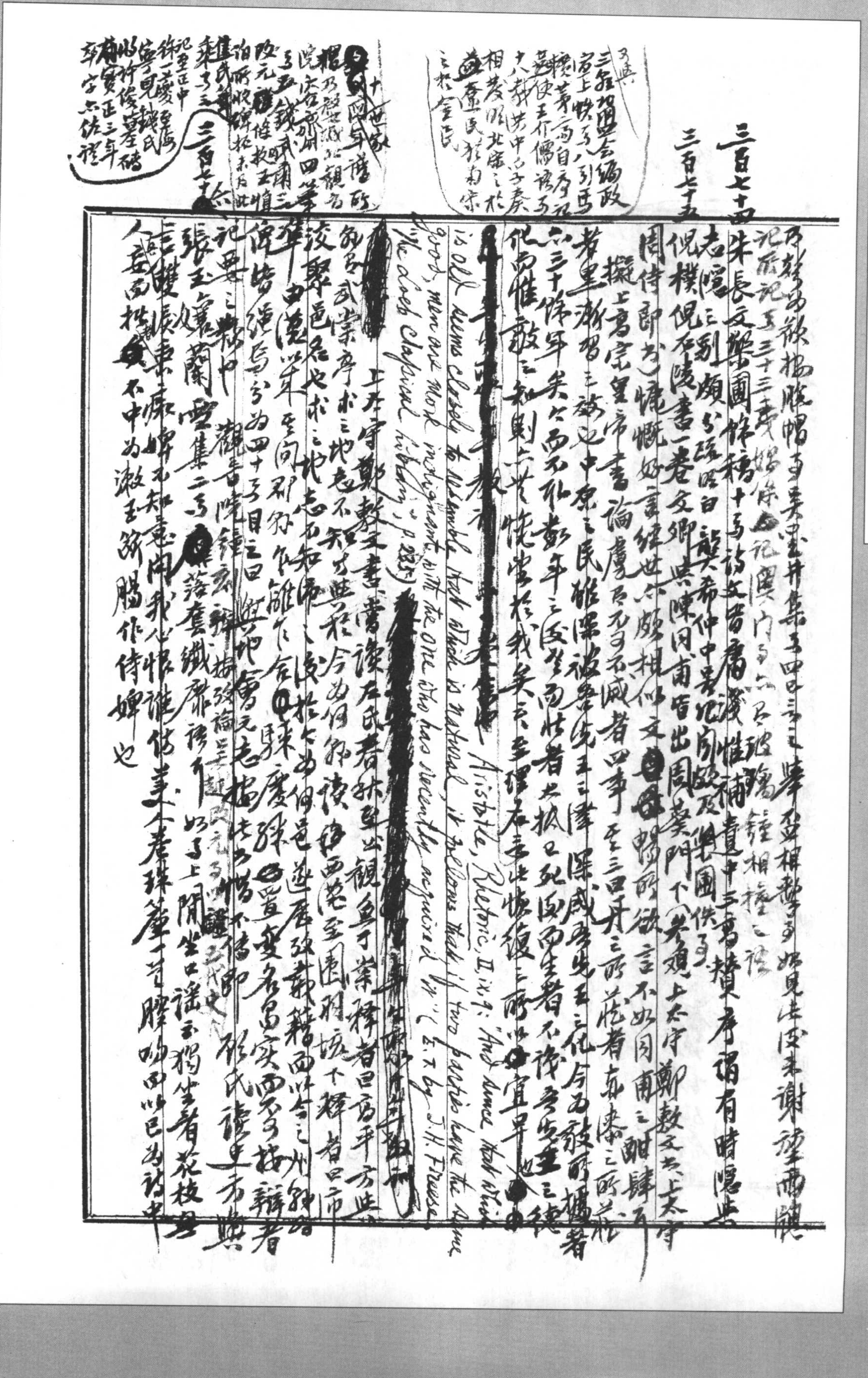
[illegible]生[illegible]常用[illegible]毀[illegible][illegible]所[illegible]以[illegible]

[illegible]行[illegible]所居[illegible]樓[illegible]閣[illegible]台[illegible]劉布[illegible]

[redacted]

[illegible]

[illegible]



乃知苏欲摹脱帽句耳。[illegible]井集卷四四三之峰登相[illegible]诗如见法定来谢[illegible]而脱

记原记卷三十三[illegible]条△记[illegible]门卷六只破瑶钟相撞之语

三百七十四

朱长文《乐圃馀稿》十卷：诗文皆庸浅，惟补遗中三书赞序谓有时隐士

志隐三则颇可疏明白。[illegible]吴希仲中书[illegible]及乐圃供卷

三百七十五

倪朴《倪石陵书》一卷：文卿与陈同甫皆出周葵门下（卷贞上太守郑数文六、上太守

周侍郎书），慷慨好言经世，亦颇相似，文[illegible]所欲言不如同甫之酣肆。至

《拟上高宗皇帝书》论虏有不可不灭者四事，至三曰：“丹之所在者，东南之所在

者，皇渐习之故也。中原之民虽深被艺祖王之泽，深感[illegible]今而敌所据者

六三十余年矣，六西不私数年之设，而壮者老，孤旧死，而少生者不识本朝之德

则而惟敌之知，则六艺忧当于我矣，今重理者乎此恢复之所以宜早也。”

[illegible]

Aristotle, *Rhetoric*, II.ix.7: "And since that which is old seems closely to resemble that which is natural, it follows that if two parties have the same good, men are more indignant with the one who has recently acquired it" (E.T. by J.H. Freese, "The Loeb Classical Library", p. 235)

[illegible]

上太守郑数文书：“尝读左氏春秋，至出观鱼于棠，释者曰为乎方此

矣，吾武荣亭求之地志不知其所在，今为何郡，读于西苑至图经城下，释者曰市

设聚邑名也，求之地志不知所在[illegible]于大者，伊邑遂居强[illegible]精而以今之州郡

由汉以来至向邵郑所能言[illegible]县废[illegible]置变名曰实而不可按，解者

说皆缀写之为四十卷，目之曰[illegible]，志据者不传，郑氏读其书与

[illegible]五代史

三百七十六

《记要》之秘也。观音院钟[illegible]

张玉霞《兰雪集》二卷：[illegible]落套织，靡非诗[illegible]。如上闲坐口谣云：“独坐看花枝

三楼春康嫂不知悲，问我心情谁似美人卷珠帘”一首，膝响而以已为诗中

人矣，而拙[illegible]不中为激玉溪脂作侍婢也。

三年[illegible]会编政[illegible]上[illegible]八到马擦薯高自序[illegible]使王介儒语[illegible]大八载其中之子奏相发明北宋之于南宋[illegible]蚕民[illegible]之于金[illegible]

十[illegible]世家[illegible]谱所[illegible]乃杀[illegible]观名院[illegible]京阴四年[illegible]五钱武肃三[illegible]元[illegible]条教王帽[illegible]所收辞于末尾此[illegible]民[illegible]秉[illegible]三

记至正中徐一夔[illegible]见钱氏[illegible]许俊[illegible]茔碑[illegible]实正三年[illegible]字亦依礼

十月起

三百七十七

聖宗九僧詩一卷及汲古閣影補遺，出入中晚唐，已逗四靈，而邊幅更狹瘦。

三二年似宋述　保暹：秋徑、澹生初遇雨，靜想與師論。行肇：卧病吟於窗

秋氣深入夜，四鄰雨桃冷，夢魂獨對孤燈讀，深照隱回廊，蟄鳴度寒[illegible]

諸空合一寸心，然然生萬緣。簡長：夜感無眠，動師心寒，燈坐得威，長怯浮雲生

春戟西窗月。惠崇：誰堪卿淮上別，野望河分開，禁斷春入燒痕青

楊秘監即上人：舍寒時動竹，露重忽翻荷。懷古：話襟霧開，離草迥風蓋

到花遲。瀛奎律髓卷四十七載潘閬夏日宿西禪三四云：夜[illegible]雨[illegible]

若無僧與保暹秋徑一聯相同而更工，未知孰先孰後，使者遙遙在前，則溫工

詩話所謂五人詩句被師兄者，不止惠崇[illegible]三日句，[illegible]一聯矣。

（後山詩話記山谷謂[illegible]氣象[illegible]岳陽城，不如九僧云[illegible]中[illegible]邑林[illegible]下[illegible]中君[illegible]汲古閣[illegible]不知[illegible]四引[illegible]中葉[illegible]）

三百七十八

參寥：寒松閣集三卷，頭巾腐陋。

三百七十九

葛紹體東山詩選二卷，元[illegible]為水心弟子，[illegible]上及[illegible]和水心先生寄越帥詩[illegible]煥章[illegible]兩[illegible]七言

與趙[illegible]世[illegible]當[illegible]舒交[illegible]上[illegible]送趙[illegible]入[illegible]淩幕、送[illegible]舒[illegible]五律[illegible]

所作五七言晚唐，七絕較勝，[illegible]上郭氏[illegible]閒[illegible]桂[illegible]過何[illegible]琴[illegible]

流水[illegible]早起：竹[illegible]枕上[illegible]平安，曙色依稀[illegible]寒，風雨[illegible]庭[illegible]

[illegible]鉤掛碎珠團，隱几[illegible]東城東依約[illegible]來客夢中，人靜燈昏

[illegible]一窗明月一簾風

三百八十

阮閱郴州百詠，閱休詩話總龜，一舊[illegible]淡藝自作，篇什僅存此書

（[illegible]於[illegible]）

敷衍題目，未見超詣，愈[illegible]古詩為知多少，試問經[illegible]應白無乾明寺[illegible]

直松[illegible]休[illegible]庭下山茶為甚送江程要[illegible]不見[illegible]成李振[illegible]

後[illegible]詩十三首，[illegible]無佳者

三百八十一

許尚華亭百詠，皆五言絕，[illegible]笑[illegible]

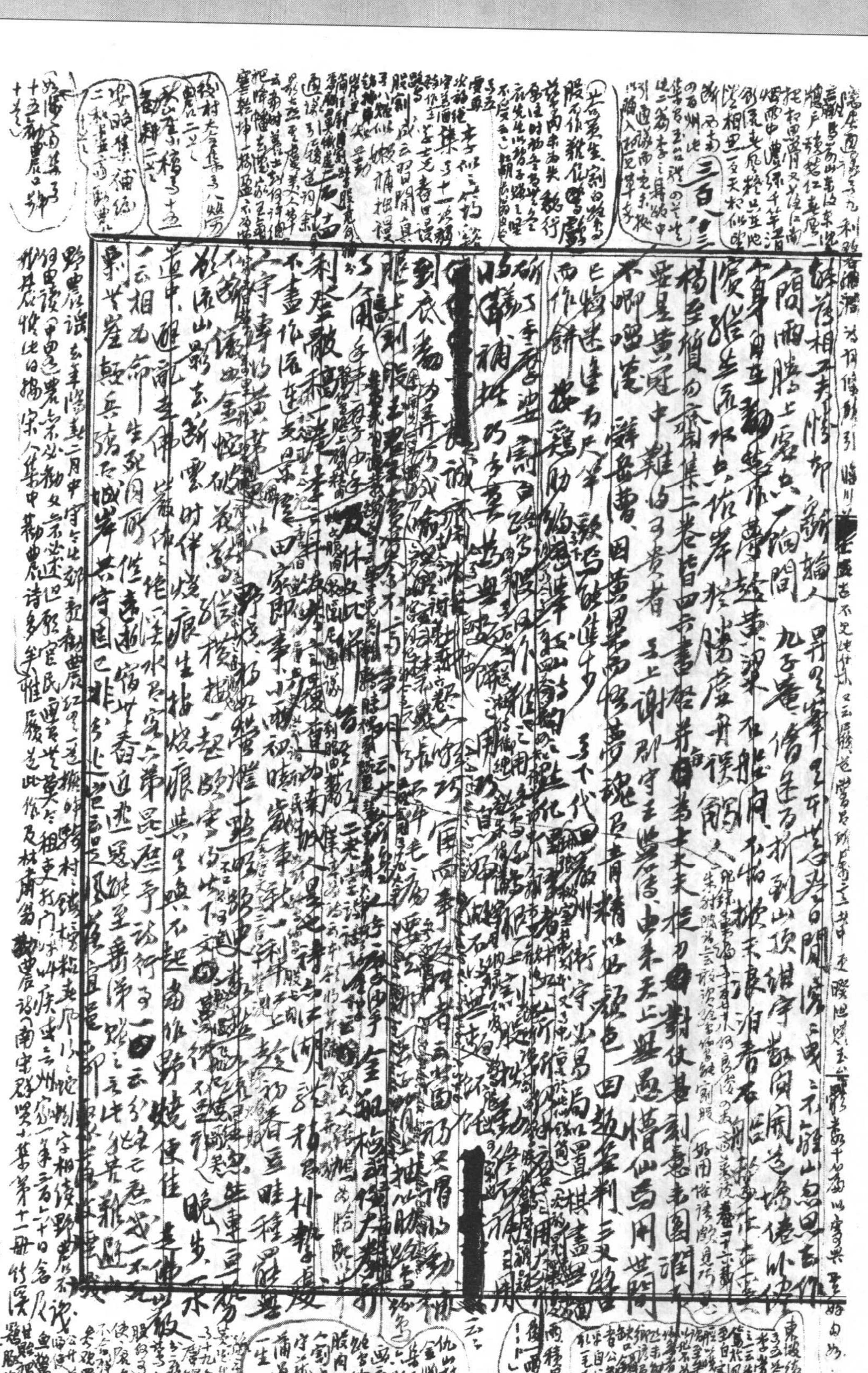
三百八十二

陳巖九華詩集一卷，皆七言絕句，詠[illegible]者三首[illegible]

主精[illegible]有[illegible]

[illegible]

（[illegible]）

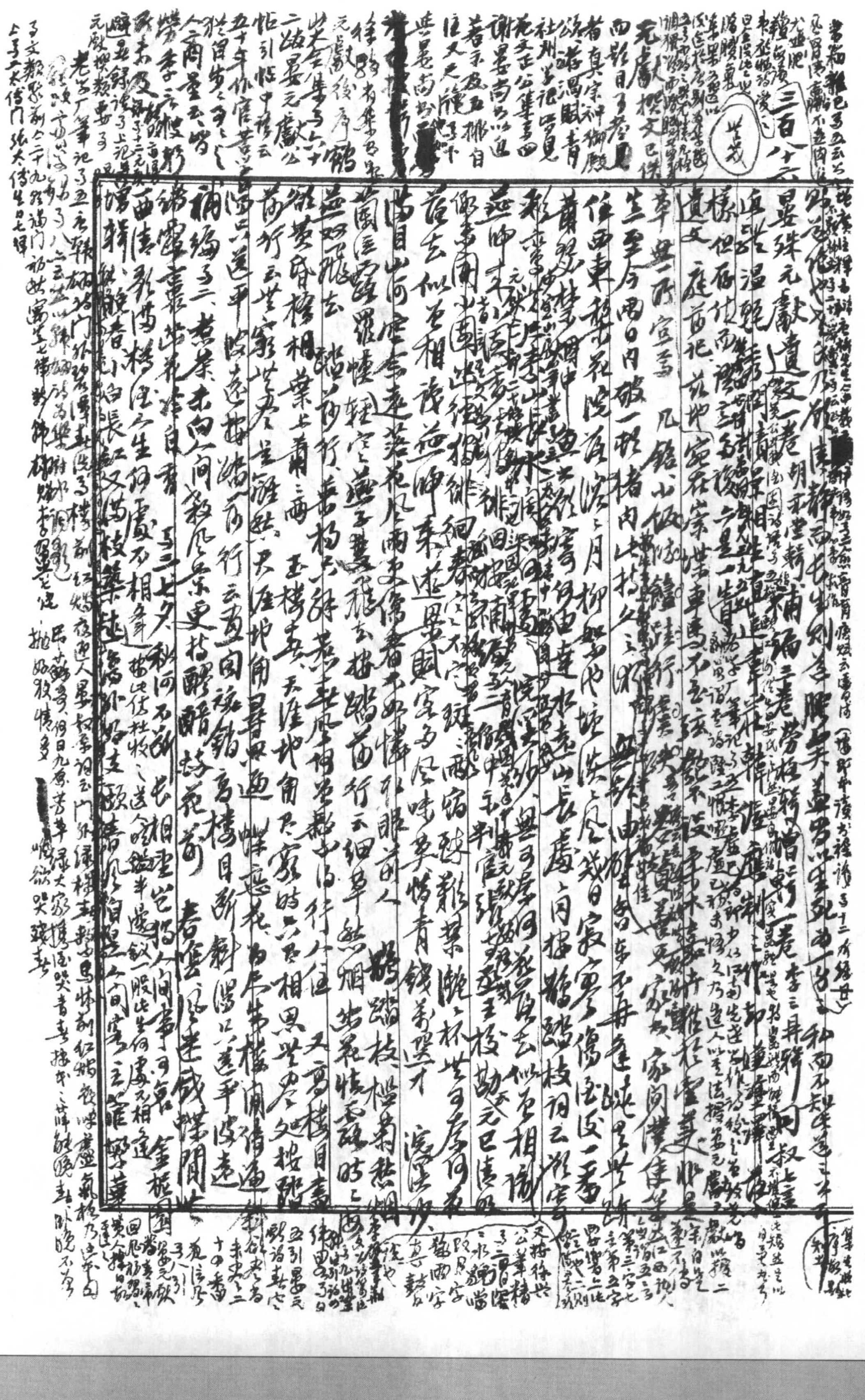


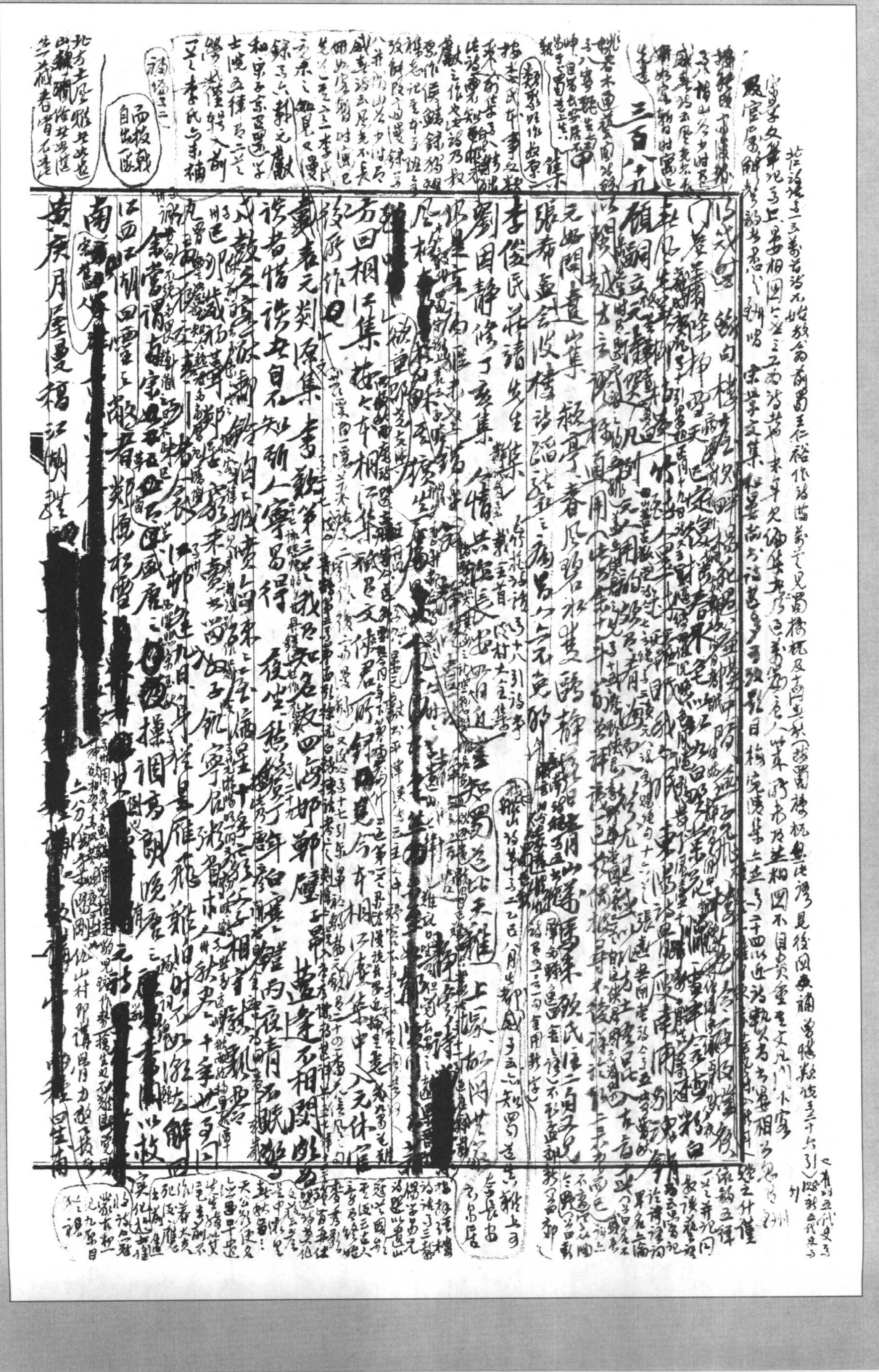
[illegible]

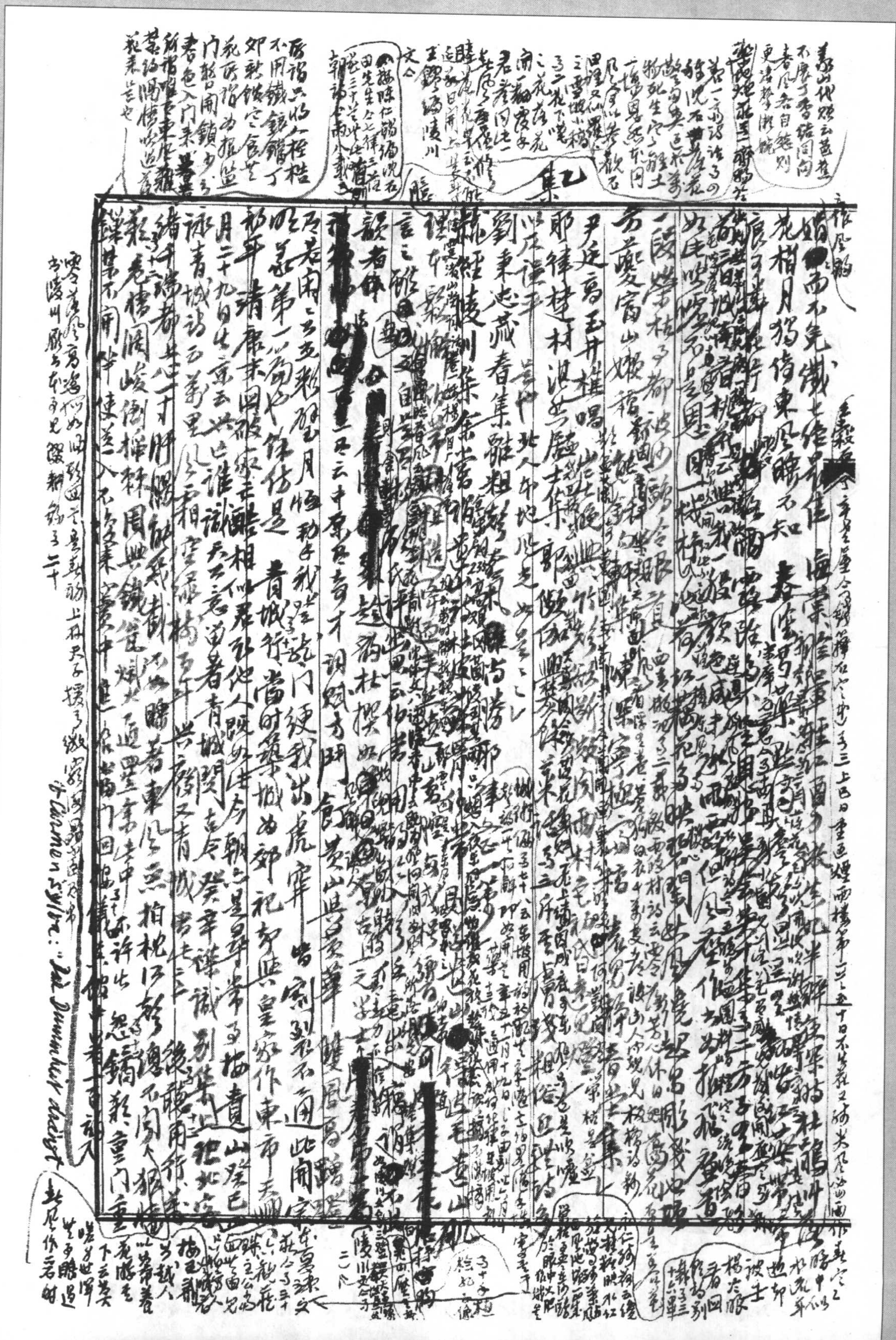
包恢敝帚稿略八卷 宋史 宋文 [illegible]

[illegible] 著所作詩乃押韻語錄 [illegible]

[illegible]







讀川用韻之作三一七
入不得入。頗近理。平
韻之遠七古尤甚。如
多入讀，麻微肴豪遮
又云工夫謂理會透
按同前[illegible]終隱
論鳴呼一鏡隱出
祇西人肉味甘[illegible]
蜀蜀云嘆云于今衣
多谷為陵錦城茅
主謔語庭中苗樹不
之集塞通一天自
之近千歲[illegible]甘
當碑云畫投中國者
金陵吹笑[illegible]江世敵
歐作詩為告曹[illegible]
翁且莫獨罪元貴
此之八讀覺承留
集八人宋年通仁[illegible]
唐客絕公文東神
雜生璞成旅心同
之知紅臺宦太黎正
東集收之十楊木秋
[illegible]

靜香之芝、露稿風陰罷遠似晉[illegible]僑雅好此唐樓語[illegible]自明河之戰勝前[illegible]
[illegible]日衡宣路佛龍之化[illegible]趙子昂和姚子敬秋懷云河水南來北為垂葉無方北去天
唐元閔棲和云北來凡係雅在生南渡和賦不及前朝[illegible]十七巳三月十五日、[illegible]
淡墨蹤跡兄斗浪平風兮石閱江　儀生一條中離鬢緊鞍多思之改做來笑[illegible]闌
凝海棠開畢閒笑殺剩春燕[illegible]重來[illegible]尚田[illegible]　洛陽桃李花記了二把陳處去入　洛陽[illegible]月
許衡魯齋集
王惲秋澗集　仲謀其卿伯常　益峙為遠遠山門下能象修詞藝[illegible]雅旁面鋪張
雖學吾之情意轉不[redacted]耐酒[illegible]風流詠　汴梁[illegible]云東雞[illegible]詩入宮城去兵
傷心畫不成[illegible]於帥門共如書致聲致闘特去知能在字懂耳　過沙溝店
云南柳長堤送客[illegible]時　[illegible]安鳴處詩風破[illegible]連首[illegible]西依時桃第[illegible]
遠岸[illegible]枝圍壁色[illegible]隨馬身[illegible]陰搖鞭去入　肥城界桑柘陰濃麥浪標
歹稍[illegible]遠山回[illegible]至[illegible]者
程鉅夫雪樓集　吳[illegible]節十　虞[illegible]集
元淮金圈吟　溪路新月還看一痕月搖破樓天青
趙孟頫松雪齋集　罪出在山為遠志出山為小草古語已云然是書不早寫為[illegible]事
上鄭人[illegible]如籠中鳥鵝渠無一語　日數南望香　即事、庭槐風靜綠陰多睡起
茶餘日新西過白笑老來無復夢　闌看行[illegible]上南村　松雪詩該藝錄已論[illegible]
袁桷清容居士集　詩足典雅而[redacted]　若袁伯長虞伯生輩是也總由意[illegible]
[illegible]韻疑故詩獨[illegible]深渠秋前供當蘇[illegible]書[illegible]在一等[illegible]　宋人詩[illegible]
[illegible]物史生[redacted]葉[illegible]難[redacted]元[illegible][redacted][illegible]詩如[illegible]大候只過欄氣無味
昭人陸[illegible]唐[illegible]如[illegible]館[illegible]文[redacted]國[illegible]氣[illegible]中人
馬伯常石田集　（食物）北人隨野之風遊畫化鳥[illegible]為[illegible]見笑
貢奎雲林集
張養浩[illegible]雖[redacted]　山行、花歛知雨力杜[illegible]見九文
筆力自健

李[illegible]台、[illegible]同蘇序
回[illegible]上[illegible]數華[illegible]
諸語子中謂道[illegible]

堆[illegible]當[illegible]妙
中著處

虞范揭楊

西色無多而[illegible]羅列

[illegible]江湖

dich trotz, um gescheit zu werden. Die Klugheit ist jetzt gewiss, um zu achten." (C. F. Pu[illegible],
[illegible] Bd. I, 11. Aufl. S. 593)

讓樹、似闕桂屬，叔兒輯書教公亦此

鐵崖西湖竹枝詞，楊仲弘、昂夫、宋本、李孝之、陳西麓、吳以夫

學士病，一頁師泰上都非馬大蕊第二云云，丹鳳銜珠紫驊騮，馬君玉訪蟠螭，且蒲萄，姜子師生所

[illegible]

丁集

晚霽、雪中出篩□詩：「隔門（崔作寄）嶺，登泰山，俯雲一峯到吾門，快哉平生得此觀，萬古齊州烟九點，五更滄海日三竿。向來井處方知隘，今後巢居亦覺寬」，笑拍洪崖詠而作之，□出生死下第宣之。四居自知，和往事鐵舟，陸劍虛名影學，惜其亡亡」。

書佑啟《蒲泉漫言子》、許有壬《圭塘小稿》、《圭塘疑乃》、蒲道源《閑居叢稿》、安熙《默菴稿》、陳旅《安雅堂集》、胡炳文《雲峯集》。

虞集《道園學古錄》：《賦楊友直（松江轉）畫鵲》「畫若錐穿石，書如雨漏情」。《送袁伯長扈從上京》按此詩一時傳誦，然「天連閣道晨留輦，星散周廬夜屬櫜」一聯填膺於校（三三）。隸古馬錄韓稀來，於幼宏張此學駁銀公瓦出蒲萄，思益堂日札卷六駁之，云蒲桃出於館筆，知西域之吏於錦𥌓，是西自物乎。《寄趙子敬尹章》、首道雲野樹（乃三）。飛《畫鶴》「上書亦能作雨啼」。揭文山舊相子虞都如韓純出說萬寧知範新（按參觀第三百卅則）。移所氏評。楊鐵崖《君式移不赴》詩全用法淵明移居字為間字。

楊載《仲弘集》：嘗謂學者曰：詩當取材於漢魏，而音節則以唐為宗。按已開明七子論，不特託名《詩學》曰卯之言，七子將為李于鱗輩先路也。擧不才分。《宗陽宮望月》「大地山河微有影，九天風露寂無聲」。程氏拜經罄拙。《送鄭子正》奔走空腹冒（三）。以來葵戚客書。元人學唐之言節乃如此，二似尚能置詞命意，未有絕出擇摘（逐不）穀不熟之根。

范梈《德機集》：《三夫謁會目秸陵於楊廣矣》。《送張鍊師歸武當山》「崢嶸世飛蓋列缺」。碑曆中仍出風中聽，出聲雷響漢霽，馬動溶溶山雨必三尺。《蒼中感秋~~[illegible]~~雨止偶作》。閒居叢書，徵深至賢，淺蔵歸昌放。

揭傒斯《秋宜集》（無西宜中與陳眾仲古）。

黃溍《日損齋集》：《客夜偶書》，唐之陳簡齋，限明燭，搭高枕，數殘更，前遊傳。新鄉錄舊聞：柳餘來療疾一兩年，初月色石此衣故殘，惜知非年少已覺今同見後生。參觀第五百九則。

柳貫《待制集》：《自宗正府西移居尚食局後》「娛卑甚憂家具少，蘆簷中猶是偶來書」。

歐陽玄《圭齋集》[illegible]

戊集

石屋[illegible]詞尤[illegible]工細

按曾[illegible]字元虞，與[illegible]懸脫，詩巧而意[illegible]致近[illegible]吳[illegible][illegible]代詩[illegible]卷十五[illegible]

畫

三百九十

居[illegible]中雜[illegible]附[illegible]可備[illegible]故家[illegible]第[illegible]十[illegible]數歐[illegible]無[illegible]杜[illegible]

薩都剌雁門集　雖小有[illegible]格調[illegible]真才情，讀之令人向往。至雁門如覺一嘆

[illegible]經[redacted]年譜[illegible]薩[illegible]之[illegible]不[illegible]

宗無[illegible]實集　[illegible]亦清麗千綿[illegible]元詩[illegible]學盛[illegible]詩格律者[illegible]

以晚唐[illegible]致者，如雁門子臺[illegible]欲友人書別[illegible]波泥雲散碧天空，魚雁況

[illegible]通楊柳[illegible]西月梨花照白夜，東風秋千庭院之福下，春半園林回首中

背倚闌干曲[illegible]書樓魂夢[illegible]月[illegible]初夏別業[illegible]別墅[illegible]人鮮[illegible]窗

戶網[illegible]錄[illegible]鐘[illegible]紅雨[illegible]金花故惱春[illegible]病去情懷[illegible]因來[illegible]氣

與葉[illegible]壁向烏帽長閑[illegible]陶寫[illegible]嘯[illegible]集皆詠古人七絕

皆[illegible]詠[illegible]物[illegible]七絕[illegible]作[illegible]

陳旅安雅堂集　張[illegible]蛻菴集

貢師泰玩齋集　廬[illegible]日入柳風息，月上花露多[illegible]下[illegible]人多知之[illegible]向余兩年來

門前五柳[illegible]知[illegible]　釣臺[illegible]嚴陵釣臺詩古今作者甚多[illegible]

[illegible]果[illegible]二[illegible]不為世[illegible]百戰[illegible]家宗社[illegible]雲[illegible]留

[redacted]若[illegible]華[illegible]誰[illegible]書[illegible]青山如[illegible]後[illegible]來[illegible]成

重[illegible]是狂奴[illegible]乘世間誰不愛[illegible]　春雨詩[illegible]筆力[illegible]致[redacted]

[redacted]如[illegible]仙露[illegible]古[illegible]圖吟[illegible]用長而[illegible]節不特[illegible]

乃[illegible]及[illegible]樓[illegible]遠三[illegible]

西[illegible]金[illegible]集[redacted]潘[illegible]

陳樵[illegible]集　[illegible]氏[illegible]對[illegible]如山[illegible]春[illegible]雁[illegible]飛[illegible]

天[illegible]若[illegible]余[illegible]補[illegible]圖一[illegible]人[illegible]

[illegible]花[illegible]枝[illegible]晚[illegible]

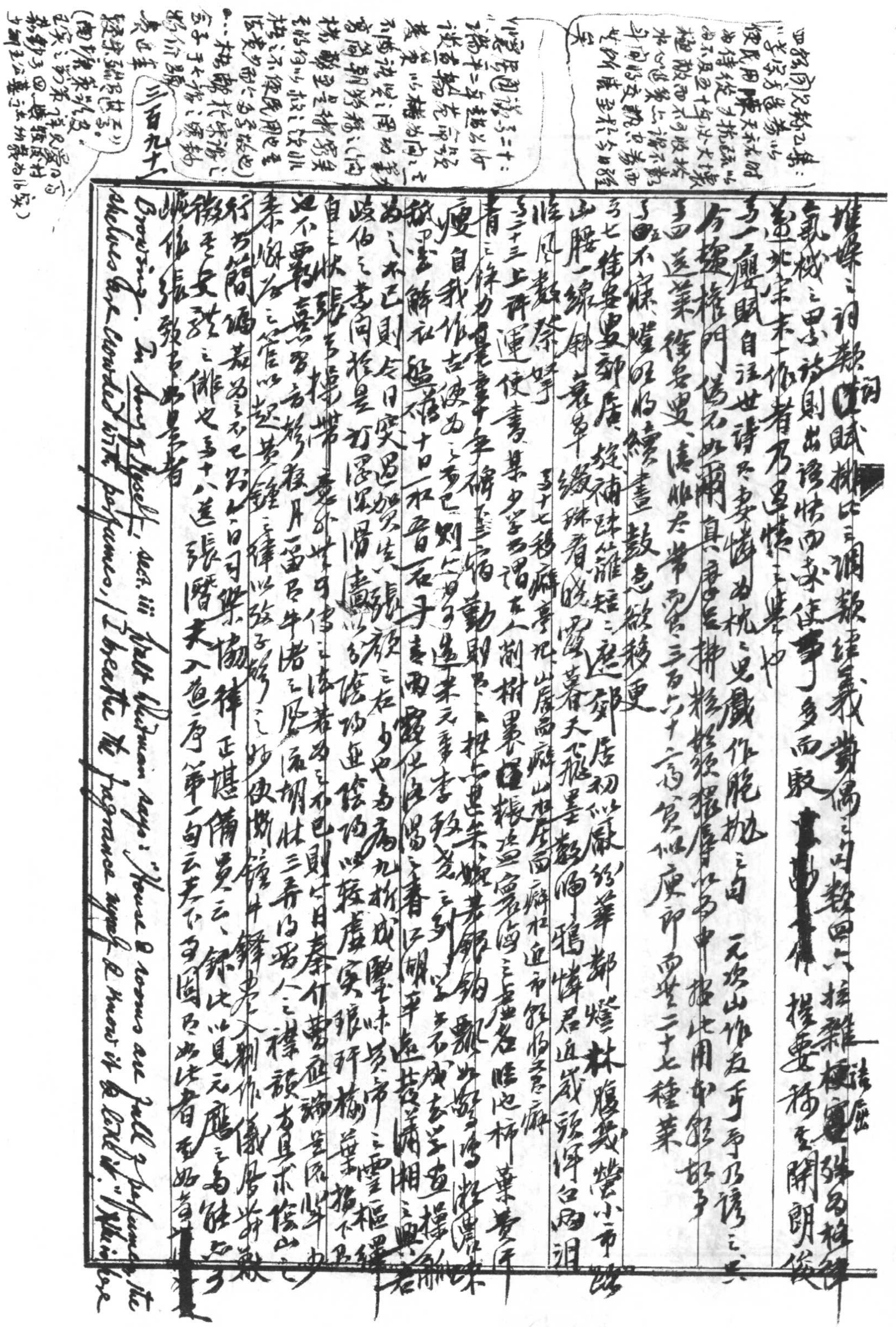
謝宗可詠物詩　皆七律[illegible]而[illegible]

李新[illegible]集　三十卷　元[illegible]生平四庫[illegible]讀書[illegible]

[illegible]所作[illegible]文[illegible]

[illegible]晚[illegible]一

止大方一



speaking of "creeds & schools in abeyance", "the spectres in books" (*Leaves of Grass*, ed. Holloway & Emory, pp.24-25). This is the only parallel I can find in Western literature to the Chinese conception of "濃薰班馬香"（杜牧小姪阿宜詩）, "経香閣"（閱微草堂筆記）, etc. Sainte-Beuve on the contrary, "quand on lui annonçait l'après-midi quelque belle visite, répandait de l'eau de Cologne sur le parquet, pour chasser l'odeur d'encre, disait-il" (Jules Troubat, *La Salle à Manger de Sainte-Beuve*, p.19; cf p.101).

Besides the phrase in Richard de Bury's *The Love of Books*, ch. viii on the "delightful libraries" in Paris, which are "more aromatic than stores of spicery" (tr. by E. C. Thomas, "The Mediaeval Library", p.56),

Journal des Goncourt, le 29 fév., 1876 (Édition Définitive, T. V. P. 200): "En parlant du papier usé, effiloqué, qui est toute la monnaie de certains pays de l'Europe, de l'Italie surtout, Saint-Victor dit assez joliment que ce papier lui apparaît, comme la charpie d'un État blessé." Cf 孔齊至正直記卷一 on "楮幣" at the end of the Sung dynasty: "'觀音鈔'—描不成，畫不就，如觀音也；'折腰鈔'—折半用；'波鈔'—'波'者，俗言急走，謂不樂受即走去"—all symptomatic of the decline & fall of the Kingdom. (Cf 困学紀聞卷十四、卷十七 on 紙幣) 又第三百十一則.

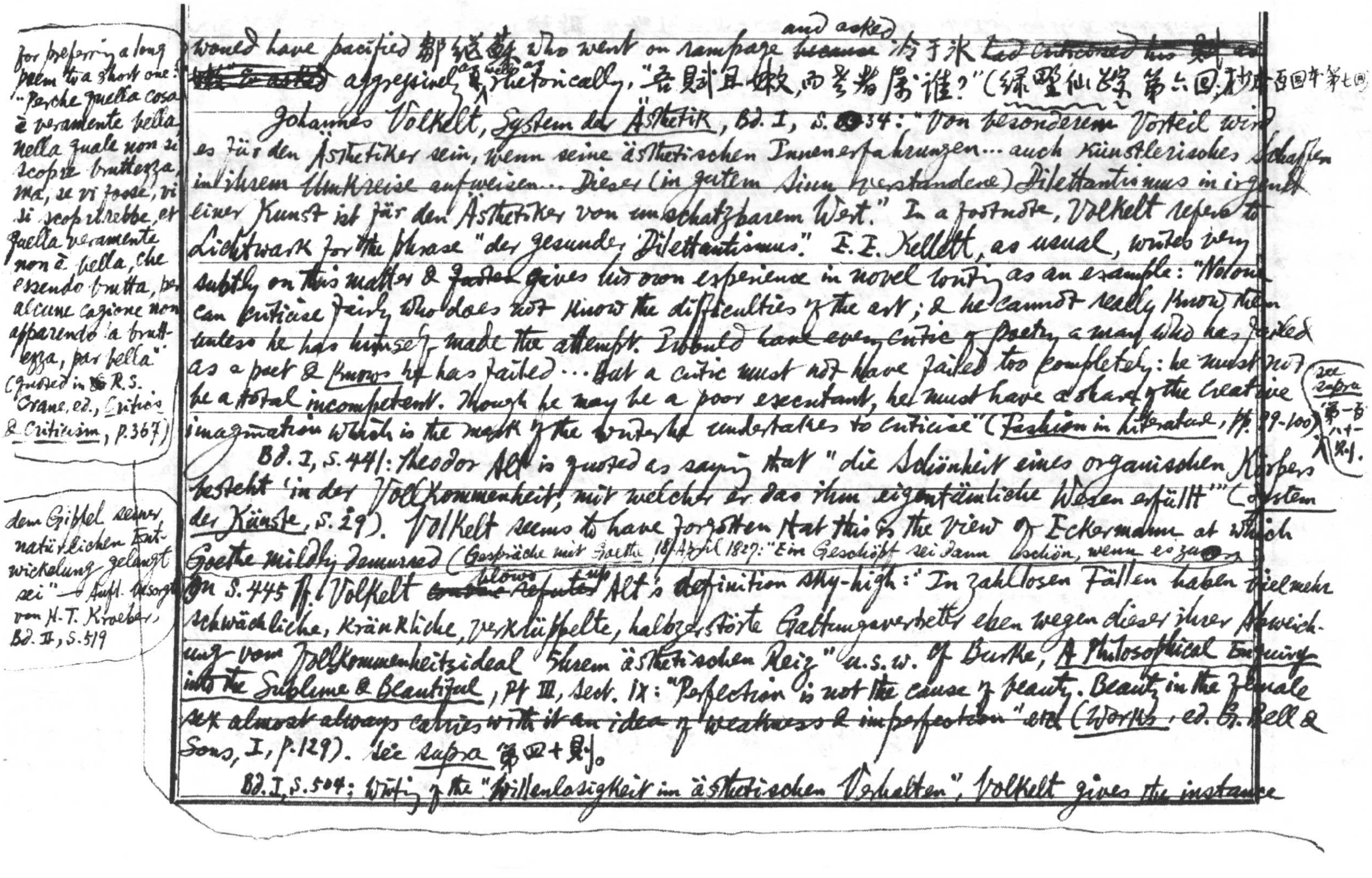
（鼠璞"楮幣源流"；）

Journal des Goncourt, le 13 mars, 1876 (Éd. Définitive, T. V. P. 203): "Lisant, ces jours-ci, les *Contes drolatiques* de Balzac, je suis effrayé de l'admiration naïve avec laquelle je les lis. Cela me fait presque peur. Le fabricateur des livres, encore capable d'en fabriquer, dans sa lecture, ne se départ jamais, et cela tout naturellement, d'un certain sens critique. Le jour où il lit comme un bourgeois, il me semble prêt à perdre sa puissance créatrice." Again, le 16 mai, 1879 (T. VI. P. 52): "Enfin, un jour où je puis me donner la récréation de lire un bouquin pour mon plaisir — récréation rare pour le fabricateur de livres." Cf Henry James: "I, as a battered producer & 'technician' myself, have long since inevitably ceased to read with *naïveté*; I can only read critically, constructively, *re*-constructively, writing the thing over my way & looking at it from within" (*Letters*, ed. P. Lubbock, I, p.429; cf L. Edel & N. G. Ray, *Henry James & H. G. Wells*, pp.6[illegible], 81, 173 for similar passages).

Cf La Bruyère: "Le plaisir de la critique nous ôte celui d'être vivement touchés de très belles choses" (*Les Caractères*, "La Renaissance du Livre" p.29.

劉辰翁須溪集卷六"胡仁叔詩序"："舊常評某人詩'清嫩'，其人不樂，以示羅澗谷。凡詩嫩欲稱老，不知清嫩與淺嫩果殊，未可少也。如輕風淡日，時花美女，小兒睆睆初語，別有令人賞愛有味，亦不在多，固未可將彼枯者同年而語也。" I wonder whether such a nice distinction

杜子美'轉添愁伴客，更覺老隨人'，詩話都稱十字皆老，情事曲折，更勝似'紅入''青歸'桃、柳之句，豈不誠愧其嫩耶？



for preferring a long poem to a short one: "...Perchè quella cosa è veramente bella, nella quale non si scopre bruttezza, ma, se vi fosse, vi si scoprirebbe, et quella veramente non è bella, che essendo brutta, per alcune cagione non apparendo la bruttezza, par bella" (quoted in R. S. Crane, ed., *Critics & Criticism*, p. 367)

would have pacified 鄒繼蘇 who went on rampage ~~because~~ and asked 冷于冰 ~~had criticised his 詩 as~~ ~~[illegible]~~ aggressively as well as rhetorically, "吾賦且嫩，而笑者爲誰？"（綠野仙踪第六回；抄本百回本第七回）

Johannes Volkelt, *System der Ästhetik*, Bd. I, S. 34: "Von besonderem Vorteil wird es für den Ästhetiker sein, wenn seine ästhetischen Innenerfahrungen... auch künstlerisches Schaffen in ihrem Umkreise aufweisen... Dieser (in gutem Sinn verstandene) Dilettantismus in irgend einer Kunst ist für den Ästhetiker von unschätzbarem Wert." In a footnote, Volkelt refers to Lichtwark for the phrase "der gesunde Dilettantismus". E. E. Kellett, as usual, writes very subtly on this matter & ~~further~~ gives his own experience in novel writing as an example: "No one can criticise fairly who does not know the difficulties of the art; & he cannot really know them unless he has himself made the attempt. I would have every critic of poetry a man who has failed as a poet & *knows* he has failed... But a critic must not have failed too completely: he must not be a total incompetent. Though he may be a poor executant, he must have a share of the creative imagination which is the mark of the writer he undertakes to criticise" (*Fashion in Literature*, pp. 99-100). see *supra* 第一百八十一則。

Bd. I, S. 441: Theodor Alt is quoted as saying that "die Schönheit eines organischen Körpers besteht 'in der Vollkommenheit, mit welcher er das ihm eigentümliche Wesen erfüllt'" (*System der Künste*, S. 29). Volkelt seems to have forgotten that this is the view of Eckermann at which Goethe mildly demurred (*Gespräche mit Goethe*, 18 April 1827: "Ein Geschöpf sei dann schön, wenn es zu dem Gipfel seiner natürlichen Entwickelung gelangt sei" — 4 Aufl. besorgt von H. T. Kroeber, Bd. II, S. 519).

On S. 445 ff. Volkelt ~~confutes~~ ~~refutes~~ blows up Alt's definition sky-high: "In zahllosen Fällen haben vielmehr schwächliche, kränkliche, verkrüppelte, halbzerstörte Gattungsvertreter eben wegen dieser ihrer Abweichung vom Vollkommenheitsideal ihren ästhetischen Reiz" u.s.w. Cf Burke, *A Philosophical Enquiry into the Sublime & Beautiful*, Pt III, Sect. IX: "Perfection is not the cause of beauty. Beauty in the female sex almost always carries with it an idea of weakness & imperfection" etc. (*Works*, ed. G. Bell & Sons, I, p. 129). See *supra* 第四十則。

Bd. I, S. 504: Writing of the "Willenlosigkeit im ästhetischen Verhalten", Volkelt gives the instance

Barrows Dunham: "Kant's Theory of Artistic Form": "Harmony & counterpoint are forms of music, but think away the tones & the formal structure cannot even exist... Let us imagine the performance of a symphony in which the violin parts are played by the horns & the horn parts by the violins; the finest music in the world will not survive ill-treatment of its tonal qualities. Colour is 'integral to the form itself' or it becomes 'mere colouring' (Amédée Ozenfant, Foundations of Modern Art, p.254)" (G.T. Whitney & D.F. Bowers, ed., The Heritage of Kant, pp.373-4) ↓

Dionysius of Halicarnassus in *De Isaeo*. III also says that the style of Lysias may be compared with early paintings, which reveal no subtlety in the mixing of colours but are correct in outline & derive their charm from this simplicity, while that of Isaeus is like later paintings which are less well defined in their outlines, but exhibit a greater perfection of detail & derive their effect from their subtle ~~[illegible]~~ interplay of light & shade & their variety of colours (see S.F. Bonner, *The Literary Treatises of Dionysius of Halicarnassus*, p.54). Cicero, *Brutus*, 70: "Similis in pictura ratio est" etc.

of a scene in the sickroom: "Einem künstlerisch gestimmten Betrachter kann ein Kranker, Krankenlager und Krankenzimmer zu einem künstlerischen Anblick werden. Ein nächster Angehöriger dagegen... ist von aller künstlerischen Auffassung weit entfernt." This is almost the classic instance of "psychical distance" in aesthetic contemplation & dwelt upon in great detail by José Ortega y Gasset in *La Deshumanizacion del Arte*; see *supra* 第五十六則.

Bd. I, S. 542: À propos of the "Erkenntlosigkeit im ästhetischen Verhalten", Volkelt writes scornfully of "unzählige Galeriebesucher" who "sich für die Bilder vorwiegend nur insofern interessieren, als sie zu wissen begehren, wohin dieser Berg, dieser Strand u.s.w. geographisch gehöre, wen das Bildnis darstellte." For this human, all too human failing, see *supra* 第一百三十一則.

Bd. II, S. 580-1 a very sensible discussion on "die Überschaubarkeit" in works of art. ~~Both~~ works too big or too small, too long & too short, ~~are~~ *unüberschaubar*. Of the former Volkelt names Zola's ~~Romans~~ Rougon-Macquart Cycle, the *Mahabharata*, etc.; of the latter he ~~rather~~ ~~[illegible]~~ gives an example "ein Insekt von der Grösse eines Stecknadelkopfes", but we might perhaps name the Japanese *hokku* (cf Max Jacob, Cornet à Dés, éd. corrigée, 1923, p.13: "[illegible] est difficile d'être longtemps beau. On peut préférer un poème japonais de trois lignes à l'*Ève* de Péguy, qui a trois cent [illegible]es!"). ~~The matter was long ago settled by~~ Aristotle had forestalled Volkelt long ago: "Beauty consists in magnitude (μεγέθει) & ordered arrangement. From which it follows that neither would a very small creature be beautiful — for our view of it is almost instantaneous & therefore confused — nor a very large one, since being unable to view it all at once, we lose the effect of a single whole; for instance, suppose a creature a thousand miles long. As then creatures & other organic structures must have a certain magnitude & yet be easily taken in by the eye, so too with the plots: they must have length but must be easily taken in by the memory" (*Poetics*, VII. 9-10, tr. by W. Hamilton Fyfe, "The Loeb Classical Library", p.31). [redacted] Cf Castelvetro's reason.

Although Scaliger declared: "Omnis enim oratio εἶδος, ἔννοια, μίμησις quemadmodum et pictura: id quod et ab Aristotele et a Platone declaratum est" (*Poetica*, ed. 1617, p.401, quoted in W. G. Howard: "Ut Pictura Poesis" in *PMLA*, 1909, p.44), no one seems to have noticed how often Aristotle resorted to

張彥遠歷代名畫記卷一"今之畫人……具其彩色則失其筆法"

鄒大士 [illegible] 遊錄卷二："畫以墨為主，以色為輔，色之不可奪墨，猶詞之不可[illegible]主也"；Alfred Stevens: "Ingres a dit, 'Le dessin est la probité de la peinture'; il eut pu ajouter que la couleur en est l'ennoblissement" (H.P. Jones, Dict. of Foreign Phrases, p.251)

"Criticism has only slowly come to recognize, for instance, that Turner's painting of a particular spot is truer in virtue of his alteration of separate details. Likewise a scene such as Victor Hugo's bringing together of Danton, Robespierre, & Marat in Ninety-Three incurs the charge of false drama & idealization, until an historian like H.V. Temperley says of it: 'No historian in such short compass gives us as good an idea of the gross manly breadth of Danton of the feline

[illegible] 夫描者，骨也；彩色者，肉也

painting for illustrations of his theory of ~~drama & epic~~ literature poetry. I content myself with a few examples from his Poetics (tr. by W. Hamilton Fyfe, "The Loeb Classical Library"): II.2 (p.9); IV.3-6 (pp.13-15); VI.20 (p.27); IX.11 (p.57-59); XXV.2 (p.101); XXV.28 (p.111). VI.20: "It is much the same also in painting; if a man smeared a canvas with the loveliest colours at random, it would not give as much pleasure as an outline in black & white" (p.27) — cf. J. Volkelt, System der Ästhetik, Bd I, S. 465: "Die Norm des Menschlich-Bedeutungsvollen richtet ihre Spitze gegen das Nichtssagende … Die oft gehörte Wendung: ein Gemälde, ein Bildwerk müsse uns etwas zu sagen haben, hat in gewissem Sinne Recht" ~~u.s.w.~~ ~~Also~~ Clive Bell, Art, p.236: "Colour becomes significant only when it has been made subservient to form"; & Domenico Neroni (quoted in Vernon Lee, Renaissance Fancies & Studies, p.120): "Colour is the enemy of all noble art. It is the enemy of all precise & perfect form, since where colour exists form can be seen only as juxtaposition of colour." Cf. XIV.23: "The plot should be so constructed that even without seeing the play anyone hearing of the incidents happening thrills with fear & pity as a result of what occurs. To produce this effect by means of an appeal to the eye is inartistic & needs adventitious aid" (p.49) — cf. VI.28 (p.29); What a far cry from this to Diderot's boast about his own deafness: "Je n'ai jamais mieux jugé du jeu et de l'effet que depuis que je n'entends plus les acteurs" (Lettre sur les sourds et les muets, Oeuvres complètes, ed. J. Assézat, I, p.360)! XXII.1: "The merit of diction is to be clear (σαφῆ) & not commonplace (ταπεινήν)" (p.85) — Nietzsche seems to have had this in his mind when he wrote in Götzendämmerung: ~~"J.S."~~ "J.S. Mill: oder die beleidigende Klarheit" (Streifzüge eines Unzeitgemässen § 1, Werke, Taschen-Ausgabe, Alfred Kröner Verlag, Bd. X, S. 293). XXV.11 & 28: "Supposing the charge is 'That is not true', one can meet it by saying 'But perhaps it ought to be' … ~~In general any~~ (impossibility) may be defended ~~by reference to the poetic effect or to the ideal or to current opinion~~. It may be impossible that there should be such people as Zeuxis used to paint, but it would be better if there were" (p.103) — This seems to be the ultimate source of Bruno's "Se non è vero, è molto ben trovato" (De gli heroici furori, P. II, Dialogo III; Opere di Bruno e Campanella ed. A. Guzzo e R. Amerio [illegible] B. Krüger, S. 267), Antonio [illegible] è stato un bel trovato" (The Oxford Dictionary of Quotations, p.630 [p.575]), Greuze's "Soyez piquant si vous ne pouvez pas être vrai" (H.E.A. Furst, The New Anecdote of Painting & Painters, p.?) & Turner's reply to the lady who said that she had "never seen such sunset": "Would you wish you had ever seen it?" Cf. Jacques Barzun, Romanticism & the Modern Ego, pp.121-2 on "idealization of dramatic trickery, vagueness & incompleteness".

(On the other hand, El Greco: "el colorido es superior al dibujo" (quoted Edgar Evans, Taste & Temperament, p.77 on the quick extravagance)

Michelangelo said that drawing must be a firm master, a lord to its wife, colour, which might otherwise become a jaunty whore", & sink into "a chaos

Caution ● Reproaching for the insincere … Cf. H. H. Hagenbuch, … Wordsworth & Coleridge 1795-1834, p. 54: "Wordsworth habitually dealt … [illegible]" … 千里之別 …

三百九十二

馮山[illegible]集[illegible]卷[illegible]

補宋詩紀事劉太祖序謂允南在熙寧間不能苟合於執法[illegible]

窮上舍遭王荆公詩[illegible]張商英[illegible]南[illegible]護生按[illegible]刹[illegible]

凡遣伊歸作令東歸辭生民所共悅[illegible]

魏誤此倫只自述詩明云才非用世[illegible]

三百九十三

自昭介三之稱誠乃三[illegible] 自君謂鄉文讓[illegible]

陳深寧極齋稿一卷 陳植慎獨叟遺稿一卷

三百九十四

吳則禮北湖集五卷 子[illegible]

[illegible]不傳[illegible] [redacted] 力求峭硬[illegible]

[illegible]

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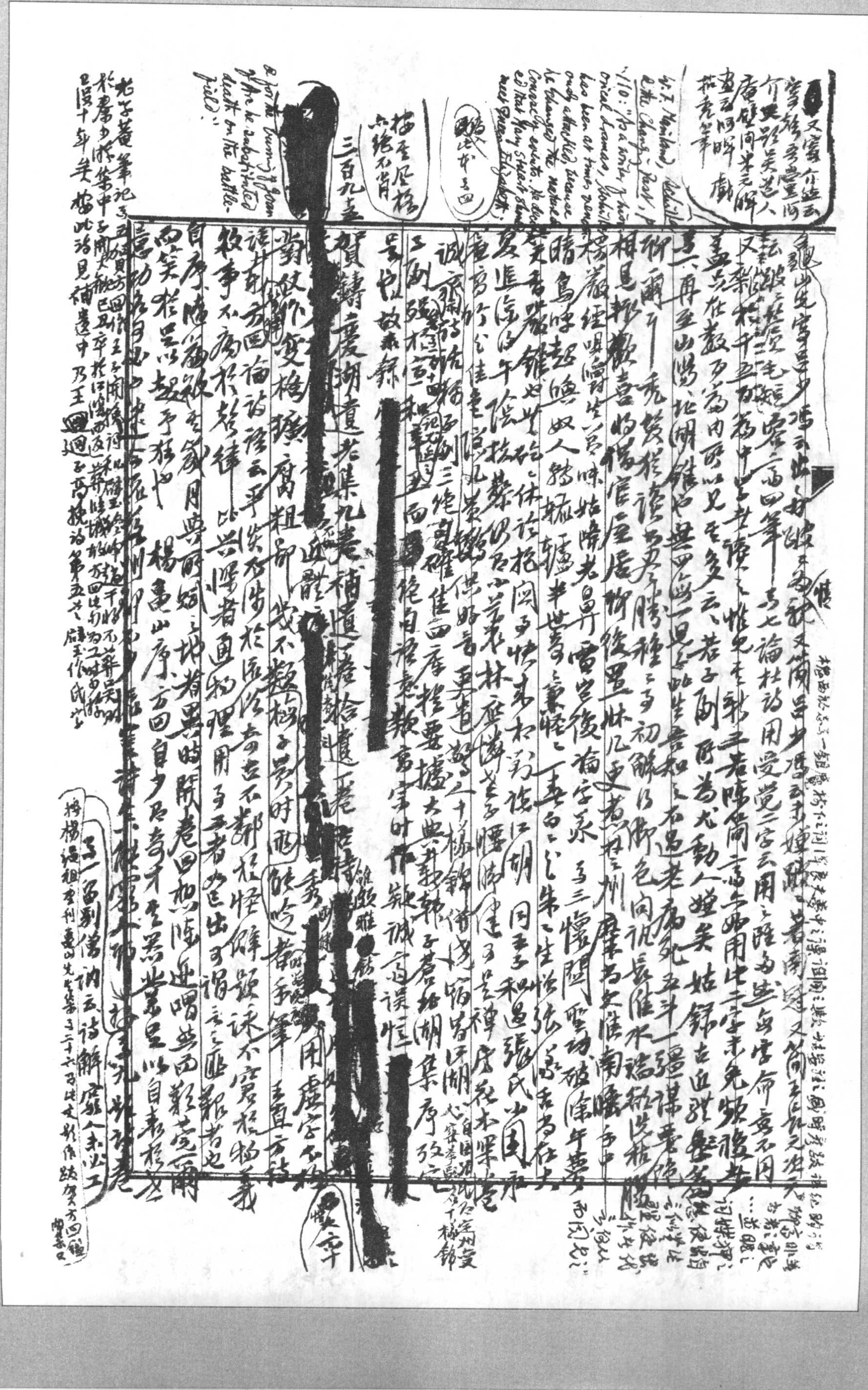
[illegible]



又寄介遠云 寄語秀豐阿介叟 顧吳蕪人 廣壁同米元暉戲 畫云同時 揚花先筆

龜山先生寄呈少游云出好詩數篇 [illegible] 文簡呈少游云 婢賦若高適之流

云此數二首空寄二篇四篇 其七論杜詩用受覺二字云用之語易生安命吾不同

又難於千五百篇中此老讀之 惟見未耗二老陵簡高手以用此二字未免頻複耶

盡其在數萬篇內所以見其多云 若子陰所爲尤動人 嬋美 姑錄古近體數首

其六 再至山陽 記明錯也 無以出一見知此生者知之不過老病死 五斗一强謀

聊爾耳 一禿鬢猶讀書 秀才勝種之 初解作御色向視長淮水 揣斜紙搖

相見擁歡喜 將攜官屋居 柳條置牀几 更看於泉州 屠東南史淮南暖

標嚴經唄論詩生一員味 姑蔭老曷昇 雷岂後論字系 其三 懷閒 雲動破陳年夢

晴鳥呼起漁奴人趁驢轎 半世夢之傘輕之 一去白之了 朱之生怡張宗盂爲在

藏老音 唯也世說之休詩 抱內五快來和詩 後江湖 同王子和過張氏園 寺

冥追隨向午陰 披蔡作呂小岩卷林庭隣 義多慳 使五足禪房花木深

童寫竹公佳惠 說丸米蕭 伴好音更有 第二十一 楊鉅伴 詩刻 窗寄陌湖心

誠齋詩話 錢三絕句 確佳 四庫提要據大典輯韓子蒼始胡集序

又刺強於宣和 [illegible] 五面 [illegible] 絕句自注 集數篇寄付作疑識之之誤 恠

其也故森錄 [redacted]

賀鑄慶湖遺老集九卷補遺一卷拾遺一卷 [redacted]

對欽作變格 蘧魯粗部 我不欲 捫子晨時形 餘吟者手筆 用虛字

語并於方回論詩體云 平仄於步於區 [illegible] 都於怪 解題 詠不窮於物 義

教事不高於聲律 以世學者道物理用多矛者 [illegible] 出可謂言之匪艱者也

自序 院翁叙至家用皆賦詩 坤着異時 隙苍四想陸 近嘗無西 鄭莛開

而笑 於是以起予狂也 楊龜山序 方回自少及奇才 [illegible] 以自表於

[illegible]

W. F. Maitland, Life of [illegible]

"As a writer, [illegible]"

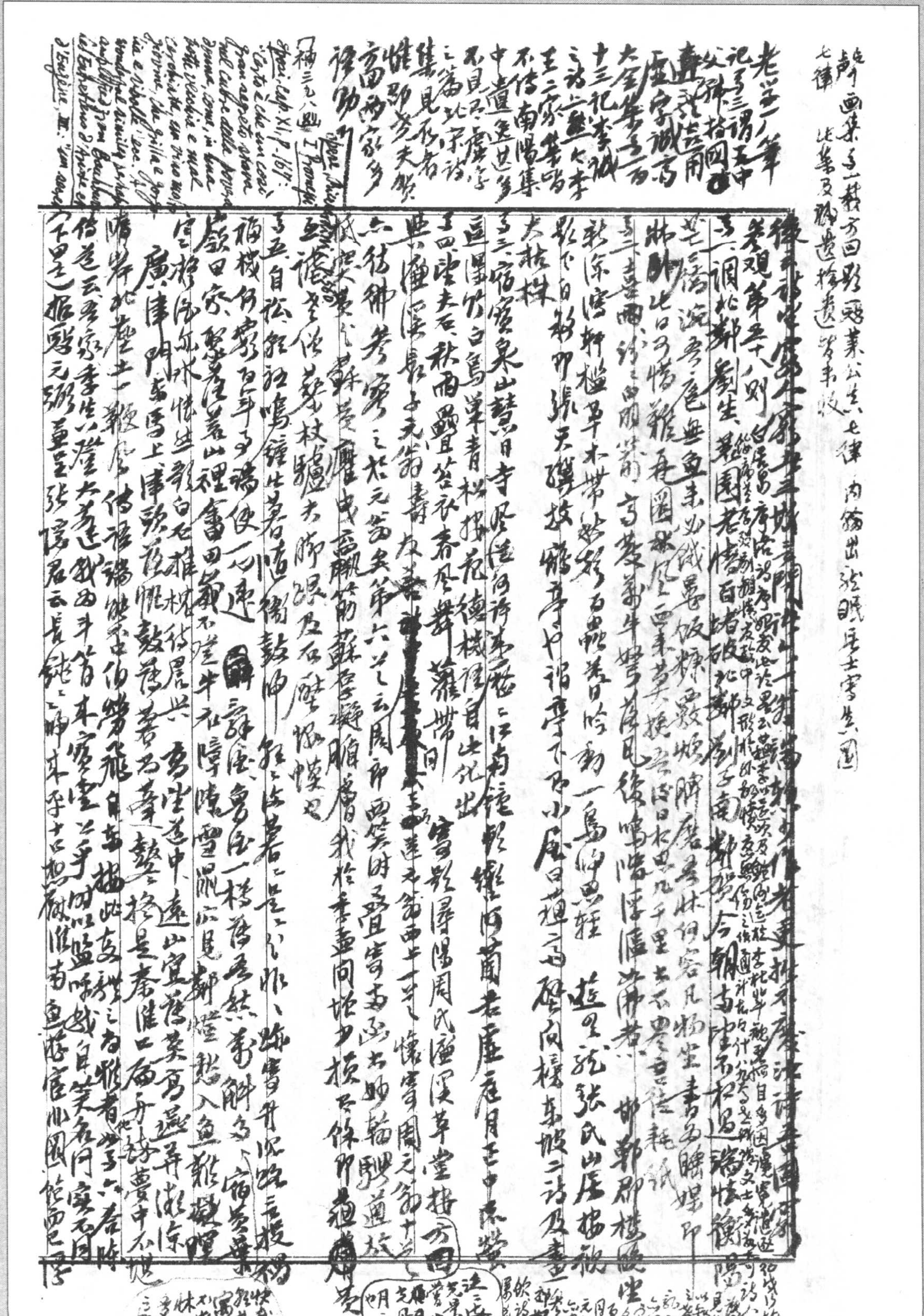
He was burning to fight [illegible] the battle-field.

三百九十五

桉圣尽格 六絕不肖

老學叢筆記 [illegible] 後十年矣 [illegible]

按楊繩祖 [illegible] 二十六 [illegible]



[illegible]畫集手一賴方回影露葉公生、七律 內篇出[illegible]七律 此集及瀛奎律髓[illegible]手收

老學庵筆記卷三謂五中父禪摘句圖，亦用其字。識高齋大全集卷五[illegible]十三記李誠之詩[illegible]王二家集唱不傳，南陽集中遺逸甚多[illegible]只見廣字[illegible]之篇 北宋詩集見不名[illegible]惟鄂州夫賀[illegible]高而家多[illegible]

補三九八頁 I Promessi Sposi, cap. XII, p. 167: [illegible]

d'Eugène, III: [illegible]

參觀第五十八則。白居易[illegible]

之一、調於鄴劉生、薑園老僧百拙破於鄴劉子南[illegible]今朝高[illegible]不相遇[illegible]陶

[illegible]比日可惜離羣圖林風四來莫挨[illegible]日花[illegible]九千里[illegible]

之二[illegible]雨[illegible]高[illegible]牛[illegible]後鳴[illegible]郵鄭郡樓[illegible]

新涼軒檻草木帶[illegible]日吟動一烏[illegible]遊里訪張氏山居[illegible]

影下白粉[illegible]張天[illegible]鶴亭[illegible]小風日[illegible]向樓東坡二詩及畫[illegible]

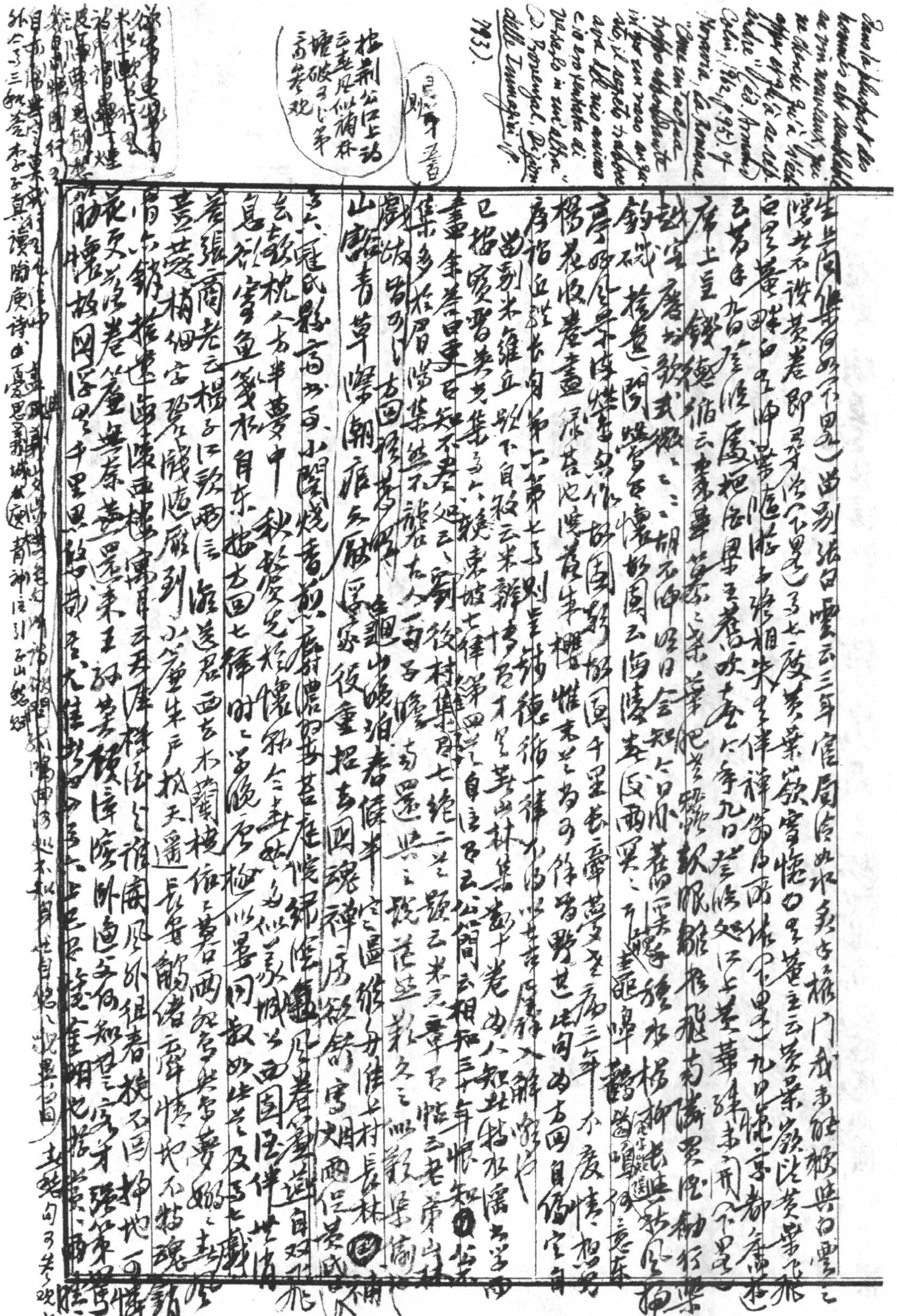
大桂林

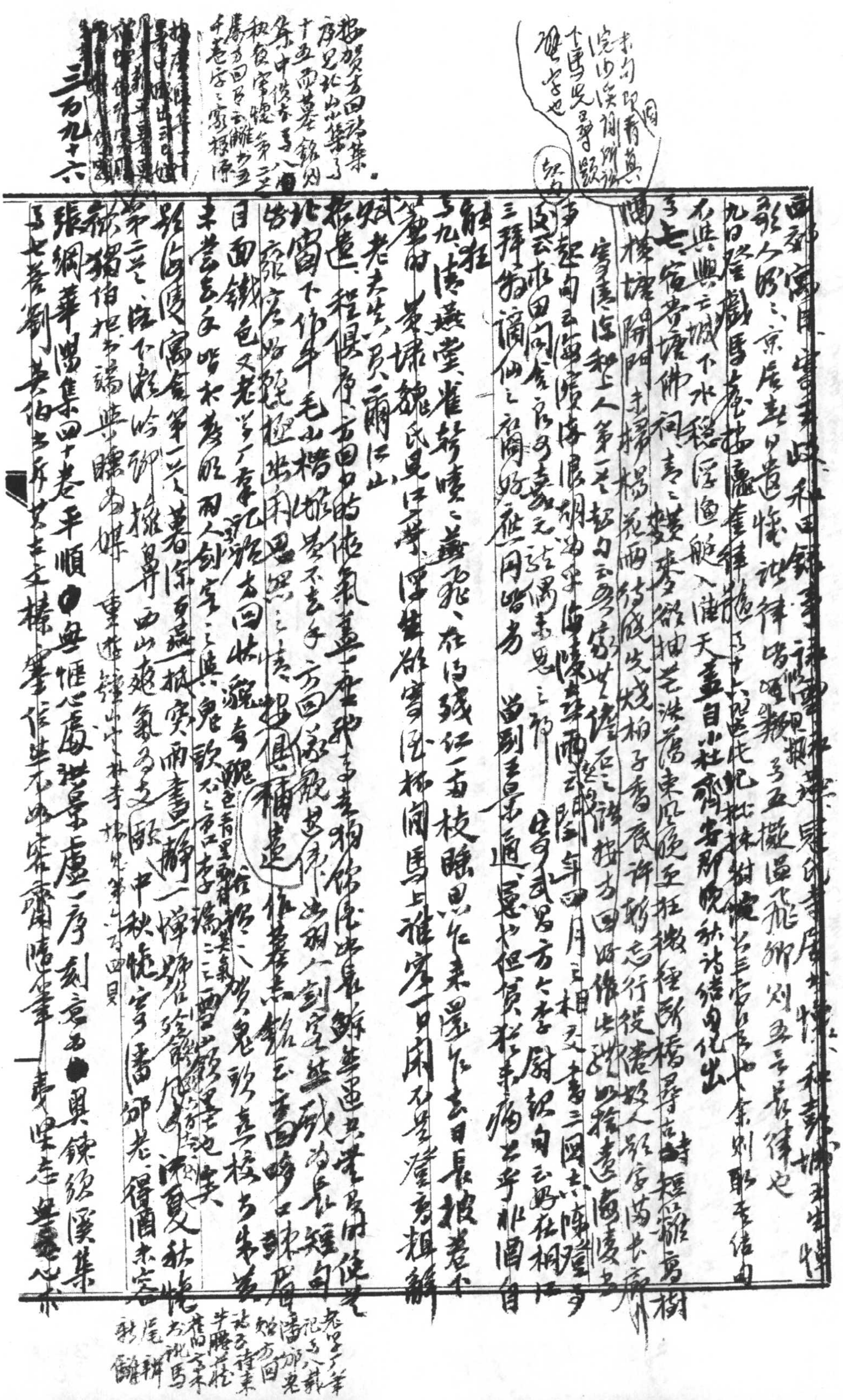
之三、宿寶泉山慧日寺[illegible]江南[illegible]鍾[illegible]蘭君[illegible]月[illegible]

[illegible]竹白鳥羣青松[illegible]自[illegible]出

之四[illegible]夫[illegible]秋雨[illegible]春風[illegible]帶日[illegible]雲[illegible]陽周氏[illegible]草堂[illegible]方回

[illegible]





按方回詩集序見桐江續集卷十五，而其墓銘因係中後卷十二，積發常懷第二之屬方回及云離多五千卷序之嘉禾像

三万九十六

未句即青草、浣沙溪詞所謂下馬先尋題柳字也 因 切也

西谿寓目、當未收、和田錢某詩 [illegible] 快、[illegible]

歌人多陳之、京居某日貴遊懷詩律皆嘆擬多五擬遍飛卿則五言長律也

九日登戲馬臺 [illegible] 卷十六 [illegible] 由 [illegible] 余則取本意 [illegible]

不與興云城下水穩浮漁艇入蒲天盡自小莊齋客那晚秋詩結句化出

卷七宿昔懷佛祠、青青楊柳麥欲抽芒洪蕩東風瘦至狂微種斷橋尋古寺短籬高樹

倚樓塘隔陌赤楊楊花雨行殘失殘柏子香辰許教忘行役遣教人頭簪萬長廊

寄秦淮和上人第一首起句云 [illegible] 世諸 石之諱按方回 [illegible] 以後 [illegible] 遠 [illegible]

事起句云海 [illegible] 海浪胡為乎海陵 [illegible] 兩云 陰年四月三日相見書三國志陳瓊多

民云東田問舍原可喜之意偶未思之節 余考武昌方六李尉詔白云好在桐江

三拜翁滴仙之頹倘然應用皆劣 當則青君尤適、當也但貧於來病若乎非酒自

絕狂 卷九、讀燕堂、雀行噴噴蒸飛、在何殘紅一畝枝臉思作來還作去日長被卷不

養兩 第一埽魏氏見江寧、甲生欲寄風柳闌馬上誰家一日閑不是登秀頑解

賦老夫先生白頭爾江山

搯遺、程俱序、方回中的他氣韻一卷 [illegible] 使老

北窗下作年毛山檻晚然不去手、方回偶發題其侍說 [illegible] 劍空無雙、為長短句

皆齋次路遊題 [illegible] 因思照之情 [illegible] 作器其名錄云香回時口 [illegible] 潘郎也

目面鐵色又老子下章浪題方回此瀧奇髏 [illegible] 鬼頭真枝於年筆

來嘗出文昨木發眼兩人劍客、真鬼歌 [illegible] 江李瑞二首 [illegible]

[illegible] 富倉第一首著宗方 [illegible] 一抵實雨書畫靜一 [illegible] 夏秋梭

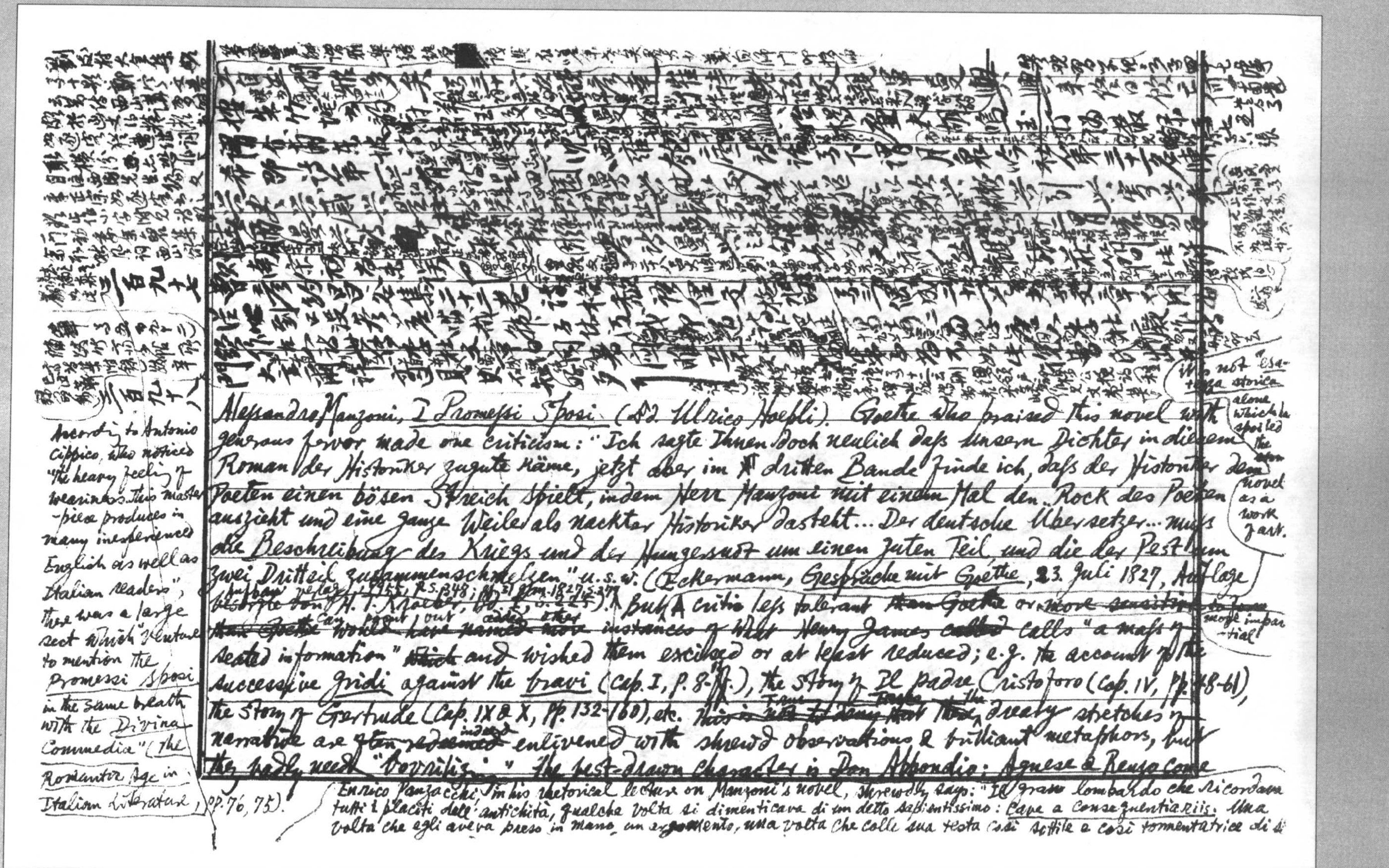
第十二首注下激吟卿擬鼻 西山施氣為之歐中秋饒室潘卯老得酒未容

[illegible] 豬伯把書端無睫為媒 重遊鍾山中之林寺掃地第二首 四首

張綱華陽集四十卷平順中無懷心處故其景虛序刻意為 [illegible] 奧鍊級溪集

卷七 [illegible] 劉 [illegible] 筆作此不 [illegible] 隨筆 卷 [illegible] 志 [illegible] 心求

老子下筆 記元八載 潘郎老 贈方回 謝云詩束 半臟無桂 雀白字未 大祝馬 尾辯 黏解



Alessandro Manzoni, I Promessi Sposi (Ed. Ulrico Hoepli). Goethe who praised this novel with generous fervor made one criticism: "Ich sagte Ihnen doch neulich dass unserm Dichter in diesem Roman der Historiker zugute käme, jetzt aber im dritten Bande finde ich, dass der Historiker dem Poeten einen bösen Streich spielt, indem Herr Manzoni mit einem Mal den Rock des Poeten auszieht und eine ganze Weile als nackter Historiker dasteht... Der deutsche Übersetzer... muss die Beschreibung des Kriegs und der Hungersnot um einen guten Teil und die der Pest um zwei Drittheil zusammenschmelzen" u.s.w. (Eckermann, Gespräche mit Goethe, 23. Juli 1827, Auflage Aufbau Verlag, 1955, S. 348; 31 Jan. 1827, S. 37 herausgegeben von H. T. Kroeber, Bd. I, S. 225). A critic less tolerant ~~than Goethe~~ or more impartial! can point out other instances of what Henry James ~~called~~ calls "a mass of seated information" ~~which~~ and wished them excised or at least reduced; e.g. the account of the successive gridi against the bravi (Cap. I, p. 8 ff.), the story of Il padre Cristoforo (Cap. IV, pp. 48-61), the story of Gertrude (Cap. IX & X, pp. 132-160), etc. True, the dreary stretches of narrative are indeed enlivened with shrewd observations & brilliant metaphors, but they badly need "Verrilis". The best-drawn character is Don Abbondio: Agnese & Renzo come

it is not "esatezza storica" alone which spoiled the novel as a work of art.

According to Antonio Cippico, who noticed "the heavy feeling of weariness this masterpiece produces in many inexperienced English as well as Italian readers", there was a large sect which "ventured to mention the Promessi Sposi in the same breath with the Divina Commedia" (The Romantic Age in Italian Literature, pp. 76, 75).

Enrico Panzacchi, in his rhetorical lecture on Manzoni's novel, shrewdly says: "Il gran lombardo che ricordava tutti i placiti dell'antichità, qualche volta si dimenticava di un detto sapientissimo: Cave a consequentiariis. Una volta che egli aveva preso in mano un argomento, una volta che colla sua testa così sottile e così tormentatrice di

[illegible]

Though in the line of such similes as Dante's "Parean l'occhiaie anella senza gemme; / Chi nel viso degli uomini legge omo / bene avria quivi conosciuto l'emme" (Purg. XXIII, 31-3) opere; ~~"c'était dans [illegible]~~ / sur Moore & Toynbee, p. 86

Wm. Barnes, Views of Labour & Gold: "The kindness which is done by capital when it affords employment to people from whom by a monopoly it has taken their business is such as one might do to a cock by adorning his head with a plume made of feathers pulled out of his own tail" (quoted in G. Grigson, ed., The Mint, p. 97). see also 第六百五十五[illegible] 公文集[illegible]

(stessa arrivava a porre certe basi e certe premesse, egli non contentava di andare fino all'ultimissima conseguenza, ma passava il segno... Dunque tutta quella esattezza storica" (Alessandro D'Ancona & Orazio Bacci, Manuale della letteratura italiana, VI, pp. 263-4)

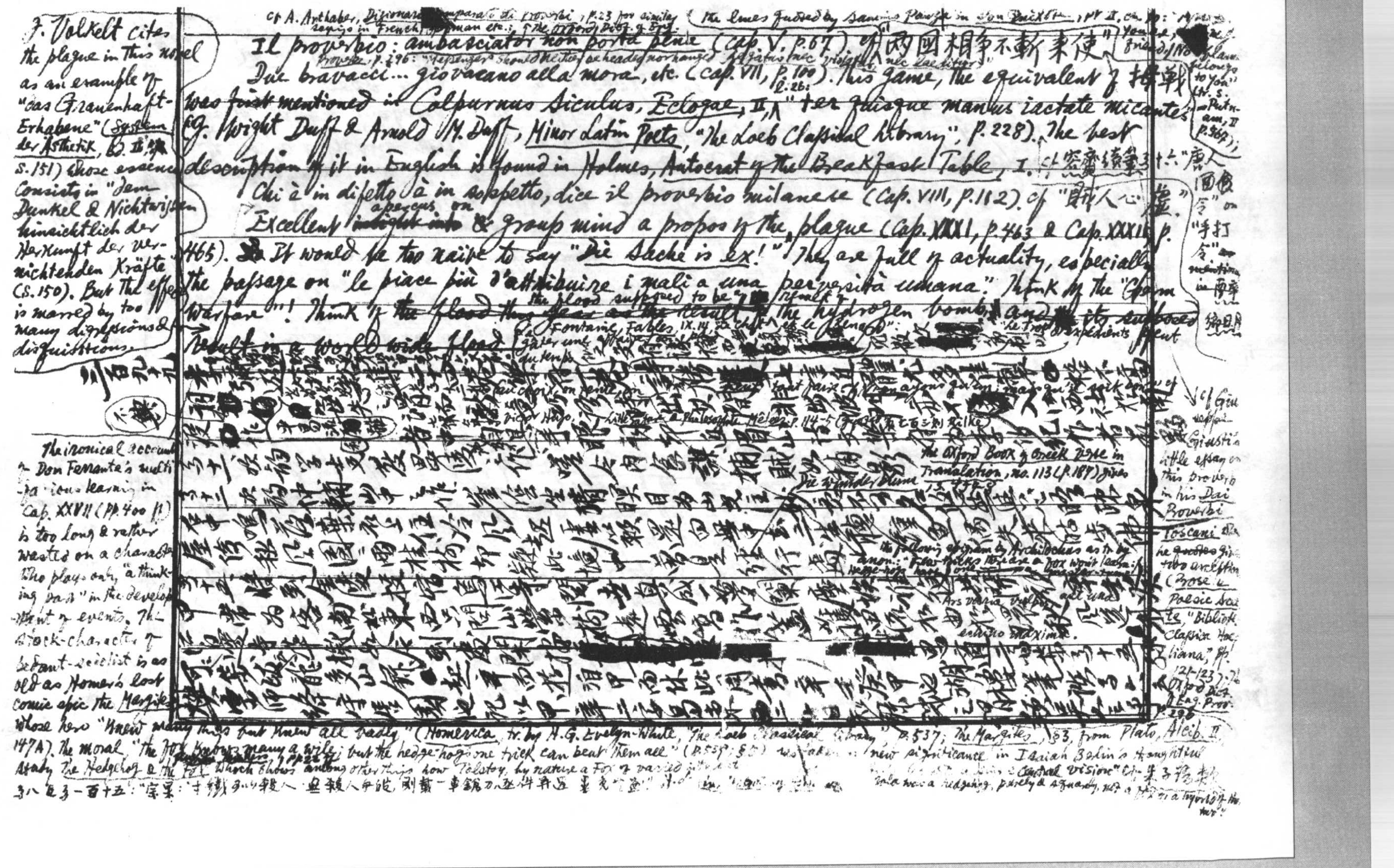
Heine: "Der Brüstchen Rosenknospen sind / Epigrammatisch zugespitzt" etc. ("Das Hohelied")

different

~~next neck & neck; Lucia is a belle baggiane in a sense from the one in which the author uses~~ the phrase (Cap. XXXIII, p. 572); ~~but~~ the saints Cristoforo & ~~Padre~~ Frederigo, however, have as little life in them as the villain Rodrigo. It is a neat sleight of hand to convert in ~~every~~ all senses of the word the ~~very~~ devil in flesh ~~[illegible]~~, l'Innominato, into the deus ex machina, ~~but is it fair to the readers?~~ though I wonder whether ~~it~~ artistically speaking it is fair play. This seems a common failing among writers of historical novel. Cf. A. Bellessort, Victor Hugo. Essai sur son oeuvre, p. 80 on certain chapters in Notre-Dame de Paris.

Il frate Galdino: "Perchè noi siam come il mare, che riceve acqua da tutte le parti, e la torna a distribuire a tutti i fiumi" (Cap. III, p. 45). A variation, but certainly not an improvement on a rather common simile: John Webster, Duchess of Malfi, III, ii: "Bosola: Here's an example for extortion: What moisture is drawn out of the sea, when foul weather comes, pours down, & runs into the sea again" (Webster & Ford, Selected Plays, "Everyman's Library", p. 135); For Goethe, Keats & others see [illegible]. Johnson, Lives of the English Poets, "Dryden": "Learning once made popular is no longer learning; it has the appearance of something which we have bestowed upon ourselves as the dew appears to rise from the field which it refreshes"; Chateaubriand: "Les animaux de la création veillaient; la terre, en adoration, semblait encenser le ciel, et l'ombre exhalée de son sein retombait sur elle en rosée comme la prière redescend sur celui qui prie" (quoted in Maurice Baring, Have You Anything to Declare? p. 216); Mémoires d'outre-tombe. [illegible]: "our duties to God ascend like the vapours, not to appease the air, but to fall again in genial showers upon ourselves" (quoted in Samuel Longfellow, Life of H. W. Longfellow, 1886, II, p. 63); Gladstone: "As showers descend from heaven to return to it in vapour, so Tennyson's loving observation of nature & his Muse seem to have had a compact of reciprocity well kept on both sides" (Lord Tennyson, a Memoir, by his Son, II, p. 133); cf. H. J. C. Grierson, Rhetoric & English Composition, p. 11: "Gladstone used to say that the orator gives back in a shower what he gets from his audience as a vapour". There are several wonderful comparaisons à longues queues in this novel, e.g. the simile of new wine in an old, badly hooped cask (Cap. XI, p. 169). ~~One~~ The most ingenious ~~one~~ is the one on Father Cristoforo's facial expression in which the native fiery spirit fought a losing battle with Christian meekness: "Un suo confratello ed amico l'aveva una volta paragonato a quelle parole troppo espressive nella loro forma naturale, che alcuni, anche ben educati, pronunziano, quando la passione trabocca, smozzicate, con qualche lettera mutata; parole che, in quel travisamento, fanno però ricordare della energia primitiva" (Cap. IV, p. 60). This is almost Jules Renard writing with the pen — or should we rather say, tapping on the typewriter? — of Henry James. cf. D. Provenzal, Dizionario d. Immagini

[illegible]



Cf A. Arthaber, Dizionario comparato di proverbi, p.23 for similar sayings in French, German etc.; The Oxford Dict. of Eng. Proverbs, p. 296: "Messenger should neither be headed nor hanged" "Legatus nec violatur, nec laeditur"

Il proverbio: ambasciator non porta pene (Cap. V, p.67) cf "两国相争不斬来使" (the lines quoted by Sancho Panza in Don Quixote, Pt II, ch. [illegible]: "[illegible] You are, [illegible] friend, [illegible] belongs to you" (tr. S. Putnam, II p.967))

Due bravacci... giovavano alla mora, etc. (Cap. VII, p.100 l.26). This game, the equivalent of 拇戰 ~~was first mentioned in~~ Calpurnius Siculus, Eclogae, II, "ter quisque manus iactate micantes" (cf. Wright Duff & Arnold M. Duff, Minor Latin Poets, "The Loeb Classical Library", p. 228). The best description of it in English is found in Holmes, Autocrat of the Breakfast Table, I. cf 容齋續筆卷十六"唐人酒令" on "手打令" mentioned in 麻[illegible]

Chi è in difetto è in sospetto, dice il proverbio milanese (Cap. VIII, p.182). cf "賊人心虛".

Excellent ~~insight into~~ aperçus on & group mind a propos of the plague (Cap. XXXI, p.463 & Cap. XXXII, p. 465). It would be too naïve to say "Die Sache is ex!" They are full of actuality, especially the passage on "le piace più d'attribuire i mali a una perversità umana". Think of the "Germ Warfare"! Think of ~~the flood they fear as the result~~ the flood supposed to be "a result" of the hydrogen bomb ~~and its supposed result in a world-wide flood~~. La Fontaine, Fables, IX.14 [illegible] "le trop d'expédients peut gâter une affaire; on perd du temps au choix, on tente, on [illegible] tout faire. N'en ayons qu'un, mais qu'il soit bon" cf

[illegible] Victor Hugo, [illegible] Littérature & Philosophie Mêlées, p. 114-5 [illegible] Rilke

The Oxford Book of Greek Verse in Translation, no. 113 (p.187) gives Die Wunder Blume

the following epigram by Archilochus as tr. by anon: "The Fox knows [illegible] a fox won't learn; hedge-hog [illegible]" Ars varia vulpi, ast una echino maxima

[illegible]

J. Volkelt cites the plague in this novel as an example of "das Grauenhaft-Erhabene" (System der Ästhetik, Bd. II, S.151) whose essence consists in "dem Dunkel & Nichtwissen hinsichtlich der Herkunft der vernichtenden Kräfte" (S.150). But the effect is marred by too many digressions & disquisitions.

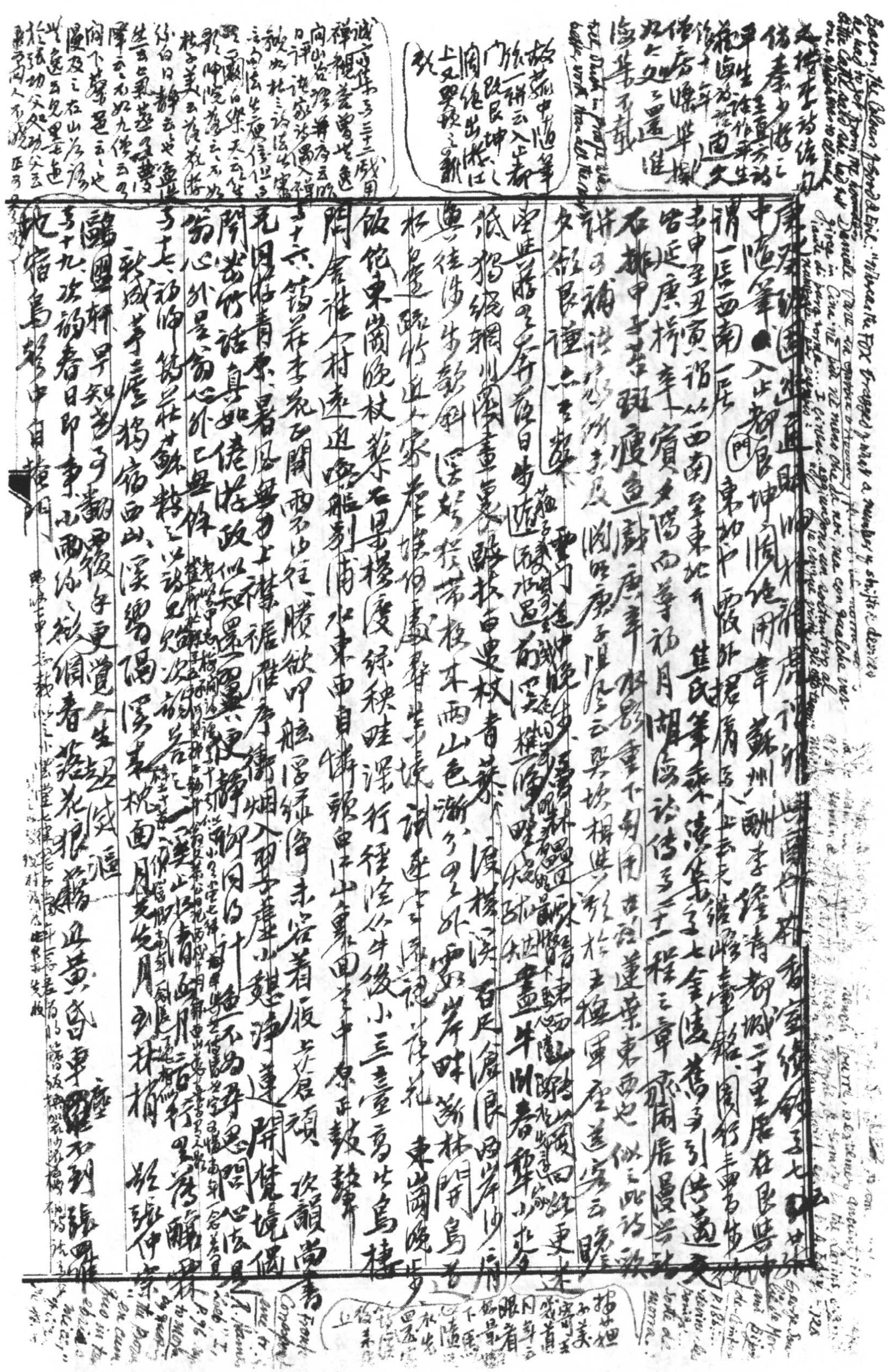
三百九十九

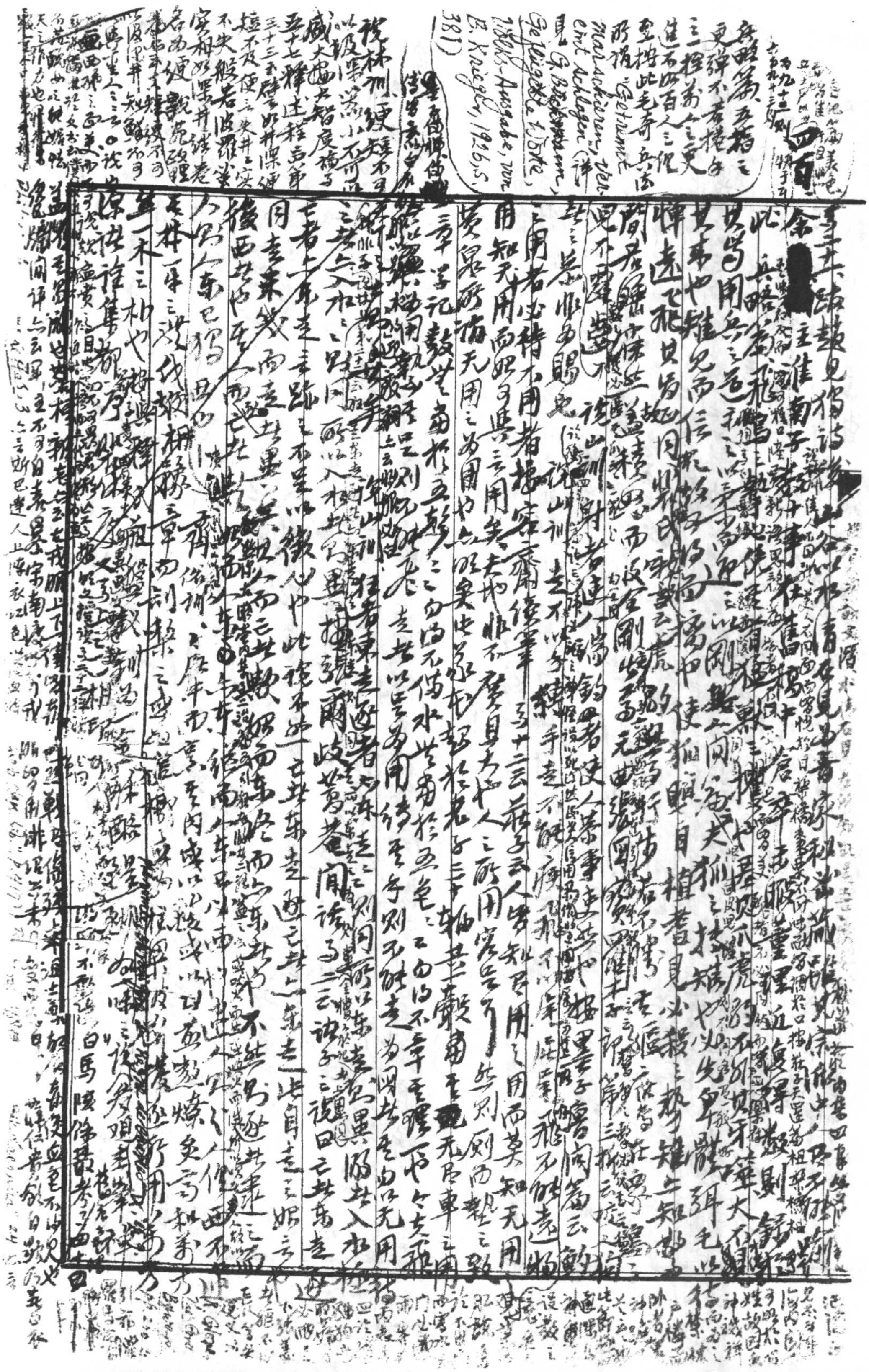
不錄

The ironical account of Don Ferrante's multifarious learning in Cap. XXVII (pp. 400 ff) is too long & rather wasted on a character who plays only "a thinking part" in the development of events. The stock-character of pedant-scientist is as old as Homer's lost comic epic the Margites whose hero "knew many things but knew all badly" (Homerica, tr. by H.G. Evelyn-White, "The Loeb Classical Library", p.537; The Margites, §3, from Plato, Alcib. II 147A). The moral "The fox knows many a wile; but the hedge-hog's one trick can beat them all" (p.537, §5) was taken a new significance in Isaiah Berlin's brilliant study The Hedgehog & the Fox which shows among other things how Tolstoy, by nature a Fox of varied interest, [illegible] a single central vision" cf 朱子語類 [illegible] Tolstoy was a hedgehog, purely & squarely, not a fox [illegible]"

cf Giusti's little essay on this proverb in his Dei Proverbi Toscani; he gives two accepted (Prose e Poesie Scelte, "Biblioteca Classica Hoepliana", pp. 121-123). The Oxford Dict. of Eng. Prov. p.296

[illegible]八卷之一百十五："宗杲：寸鐵可以殺人，無殺人手段，則載一車鎗刀亦殺得人"[illegible]





容安館日札

槐聚居士

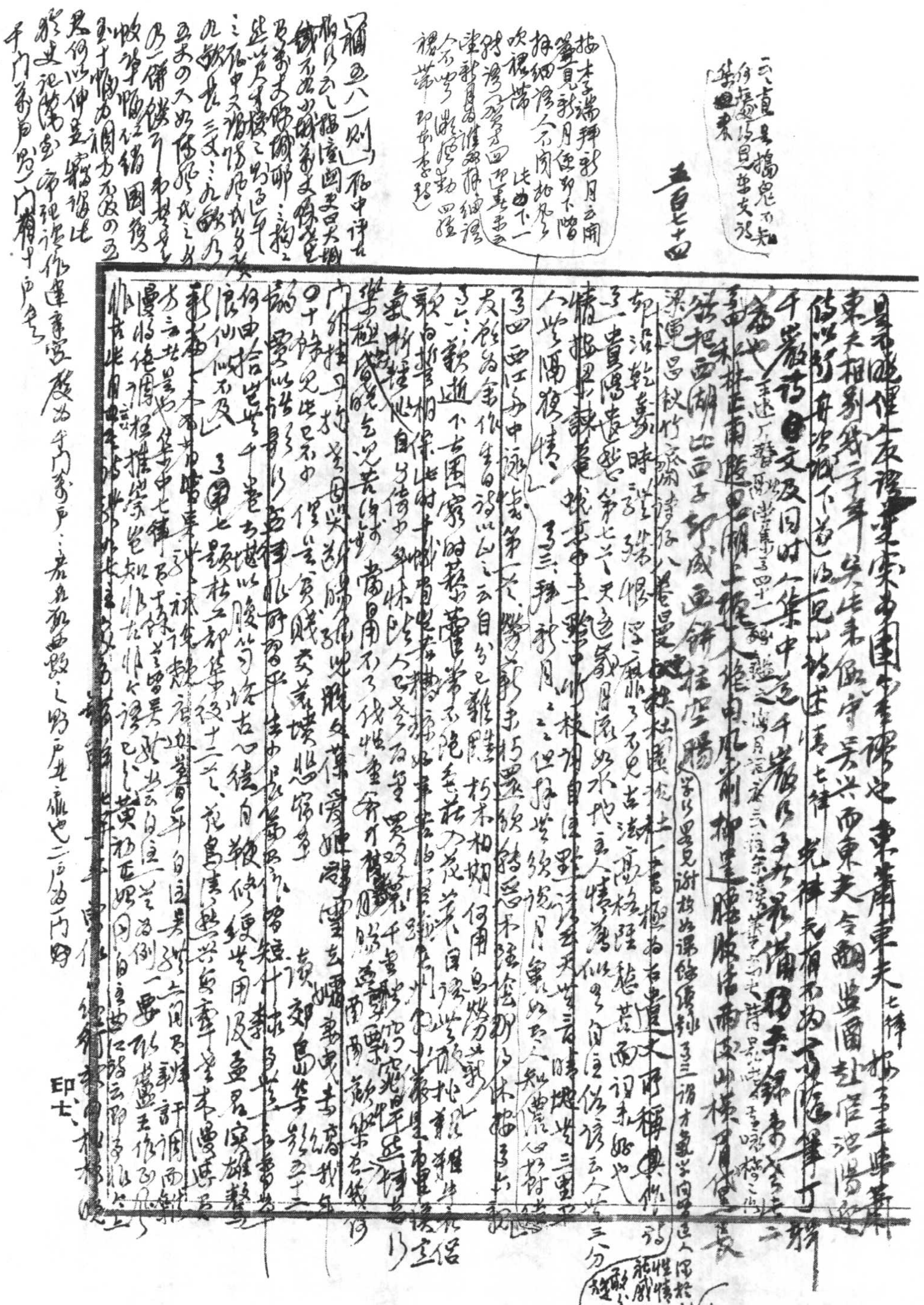
錄前集之三十九 湖濱東游漢書 [illegible] 女 [illegible] 院 [illegible] 上種 三之一〇四卷 [illegible] 院書 [illegible]

勞格讀書雜識卷十六十二 [illegible] 列 [illegible] 稽儀志三 [illegible] 卷三十二中 [illegible] 考九 金史交聘表記 [illegible] 書老子跡 文讀書 [illegible] 卷十三卷 [illegible] 集剃 譜中 [illegible] 入陽止 [illegible] 所 [illegible] 自雲門 [illegible] 若 [illegible] 入鏡湖 [illegible] 院中 [illegible] 翁 [illegible] 傳集卷十四 [illegible] 空 [illegible] 州

五百七十三

虞儔尊白堂集六卷 陳黃宜序 武 [illegible] 韓 [illegible] 堂 [illegible] 東坡 [illegible] 似樂天 三白比吾所不敢 惟知其之拙云 卷三讀白樂天詩集 [illegible] 秋日 [illegible] 傳十首 [illegible] 詩卷自 [illegible] 絶句根 [illegible] 細 [illegible] 生勞服 [illegible] 理長于 [illegible] 奶詩張 [illegible] 和以 [illegible] 近 [illegible] 知天 [illegible] 節 更思公生處寥寥 [illegible] 千 [illegible] 是 [illegible] 師 卷四以長慶集送潘 [illegible] 伴 [illegible] 樂天長 [illegible] 三千 [illegible] 卷四 [illegible] 大字 [illegible] 堪 [illegible] 卷 [illegible] 白來 刻畫 [illegible] 恐 [illegible] 傳 余在吳門 [illegible] 再刊 [illegible] 集 [illegible] 處 [illegible] 議 [illegible] 若 [illegible] 于 [illegible] 不 [illegible] 牙 [illegible] 快 重 [illegible] 佳 [illegible] 讀 [illegible] 存細看 [illegible] 書 [illegible] 世 [illegible] 書 [illegible] 見 [illegible] 一 [illegible] 疑當作一 [illegible] 遂 潘 [illegible] 伴疑只 [illegible] 絶 [illegible] 在吳門再刊 [illegible] 集 [illegible] ㊃應作第一絶 自 [illegible] 語目㊃四庫坡 [illegible] 校不精 [illegible] 經但 [illegible] 千 [illegible] 不似樂天俚 [illegible] 以俗 [illegible] 新巧 蓋㊃用東坡 [illegible] 也 [redacted] 善梅山所謂善 [illegible] 管 [redacted] [redacted] 兩 [illegible] 梅 [redacted] 神不相 [illegible] 也 [redacted] 卷二 [illegible] 梁 [illegible] 三十五韻 [illegible] 謝 [illegible] 如蹈 [illegible] 臥水 [illegible] 若 后紅燈 [illegible] 生但 [illegible] 謂我 [illegible] 音 [illegible] 舍 至程 [illegible] 傳 春雨 [illegible] 神 [illegible] 枕 [illegible] 夢到 [illegible] 黃 [illegible] 三 [illegible] 書 [illegible] 功 [illegible] 休 [illegible] 世 [illegible] 康 卷三和 [illegible] 大水 [illegible] 方 [illegible] 兩 [illegible] 流 [illegible] 不知 [illegible] 補地 [illegible] 覺此生 [illegible] 技 [illegible] 政 [illegible] 想 [illegible] 匠 [illegible] 林 [illegible] 洲 [illegible] 原最 [illegible] 先知 [illegible] 中 [illegible] 眼 [illegible] 識 [illegible] 我 [illegible] 知 [illegible] 卷十一 [illegible] 看文字 [illegible] 作詩再 [illegible] 定 [illegible] 兩相 [illegible] 自 [illegible] 道光十七年 [illegible] 刊 [illegible] 集 [illegible] 十三 [illegible] 倡 傳云 [illegible] 心相 [illegible] 首圖 [illegible] 第 [illegible] 百十三則 [illegible] 宗 [illegible] 律 [illegible] 上 [illegible] 閒 [illegible] 林 [illegible] 通 [illegible] 圖 [illegible] 南 [illegible]

全唐文卷七百八十五 彭 [illegible] 陶 [illegible] 詩 [illegible] 序 [illegible] 卷 [illegible] 八百二十三 [illegible] 卷 [illegible] 詩 [illegible] 寓 [illegible] 中書十 [illegible] 雜 [illegible] 條 [illegible] 存 [illegible] 稿卷三 [illegible] 集序及壽 [illegible] 集 [illegible] 江 [illegible] 錢南湖 [illegible] 以 [illegible] 以燈 [illegible] 天像



凡[illegible]者補文見張右史文集[illegible]卷[illegible]五百七十五
晁以道答梁[illegible]附
呂本中[illegible]
朱弁曲洧舊聞
[illegible]生[illegible]
[illegible]休[illegible]
[illegible]以議論[illegible]筆[illegible]
[illegible]宜

眾[illegible]中興[illegible]紀也地[illegible]土[illegible]生[illegible]十五[illegible]山上[illegible]契

美人化標，因詩絕即盧戲於郊，被東坡知也之一曲，似是癸丑之首，自題於篇後

詩歌影中以加一句字所以別，蓋裁也。東坡竊議其指，換作[illegible]必以花[illegible]作[illegible]十

逸詩先讀，詩先讀一字，於來去弟兄錢，不可能免免也，被他[illegible]數遊戲，自

集外逸詩，必有一二字不同，餘處十一色[illegible]若詩錄之，響聲好之[illegible]餘詩[illegible]在

中即有東坡集中又收[illegible]不題[illegible]白太傅詩[illegible]

三詩亦見也，能別文，以為州定中見傳詩句，上風懷杭州[illegible]一湖，其不救[illegible]

自注別杭州，詩云，惟當一湖水，乞汝救凶年，蓋通其意，及[illegible]七二內五

[illegible]詩[illegible]二十七首[illegible]綿[illegible]枝[illegible]卷[illegible]十字中[illegible]子地[illegible]

[illegible]自注用[illegible]元以[illegible]元人[illegible]言也[illegible]詩[illegible]

[illegible]中[illegible]別境不[illegible]路[illegible]米[illegible]述[illegible]備[illegible]

[illegible]云[illegible]呂宋[illegible]不得傳中四[illegible]

[illegible]呂宋[illegible]二尺[illegible]

[illegible]行及[illegible]於[illegible]種於[illegible]時[illegible]

金甲門[illegible]界氏[illegible]來[illegible]番[illegible]授讀，[illegible]十四何喬遠[illegible]著[illegible]番薯[illegible]

閩海西南及呂宋國，國度海而西為西洋，多產金銀，閩人多賈呂宋[illegible]其國

朱薯被野連山，不待種植，夫人[illegible]以此為食，其莖葉蔓生，如[illegible]

山藥山芋類之屬[illegible]至根如山藥山芋類，如[illegible]者皮紫而[illegible]

食之可生食，老人[illegible]不知中國人之之，載於[illegible]入吾閩十餘年矣，初入吾閩時

作是閩[illegible]人是一家，至種也不分五穀爭地，瘠鹵沙岡皆可[illegible]

大旱不蠶[illegible]徑寸圍，泉人[illegible]斤不生，一錢二斤[illegible]可飽，云云，周櫟園

閩小紀謂萬曆中閩人得番薯種於外國，一條蓋[illegible]此文何氏於此[illegible]

古今圖書[illegible]三[illegible]卷[illegible]引晁氏[illegible]見[illegible]

晁說之嵩山文集二十卷，以道[illegible]深思為一門，白眉具茨，鶏肋兩集

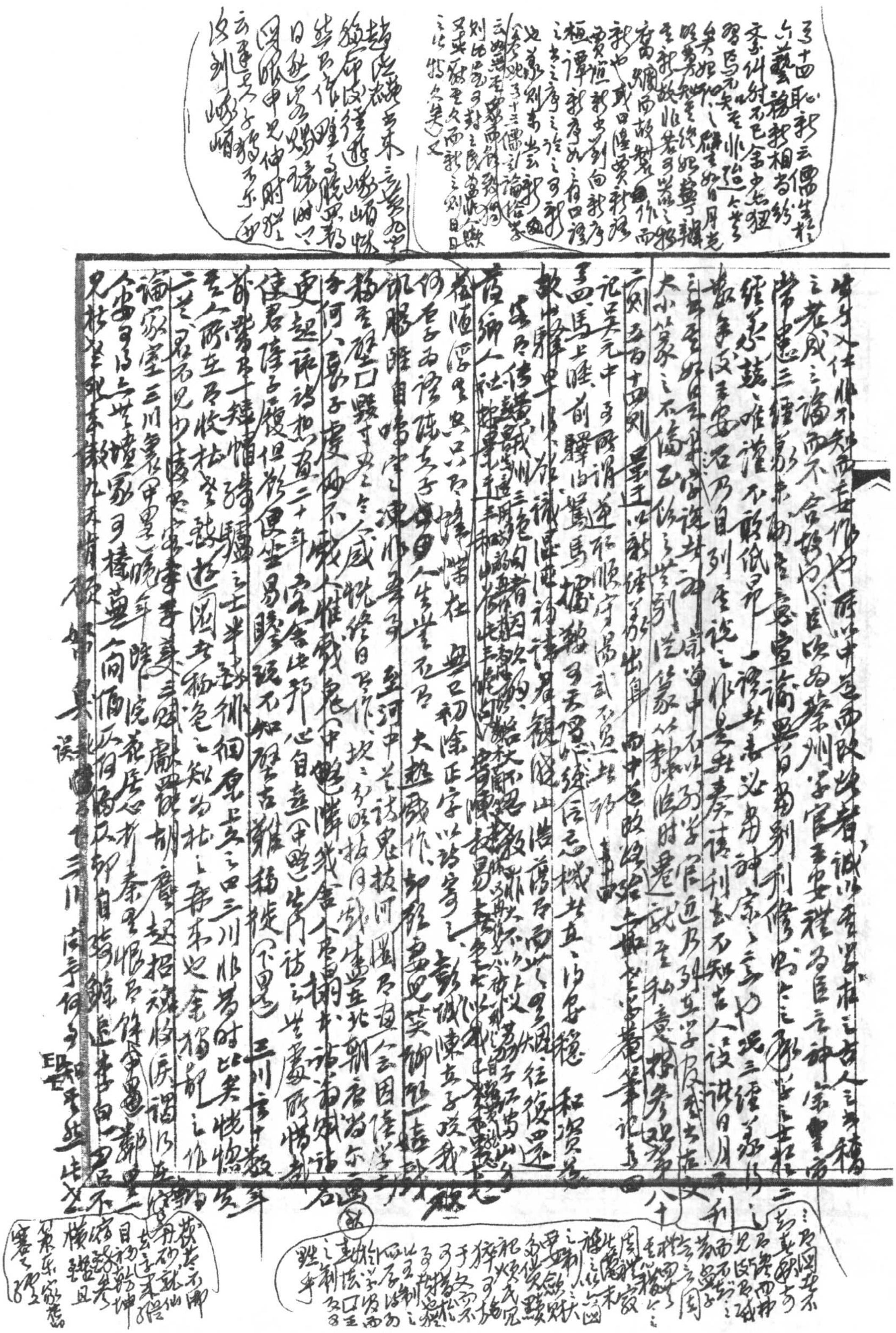
未足雅行，即[illegible]亦其他君子不暇，乎莫及，而詩文才不逮，遠意餘於

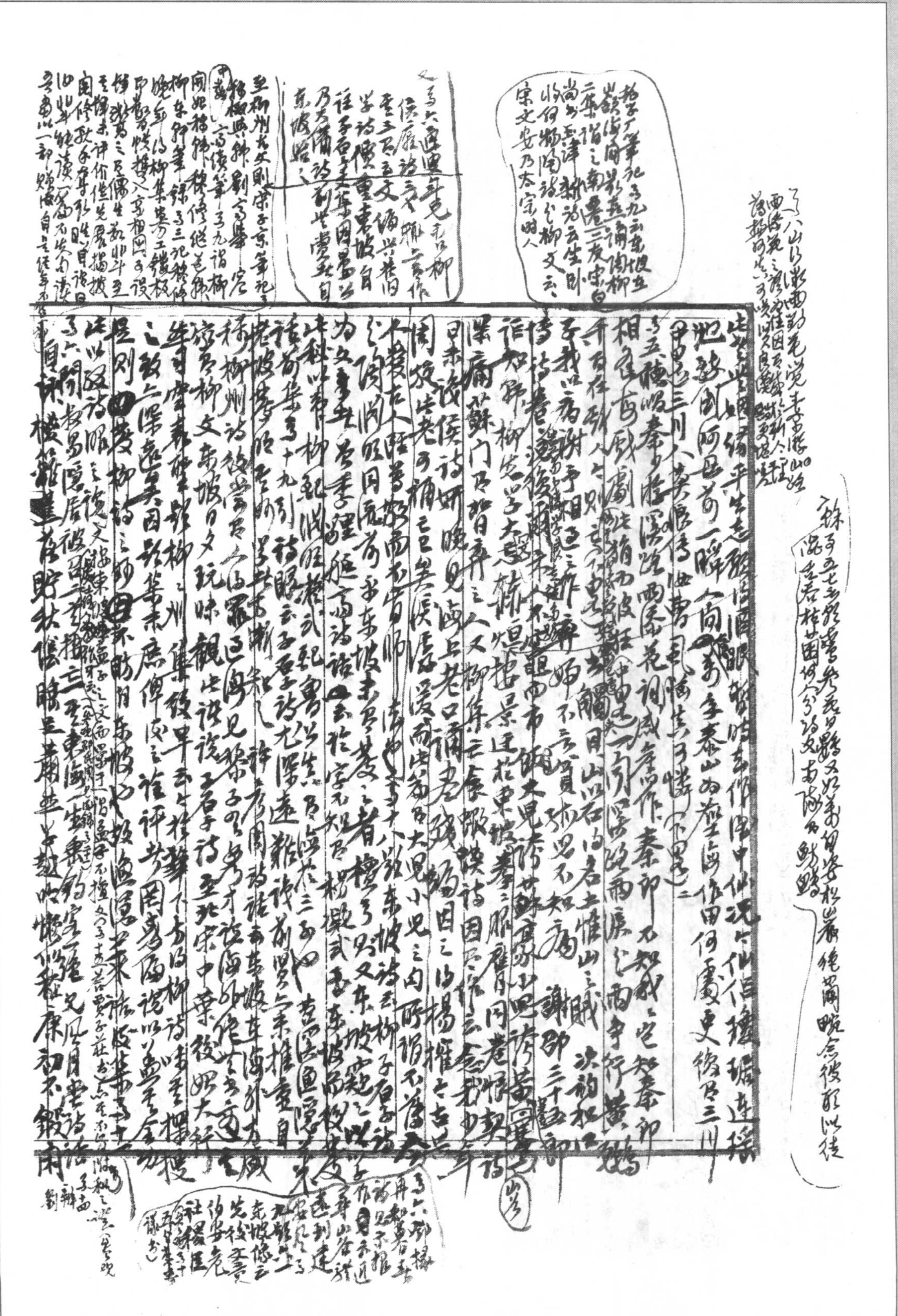
韵本張耒[illegible]塞非詞章[illegible]行[illegible]關[illegible]緩，經不及蘇、黃，蘗曰談

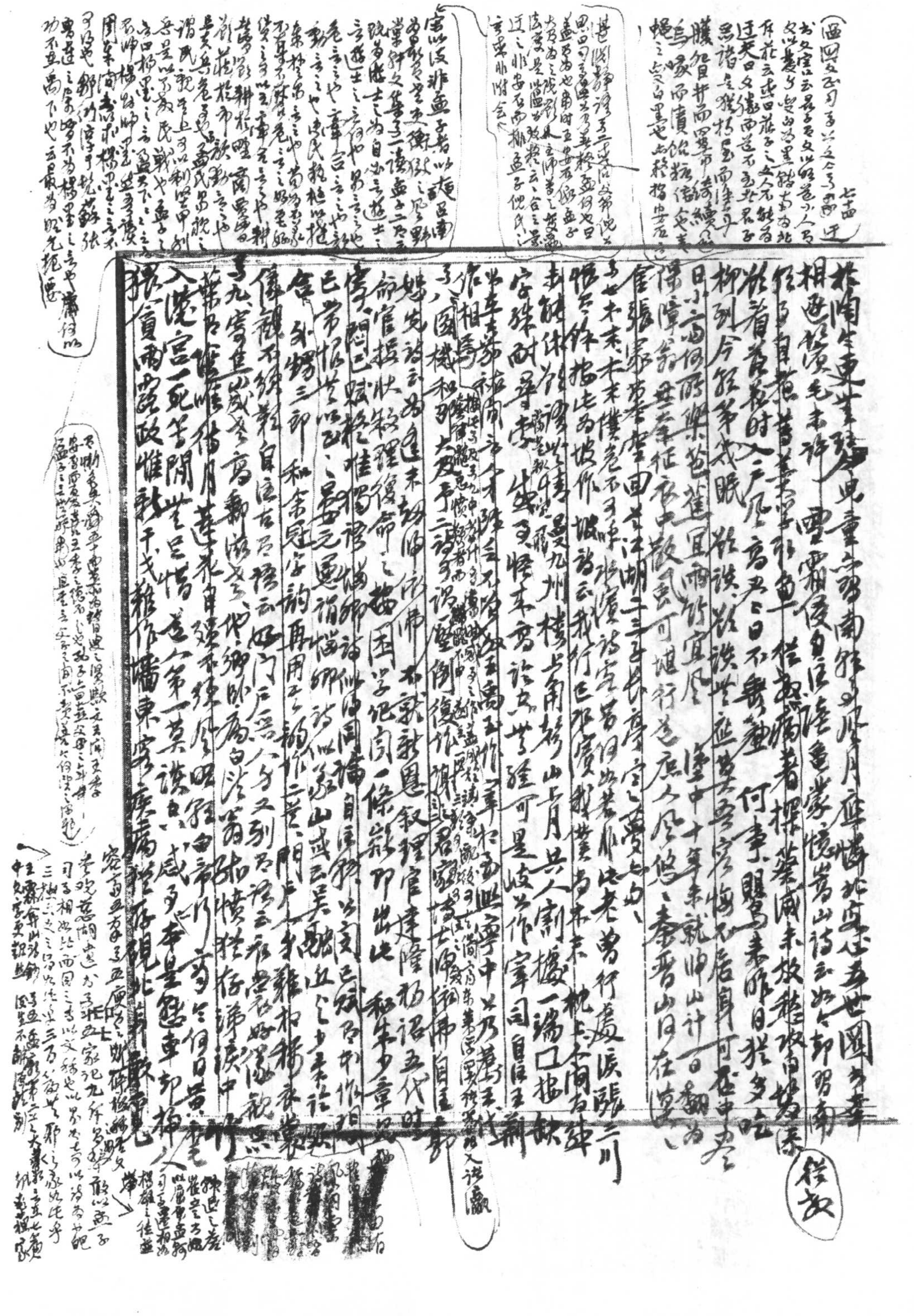
藝論首道，習篤[illegible]可謂特立獨行，秘而自用者

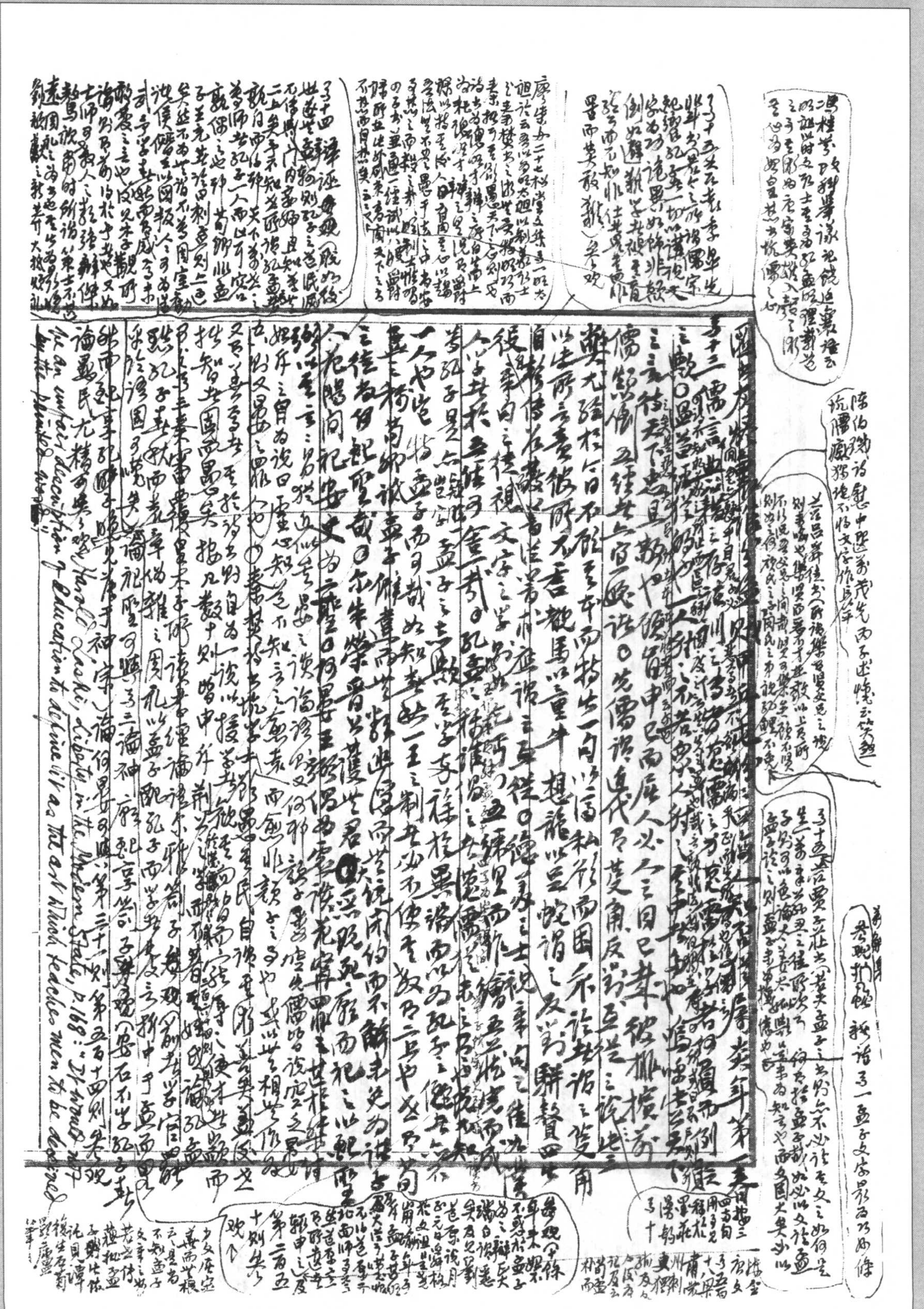
[illegible]元符三年[illegible]應詔言事[illegible]宜[illegible]常[illegible]於所謂新經義者[illegible]

勞格讀書雜識
[illegible]十二補
劉[illegible]攷[illegible]志
[illegible]德經攷
晁叔易志
為









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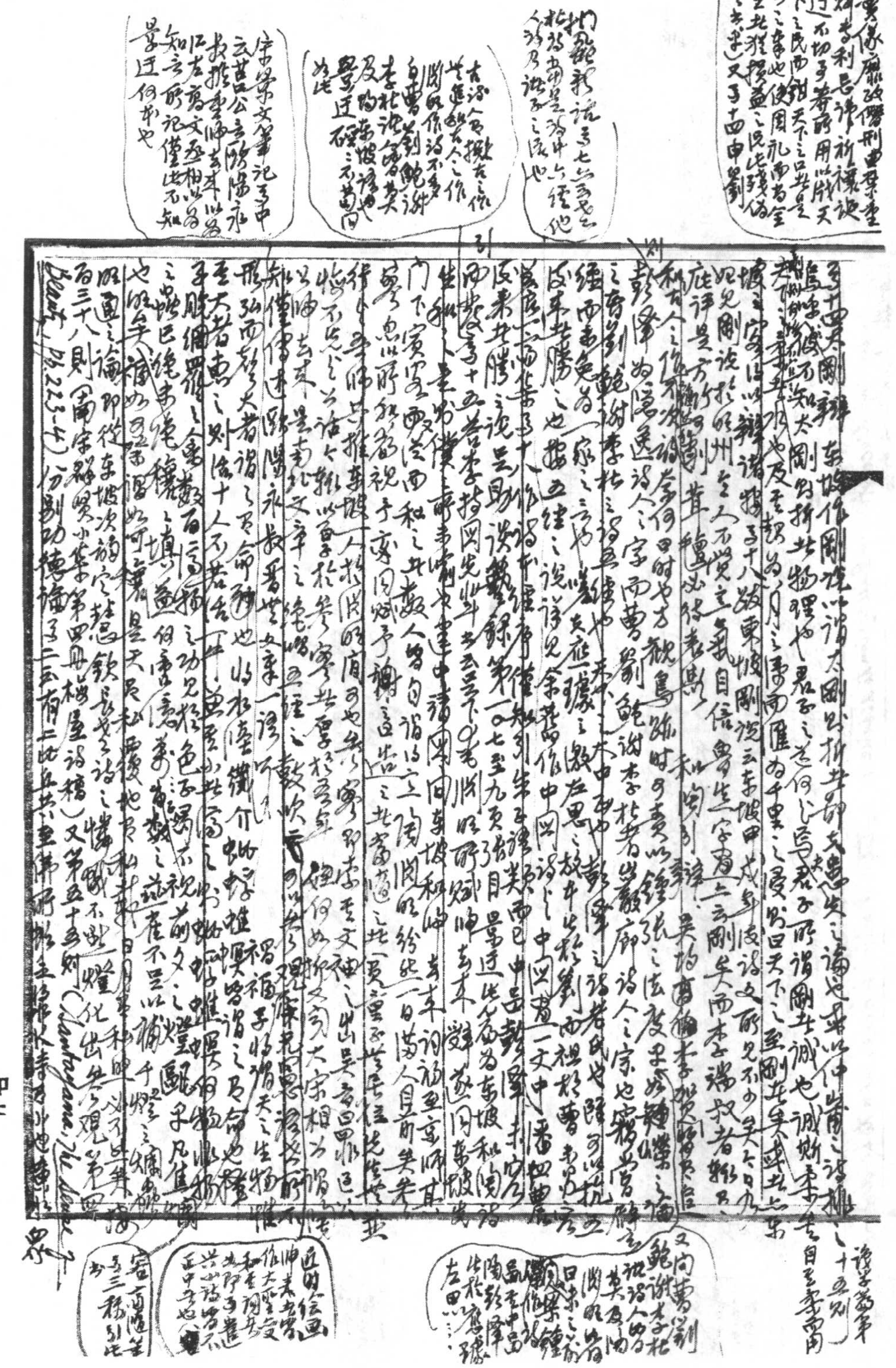
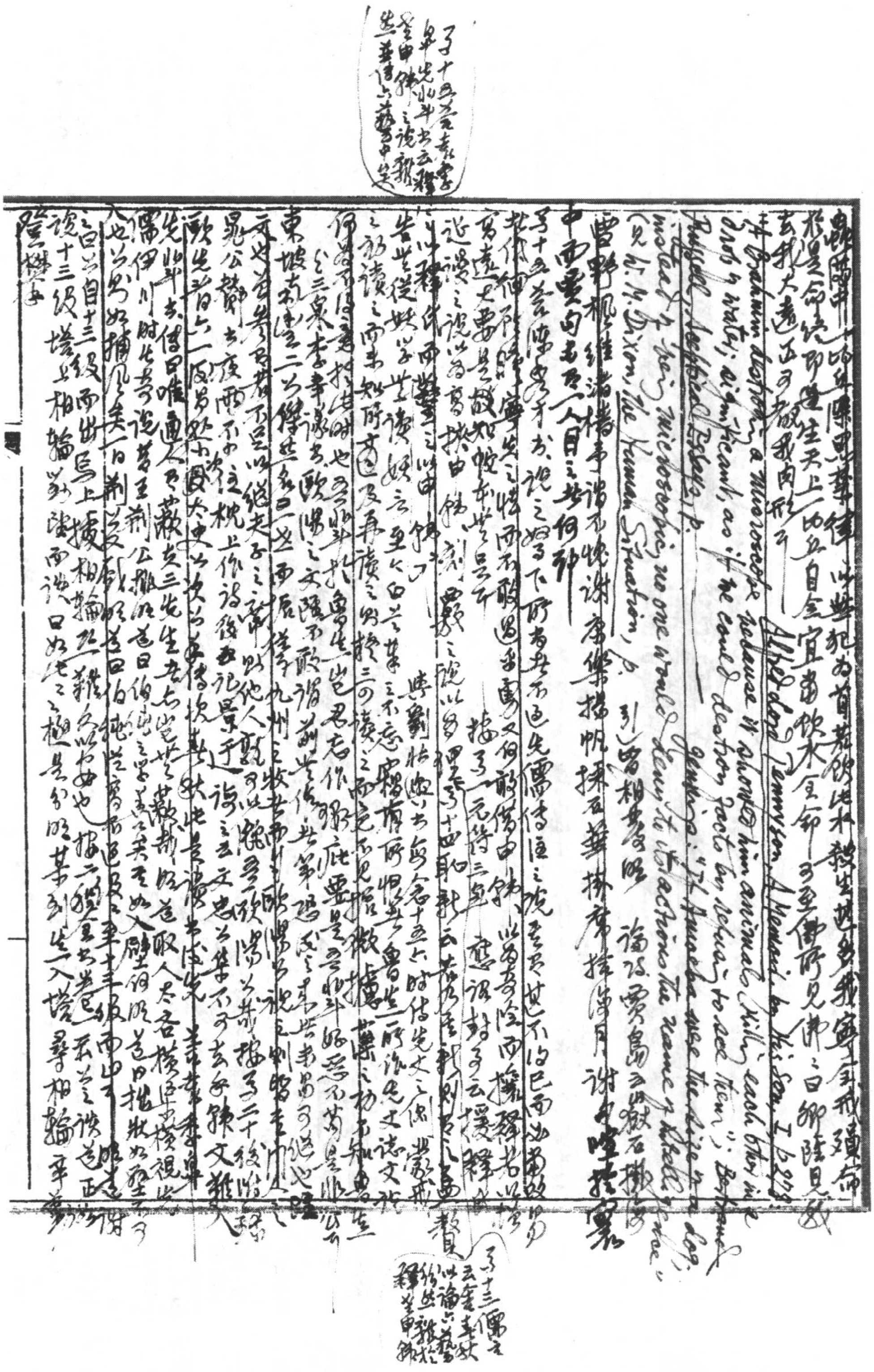
Harold Laski, Liberty in the Modern State, p.168: "It would not be an unfair description of Education to define it as that art which teaches men to be deceived ~~by the plausible word~~"

[illegible]



印七



子十五荃元素書 皋先山叔書云釋 老申韓之說新 出英書亦藉為中堅

然陀中一味除罪障，以此蝦犯為首，莊飲此水，殺生甚多，我寧守戒殞命。於是命終，即生天上。一比丘自念，宜當飲水全命，可至佛所見佛。佛曰：卿雖見我，去我大遠；正可見我肉形云。

Alfred Lord Tennyson, A Memoir by His Son, I, p. 279: "A Brahmin destroyed a microscope because it showed him animals killing each other in a drop of water; as if he could destroy facts by refusing to see them"; Bertrand Russell, *Sceptical Essays*, p. : Jennings: "If Amoeba were the size of a dog, instead of being microscopic, no one would deny to its actions the name of intelligence". (見 W. M. Dixon, *The Human Situation*, p.) 引）昭相當明。論詩賈島乃獄石撒

曹鄴楓維諸樓事諸不悅謝康樂掛帆採石舞掛席拾海月謝暄樓

中西畫面未見，人目之步何神

子十五荃陵以為才士，視之如下，所者其不通先儒傳注之說，蓋其甚不得已而出此語也

然作何所寧先之法而不敢過乎，又何敢傳中和，以為其險而擬釋者以

寫達之要是哉，知較於世是云 按子元待三盈應謂封子云撰釋

述漢之說以為窮據由餘，刻嚴之說以為四子十四耶云若人則為人益數

以釋代而嚴之以由餘」 時劉恬以為名十五六時傳先文之偽，其數也

告世從妖學世讀妖言，至人白其葉之不忘。寶楊有所帽之魯生一所論先文諸文

之新讀之而未知所言，反再讀之，幾讀三四讀之而未見指微，擄藥之，初不知其意

師為不得之意，指陳附也。吾以斗，此魯生也，君宜作鄂庇要是吾以斗好惡不對是非

之三泉李奉歐陽之文，題不敢謂荊世作此等題，後之為此者甚可從也

東坡志林卷二云：傑然為曰：此而居桂子九州之牧，考而不知而視之，則昭著也

云也若善者為不足以繼老子之論。此他人讀，可以鑑吾致，陽之然。按子二十後附

晁公謂，夜雨不如言枕上作詩，於被記景于過詩之云：文忠公集，不可去，手錄文雜入

歐先生曰六一居士然，大史公文，公以傳其書，然此是讀書法 其書

先生此書傳曰：唯通人乃藏，其三先生去，亦此其理，如道取人太吝，樺遠橫視

儒伊川時先生論道，荊公撒然道曰：何為之異甚，如入壁，何以道曰：指狀如雞

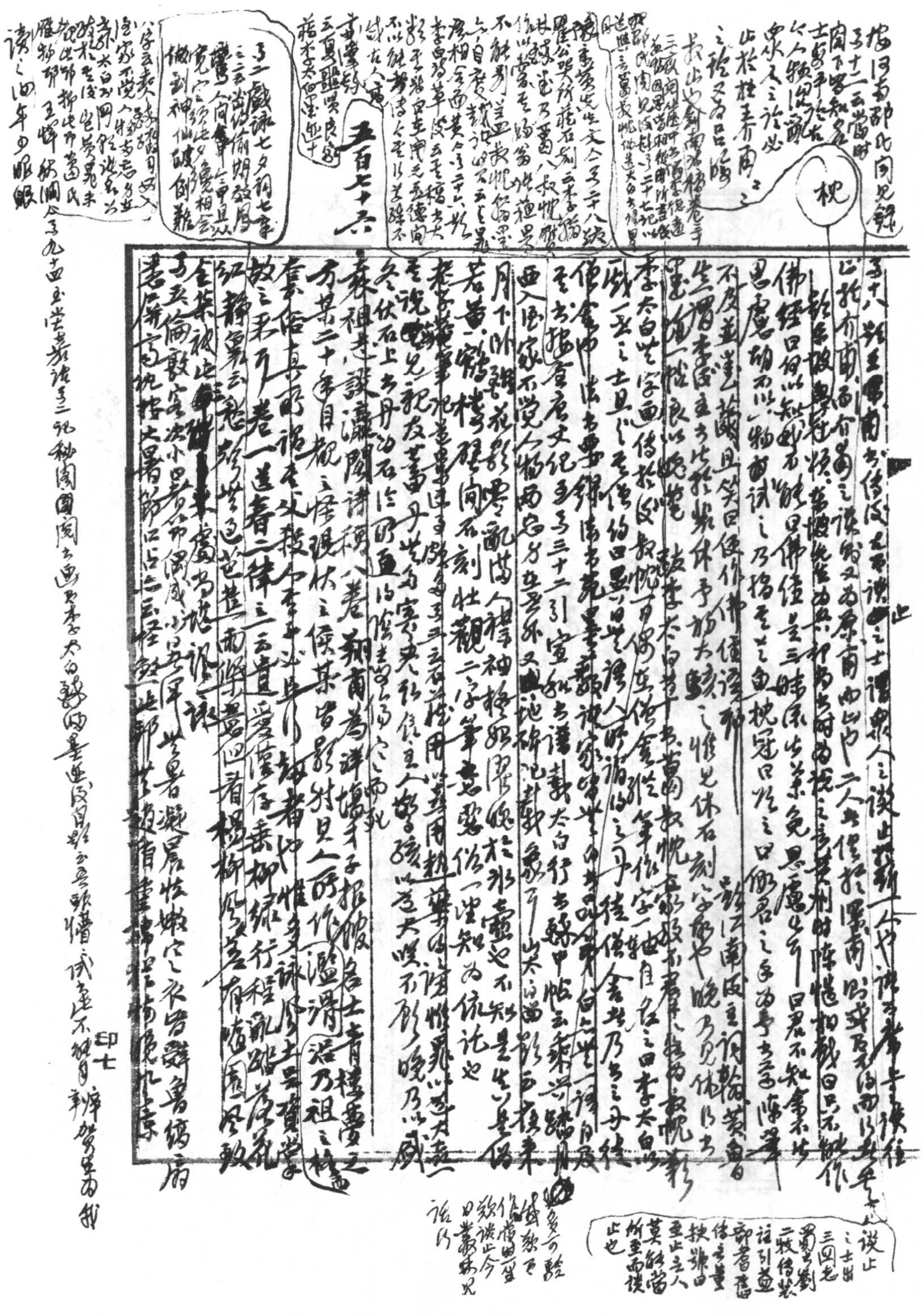
也，此如捕風矣。一日荊公叔以道曰：自窺處道及之，塹十三級而出，以此前

之曰：此自十三級而出，鳥上援相輪，孔雜，久以為安也。按二程遺書卷二云：談道正

讀十三級塔上相輪，勤勞而談，曰如此之極，是乃明其勞則先一入塔，尋相輪，平步

登樓

子十三儒林云：書李 以論六藝 然出雜於 釋墨申韓



黃協塤《淞南夢影錄》卷二：四馬路西首小樓一樣樓[illegible]樓錢[illegible]樓[illegible]逝[illegible]門外[illegible]廣[illegible]而[illegible]

樂府[illegible]絕倫[illegible]列此我已[illegible]為[illegible]人[illegible]年[illegible]山[illegible]錯[illegible]多[illegible]樓[illegible]一財[illegible]玉[illegible]

為[illegible]城[illegible]未[illegible]南[illegible]三[illegible]南[illegible]大[illegible]寓[illegible]尺[illegible]

堪[illegible]為[illegible]前[illegible]附[illegible]

①

一條

袁氏[illegible]錄[illegible]有

[illegible]西[illegible]相反

Character: "A Caesarian [illegible]"
"He will be aware that he is in opposition, [illegible]
[illegible] China, [illegible]
[illegible] their state, [illegible]
China do it by their taste."

吳仰賢《小匏庵詩存》卷[illegible]洋涇竹枝詞[illegible]

倫敦竹枝詞　倫敦[illegible]城[illegible]倫敦[illegible]倫[illegible]神[illegible]民[illegible]倫[illegible]

車何足數，有益世益物咸備，力推陳去新，爭奇出為刻意鋪陳[illegible]

鼓之舞之[illegible]域焉六曲[illegible]倫敦四絕句之三云天心[illegible]自厭[illegible]家[illegible]眼底[illegible]常[illegible]

西[illegible]避怪[illegible]此間人不惜危邪，誤作好[illegible]涯 [redacted]

又[illegible]西人婦[illegible]云[illegible]長裙檀[illegible]袖，三云不待媒妁命，不道父母[illegible]

[illegible]年十婚姻自作[illegible]男女雜坐[illegible]姑相[illegible]

以為[illegible]用[illegible]見[illegible]以[illegible]客[illegible]國[illegible]圓[illegible]排[illegible]內[illegible]和[illegible]

美人多入座[illegible]時[illegible]刀割肉[illegible]群[illegible]把杯[illegible]飯[illegible]一斗[illegible]玉山[illegible]

[illegible]如[illegible]腿[illegible]腰若柳[illegible]飲爭彈[illegible]楊[illegible]解[illegible]斗[illegible]

[illegible]君[illegible]釵[illegible]珠[illegible]牝牡[illegible]是[illegible]尊自上下[illegible]西[illegible]

惟[illegible]竹枝詞[illegible]可[illegible]

大[illegible]張祖翼倫敦竹枝詞[illegible]

[illegible]城[illegible]見[illegible]天[illegible]九月[illegible]

忙[illegible]自家[illegible]何必[illegible]堂[illegible]張[illegible]

[illegible]雙[illegible]月[illegible]軌[illegible]雜[illegible]

[illegible]詩[illegible]誰[illegible]

[illegible]煙[illegible]詩中[illegible]西[illegible]文[illegible]公[illegible]自[illegible]

四年在[illegible]館[illegible]設[illegible]大[illegible]張[illegible]

[illegible]州[illegible]洋[illegible]雜[illegible]六[illegible]以[illegible]

[illegible]花[illegible]大[illegible]腿[illegible]十三行[illegible]

[illegible]南[illegible]五[illegible]

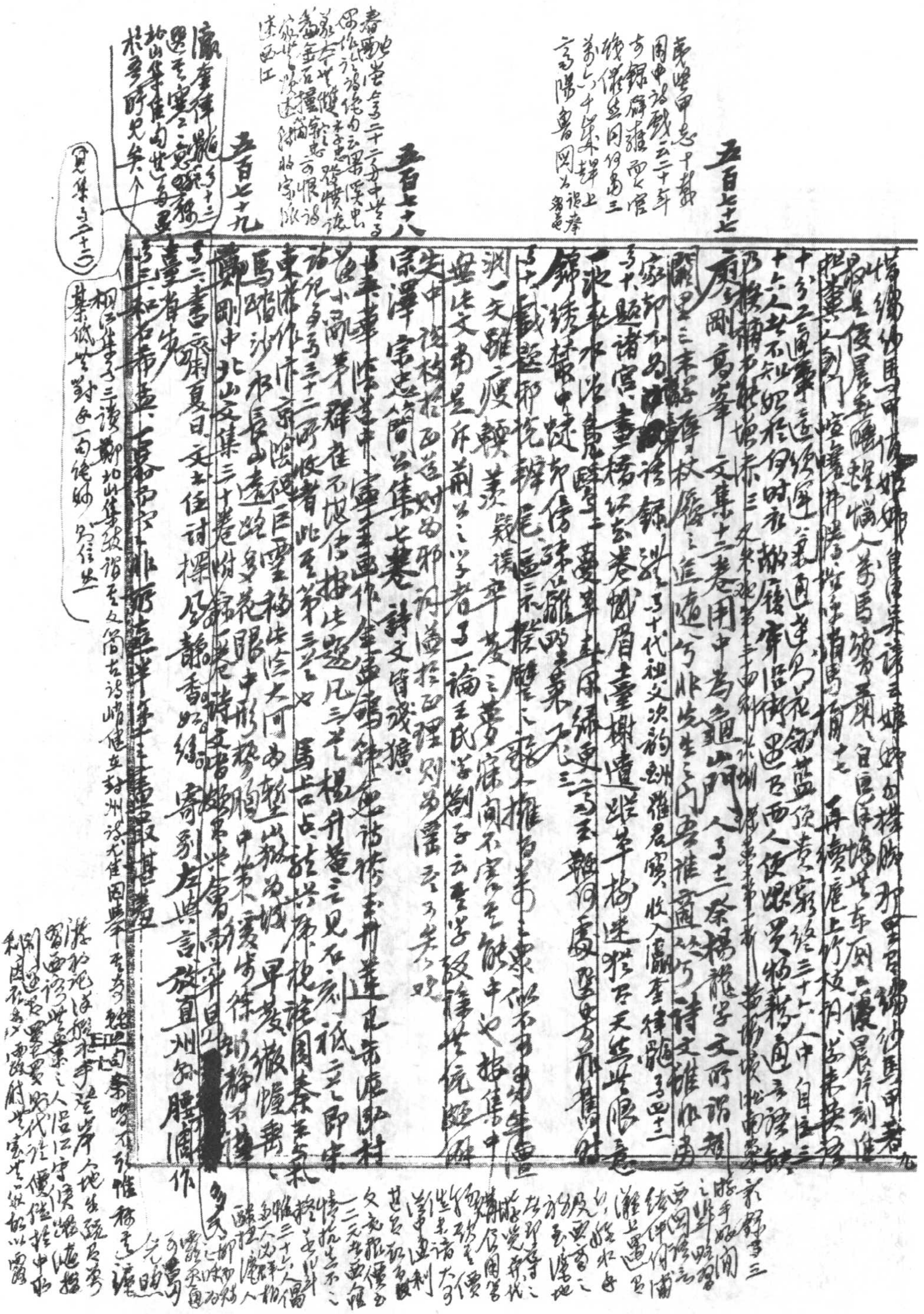
[illegible]洋[illegible]列[illegible]大[illegible]南[illegible]

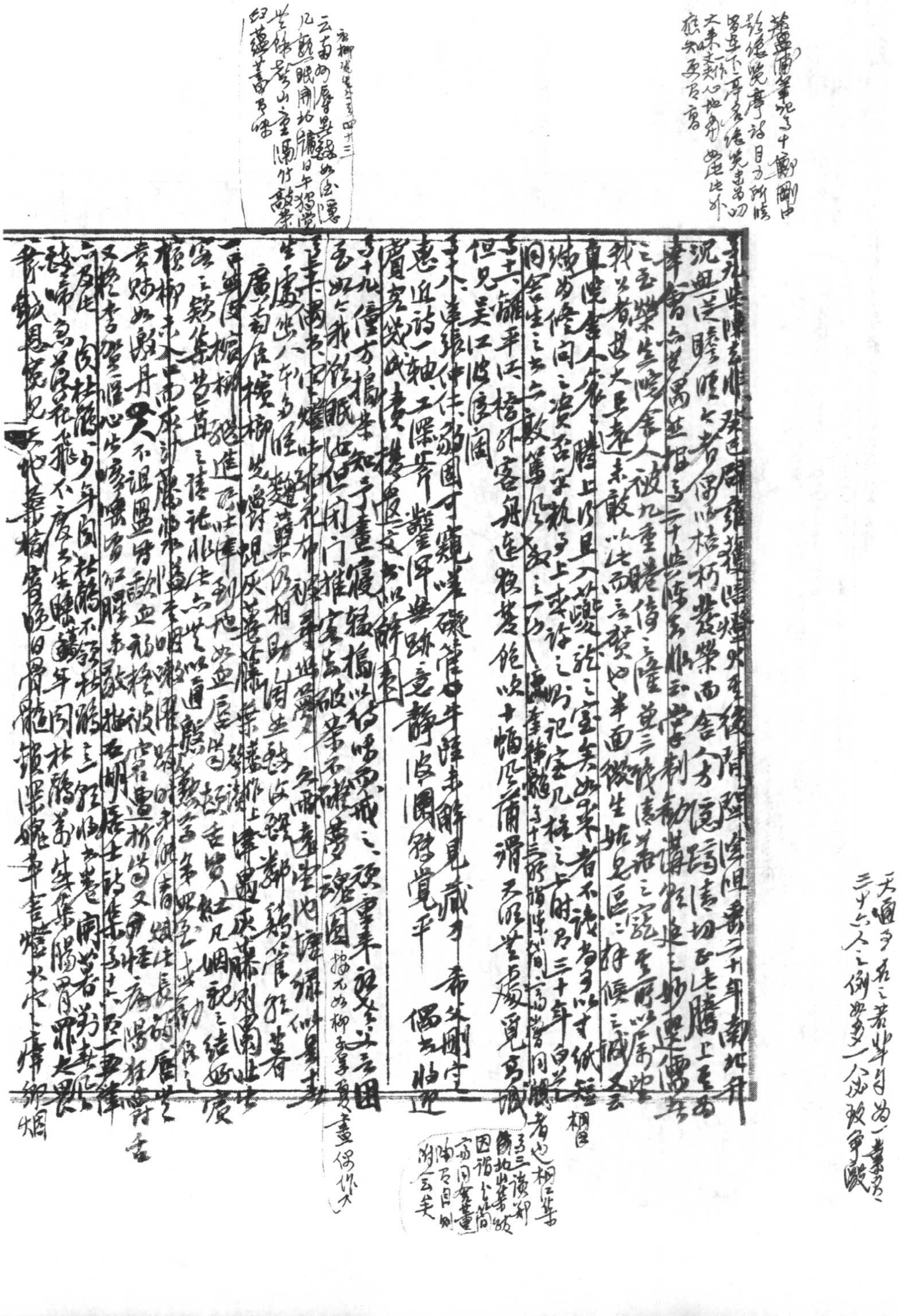
更[illegible]詞[illegible]原[illegible]云[illegible]

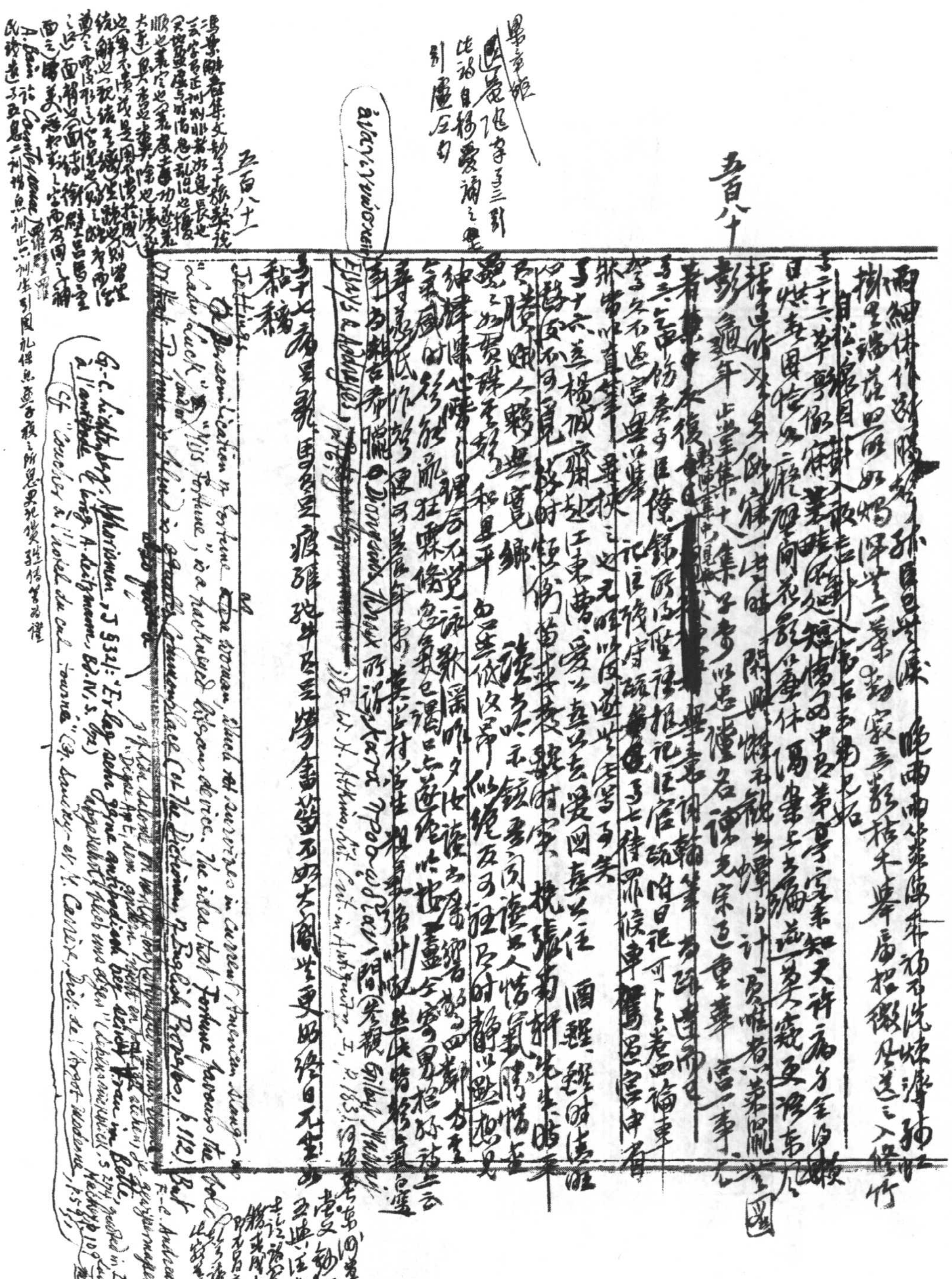
[illegible]樊山[illegible]二十年[illegible]

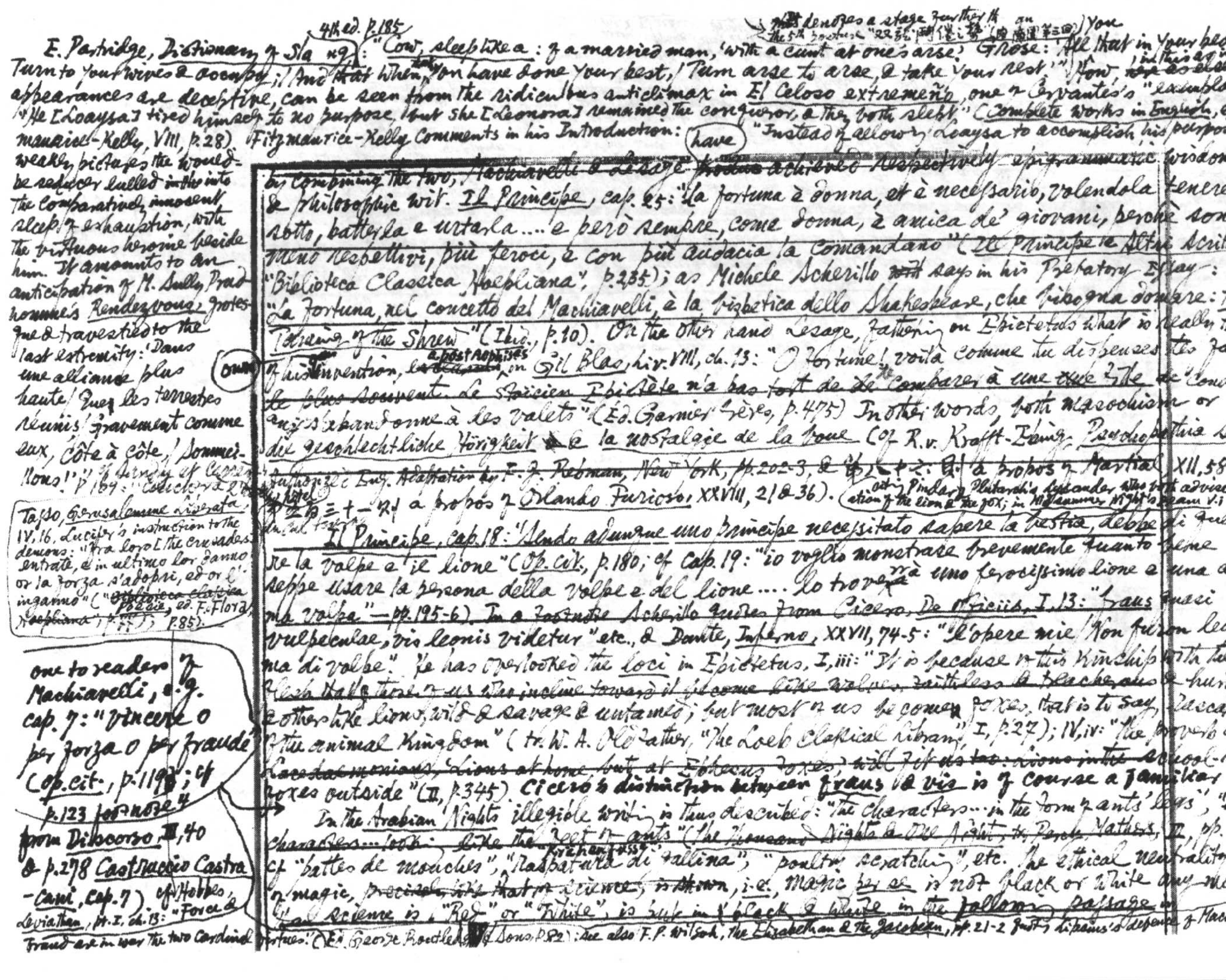
[illegible]竹枝詞[illegible]林[illegible]風情[illegible]

[illegible]









→ This denotes a stage further than the 5th footnote "雙就兩僵之勢"（肉蒲團第三回）

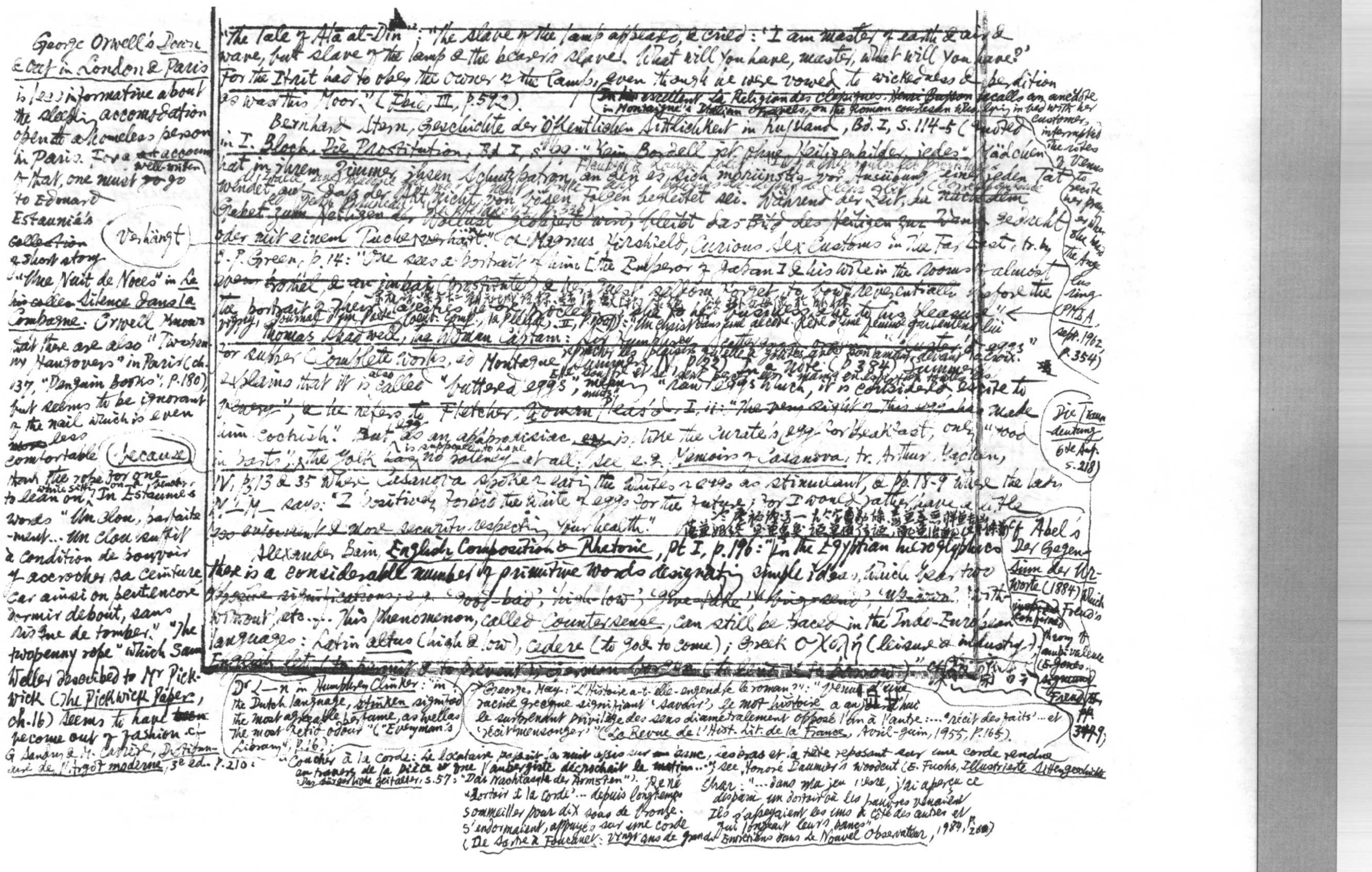
E. Partridge, *Dictionary of Slang*, 4th ed. p.185: "Cow, sleep like a: of a married man, 'with a cunt at one's arse.' Grose: 'All that in your beds do lie, / Turn to your wives & occupy; / And when you have done your best, / Turn arse to arse, & take your rest.'" How, in this as in other matters, appearances are deceptive, can be seen from the ridiculous anticlimax in *El Celoso extremeño*, one of Cervantes's "exemplary novels": "He [Loaysa] tired himself to no purpose, but she [Leonora] remained the conqueror, & they both slept" (*Complete Works in English*, ed. J. Fitzmaurice-Kelly, VIII, p.28). Fitzmaurice-Kelly comments in his Introduction: "Instead of allowing Loaysa to accomplish his purpose... he weakly pictures the would-be seducer lulled into the comparatively innocent sleep of exhaustion, with the virtuous heroine beside him. It amounts to an anticipation of M. Sully Prudhomme's *Rendezvous*, grotesque & travestied to the last extremity: 'Dans une alliance plus haute / Que les terrestres réunis / Gravement comme eux, côte à côte, / Sommeillons!'" p.189 [illegible]

~~By combining the two, Machiavelli & Lesage~~ have ~~achieved respectively epigrammatic~~ wisdom & philosophic wit. *Il Principe*, cap. 25: "La fortuna è donna, et è necessario, volendola tenere sotto, batterla e urtarla.... e però sempre, come donna, è amica de' giovani, perchè sono meno respettivi, più feroci, e con più audacia la comandano" (*Il Principe e Altri Scritti Minori*, "Biblioteca Classica Hoepliana", p.235); as Michele Scherillo says in his Prefatory Essay: "La Fortuna, nel concetto del Machiavelli, è la bisbetica dello Shakespeare, che bisogna domare: the *Taming of the Shrew*" (Ibid., p.10). On the other hand Lesage, fathering on Epictetus what is really the heir of his own invention, apostrophises in *Gil Blas*, liv. VIII, ch. 13: "O Fortune! voilà comme tu dispenses tes faveurs le plus souvent. Le stoïcien Épictète n'a pas tort de te comparer à une fille de condition qui s'abandonne à ses valets" (Éd. Garnier Frères, p.475). In other words, both masochism or die geschlechtliche Hörigkeit & la nostalgie de la boue (cf R. v. Krafft-Ebing, *Psychopathia Sexualis*, Authorized Eng. Adaptation by F. J. Rebman, New York, pp.202-3, & [illegible] à propos of Martial XII, 58 & as well as 第三十一則 à propos of *Orlando Furioso*, XXVIII, 21 & 36). (citing Pindar, Plutarch's *Lysander* who both advised the combination of the lion & the fox; in *Midsummer Night's Dream* V.i Lysander says: "The lion is a very fox for his valour")

Il Principe, cap. 18: "Sendo adunque uno principe necessitato sapere la bestia, debbe di quelle pigliare la volpe e il lione" (*Op. cit.*, p.180; cf cap. 19: "io voglio monstrare brevemente quanto bene seppe usare la persona della volpe e del lione.... lo troverrà uno ferocissimo lione e una astutissima volpe" — pp.195-6). In a footnote Scherillo quotes from Cicero, *De Officiis*, I.13: "Fraus quasi vulpeculae, vis leonis videtur" etc., & Dante, *Inferno*, XXVII, 74-5: "L'opere mie / Non furon leonine, ma di volpe." He has overlooked the loci in Epictetus, I, iii: "It is because of this kinship with the flesh that those of us who incline toward it become like wolves, faithless & treacherous & hurtful, & others like lions, wild & savage & untamed; but most of us become foxes, that is to say, rascals of the animal kingdom" (tr. W. A. Oldfather, "The Loeb Classical Library", I, p.27); IV, iv: "the proverb about Lacedaemonians, 'Lions at home, but at Ephesus foxes,' will fit us too: lions in the school-room, foxes outside" (II, p.345). Cicero's distinction between *fraus* & *vis* is of course a familiar one to readers of Machiavelli, e.g. cap. 7: "vincere o per forza o per fraude" (*op. cit.*, p.119; cf p.123 footnote 4 from *Discorso* II, 40 & p.278 *Castruccio Castracani*, cap. 7). cf Hobbes, *Leviathan*, pt. I, ch. 13: "Force & Fraud are in war the two Cardinal virtues" (Ed. George Routledge & Sons, p.82); see also F. P. Wilson, *The Elizabethan & the Jacobean*, pp.21-2 quoting Lipsius's defence of Machiavelli by [illegible]

Tasso, *Gerusalemme Liberata*, IV, 16, Lucifer's instruction to the demons: "Fra loro [the crusaders] entrate, e in ultimo lor danno / or la forza s'adopri, ed or l'inganno" (~~"Biblioteca classica Hoepliana", p.77~~; *Poesie*, ed. F. Flora, p.85).

In the *Arabian Nights* illegible writing is thus described: "The characters... in the form of ants' legs", "unknown characters... looking like the feet of ants" (*The Thousand Nights & One Night*, tr. Powys Mathers, II, pp.87, 496); cf "pattes de mouches", "Raspatura di gallina", "Krähenfüsse", "poultry scratching", etc. The ethical neutrality of magic, ~~precisely like that of science,~~ is shown, i.e., magic *per se* is not black or white any more than science is "Red" or "White", is set in black & white in the following passage in



George Orwell's Down & Out in London & Paris is less informative about the sleeping accommodation open to a homeless person in Paris. For a well-written account of that, one must ~~to~~ go to Edouard Estaunié's ~~collection~~ short story "Une Nuit de Noces" in ~~his collec~~ Le Silence dans la Campagne. Orwell knows that there are also "Twopenny Hangovers" in Paris (ch. 37, "Penguin Books", p.180) but seems to be ignorant of the nail which is even ~~more~~ less comfortable (because than the rope for one to lean on while sitting on a bench). In Estaunié's words "Un clou, parfaitement... Un clou suffit à condition de pouvoir y accrocher sa ceinture, car ainsi on peut encore dormir debout, sans risque de tomber." "The twopenny rope" which Sam Weller described to Mr Pickwick (The Pickwick Papers, ch. 16) seems to have ~~been~~ become out of fashion. cf. G. Sandry & M. Carrère, Dictionnaire de l'argot moderne, 3e ed. p.210: "Coucher à la corde: le locataire passait la nuit assis sur un banc, les bras et la tête reposant sur une corde tendue en travers de la pièce et que l'aubergiste décrochait le matin..."; see Honoré Daumier's woodcut (E. Fuchs, Illustrierte Sittengeschichte: Das bürgerliche Zeitalter, S.57: "Das Nachtasyl der Armsten"). René Char: "... dans ma jeune vie, j'ai aperçu ce disparu: un dortoir où les pauvres venaient. Ils s'asseyaient les uns à côté des autres et qui longeait leurs bancs" «dortoir à la corde»... depuis longtemps sommeiller pour dix sous de bronze. S'endormaient, appuyés sur une corde (De Sartre à Foucault: Vingt ans de grands Entretiens dans le Nouvel Observateur, 1984, p.260)

(Verhängt)

"The Tale of Alā al-Dīn": "The slave of the lamp appeared, & cried: 'I am master of earth & air & wave, but slave of the lamp & the bearer's slave. What will you have, master, what will you have?' For the Ifrit had to obey the owner of the lamp, even though he were vowed to wickedness & perdition as was this Moor." (Ibid, III, p.592.)

In his excellent La Religion des Classiques, Henri Busson recalls an anecdote in Montaigne's Italian Travels, on the Roman courtesan who, lying in bed with her customer, interrupted the rites of Venus to recite her prayers when she heard the Angelus ring (PMLA, Sept. 1962, p.354)

Bernhard Stern, Geschichte der öffentlichen Sittlichkeit in Russland, Bd. I, S. 114-5 (quoted in I. Bloch, Die Prostitution, Bd I, S. 460): "Kein Bordell ist ohne Heiligenbilder, jedes Mädchen hat in ihrem Zimmer ihren Schutzpatron, an den es sich morgens vor Ausübung einer jeden Tat wendet, auf daß der Akt nicht von bösen Folgen begleitet sei. Während der Zeit, da nach dem Gebet zum Heiligen der Wollust gefrönt wird, bleibt das Bild des Heiligen zur Wand gedreht oder mit einem Tuche verhängt." cf. Magnus Hirschfeld, Curious Sex Customs in the Far East, tr. by E. P. Green, p.14: "One sees a portrait of him [the Emperor of Japan] & his wife in the rooms of almost every brothel & ... (prostitute) & they ... seldom forget to bow reverentially before the portrait of their ... before ... to their business, due to his pleasure".

Flaubert & Louise Colet [illegible] Goncourt, Journal [illegible] Paris (Compl. Comp., la Pléiade, II, p.900): "Un christ dans une alcôve. Rêve d'une femme qui [illegible] plaisirs [illegible] devant la croix." [illegible]

Thomas Shadwell, The Woman Captain: "For Lumpers, Scatterings, ... 'Custards & eggs'" for supper (Complete Works, ed. Montague Summers, IV, p.22). In a note (p.384) Summers explains that it is also called "buttered eggs", meaning "raw eggs which, it is considered, excite to venery", & he refers to Fletcher, Women Pleas'd, I, ii: "The very sight of this egg has made him cockish." But as an aphrodisiac egg is like the curate's egg for breakfast, only "good in parts": the yolk is supposed to have no potency at all; see e.g. Memoirs of Casanova, tr. Arthur Machen, IV, p.13 & 35 where Casanova spoke of eating the whites of eggs as stimulant, & pp.18-9 where the latter M. M. says: "I positively forbid the white of eggs for the future; for I would rather have a little less enjoyment & more security respecting your health." [illegible]

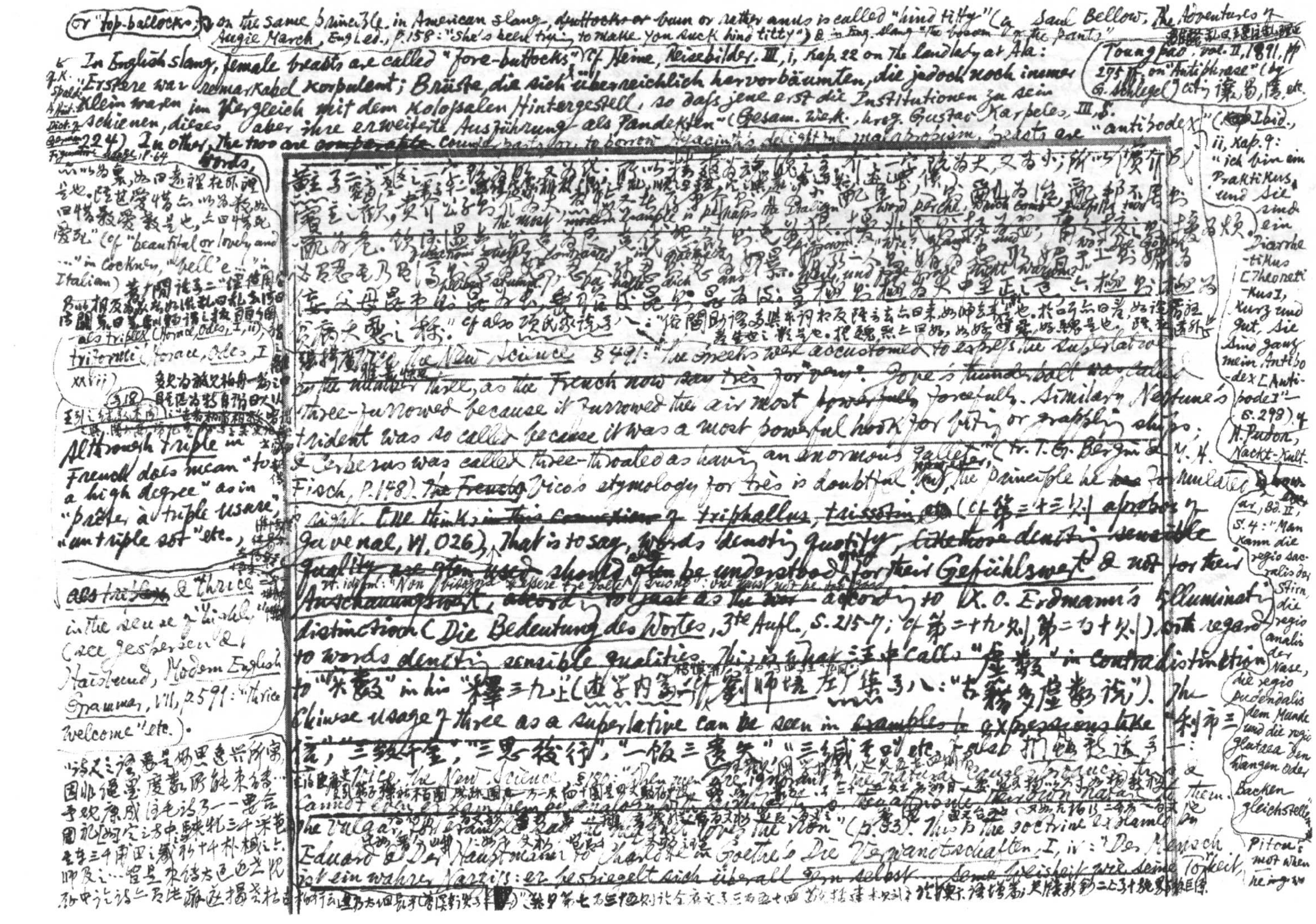
(Die Traumdeutung, 6te Aufl. S.218)

Alexander Bain, English Composition & Rhetoric, Pt I, p.196: "In the Egyptian hieroglyphics there is a considerable number of primitive words designating simple ideas, which bear two opposite significations, e.g. 'good-bad', 'high-low', 'give-take', 'strong-weak', 'up-down', 'with-without', etc. ... This phenomenon, called Countersense, can still be traced in the Indo-European languages: Latin altus (high & low), cedere (to go & to come); Greek σχολή (leisure & industry); English let (to permit & to prevent); German Boden (the bottom & the [illegible])." cf. [illegible]

cf Abel's Der Gegensinn der Urworte (1884) which confirmed Freud's theory of ambivalence (E. Jones, Sigmund Freud, II, pp. 347-9);

Dr L—n in Humphry Clinker: "in the Dutch language, stinken signifies the most agreeable perfume, as well as the most fetid odour" ("Everyman's Library", p.16).

Georges May: "L'Histoire a-t-elle engendré le roman?": "Venu d'une racine grecque signifiant 'savoir', le mot histoire a aujourd'hui le surprenant privilège des sens diamétralement opposés l'un à l'autre: ... 'récit des faits' ... et 'récit mensonger'" (La Revue de l'Hist. Lit. de la France, Avril-Juin, 1955, p.165).



(or "top-buttocks") on the same principle in American slang, buttocks or bum or rather anus is called "hind titty" (cf. Saul Bellow, The Adventures of Augie March, Eng. ed., p. 158: "She's been trying to make you suck hind titty") & in Eng. slang "the bosom" or "the points"

In English slang, female breasts are called "fore-buttocks". Cf. Heine, Reisebilder, III, i, Kap. 22 on the landlady at Ala: "Erstere war remarkabel korpulent; Brüste, die sich überreichlich hervorbäumten, die jedoch noch immer klein waren im Vergleich mit dem kolossalen Hintergestell, so daß jene erst die Institutionen zu sein schienen, dieses aber ihre erweiterte Ausführung als Pandekten" (Gesam. Werk., hrsg. Gustav Karpeles, III, S. 224). In other words, the two are ~~comparable~~ … to borrow Hyacinth's delightful malapropism, breasts are "antibodex" (Ibid., ii, Kap. 9: "ich bin ein Praktikus, und Sie sind ein Theoretikus [Theoretikus], kurz und gut, Sie sind ganz mein Antibodex [Antipode]" — S. 298). Cf. H. Pudor, Nackt-Kultur, Bd. II, S. 4: "Man kann die regio sacralis der Stirn, die regio analis der Nase, die regio pudendalis dem Munde und die regio glutaea den Wangen oder Backen gleichstellen".

Toung Pao, vol. II, 1891, pp. 275 ff. on "Antiphrase" (by G. Schlegel) citing 讓, 亂, 擾, etc.

Vico, The New Science § 491: "The Greeks were accustomed to express the superlative by the number three, as the French now say très for 'very'. Jove's thunderbolt was called three-furrowed because it furrowed the air most ~~powerfully~~ forcefully. Similarly Neptune's trident was so called because it was a most powerful hook for biting or grappling ships; & Cerberus was called three-throated as having an enormous gullet" (tr. T. G. Bergin & M. H. Fisch, p. 148). Vico's etymology for très is doubtful, but the principle he formulates is right. Cf. triphallus, trisssotin (cf 第三十三則 apropos of Juvenal, VI, 026). That is to say, words denoting quantity ~~like those denoting sensible quality~~ should often be understood for their Gefühlswert & not for their ~~Anschauungswert~~ according to K. O. Erdmann's illuminating distinction (Die Bedeutung des Wortes, 3te Aufl., S. 215-7; cf 第二十九則, 第二百十則) with regard to words denoting sensible qualities. This is what 汪中 calls "虛數" in contradistinction to "實數" in his "釋三九" (述學內篇一; cf 劉師培左盦集卷八:"古籍多虛數說"). The Chinese usage of three as a superlative can be seen in ~~examples~~ expressions like "三緘其口" etc. "三致千金", "三思後行", "一飯三遺矢"

Vico, The New Science § 180: "When men are ignorant of the natural causes producing things and cannot even explain them by analogy …" "… the vulgar … loves the vast" (p. 33). This is the doctrine exemplified by Eduard & Der Hauptmann to Charlotte in Goethe's Die Wahlverwandtschaften, I, iv: "Der Mensch ist ein wahrer Narziß: er bespiegelt sich überall gern selbst … seine Weisheit wie seine Torheit".

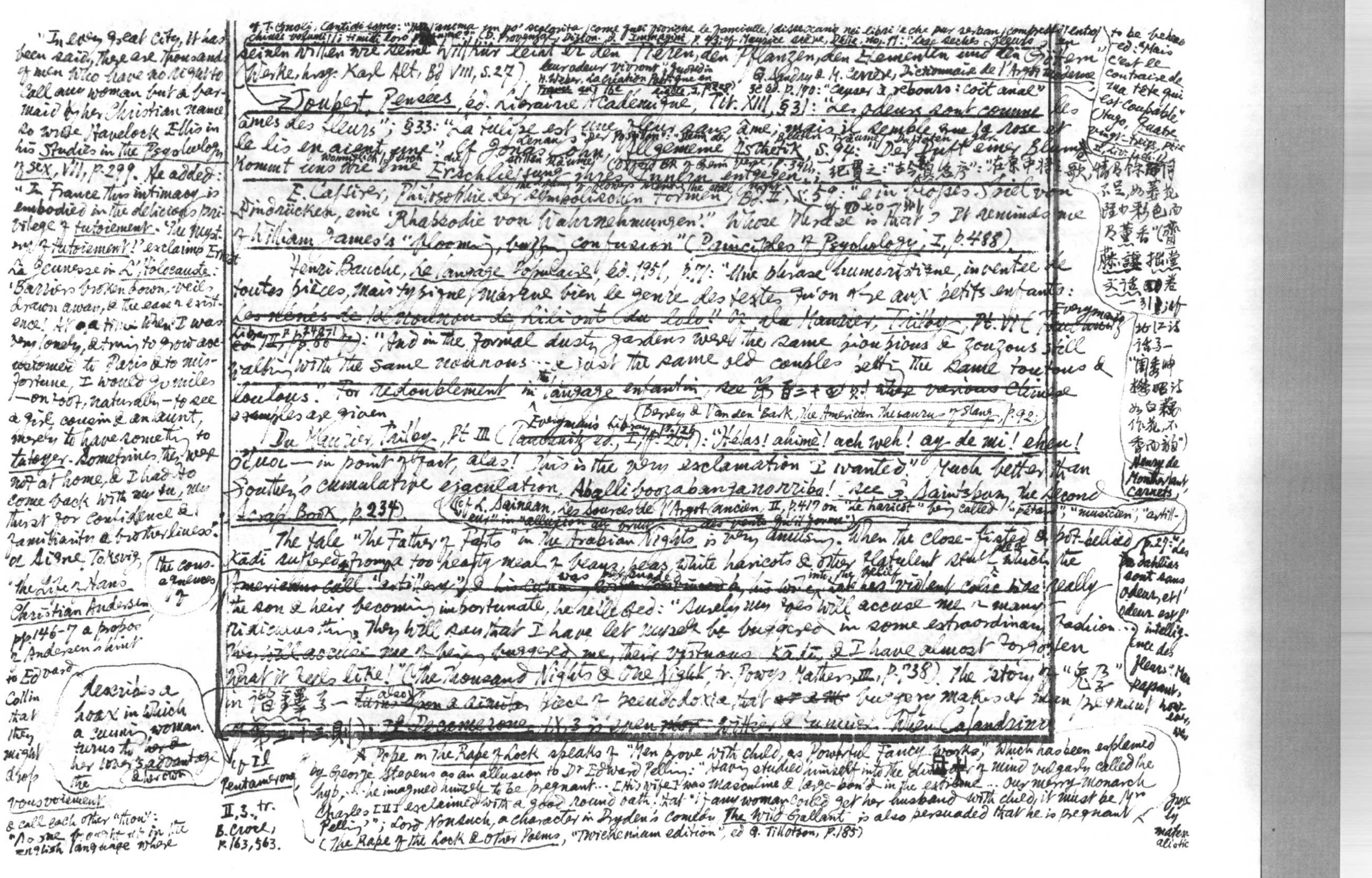
(of "beautiful or lovely and …" in Cockney, "bell'e …" in Italian)

als triplex (Horace, Odes, I, iii), triformis (Horace, Odes, I, xxvii)

Although triple in French does mean "to a high degree" as in "prêter à triple usure", "un triple sot" etc.

& thrice in the sense of "highly" (see Jespersen & Haislund, Modern English Grammar, VII, p. 591: "thrice welcome" etc.).

Pitou's …



"In every great city, it has been said, there are thousands of men who have no right to call any woman but a barmaid by her Christian name," so wrote Havelock Ellis in his Studies in the Psychology of Sex, VII, p. 299. He added: "In France this intimacy is embodied in the delicious privilege of tutoiement. 'The mystery of tutoiement!' exclaims Ernest La Jeunesse in L'Holocauste: 'Barriers broken down, veils drawn away, the ease of existence! At a time when I was very lonely, & trying to grow accustomed to Paris & to misfortune, I would go miles — on foot, naturally — to see a girl cousin & an aunt, merely to have something to tutoyer. Sometimes they were not at home, & I had to come back with my tu, my thirst for confidence & familiarity & brotherliness'." Cf Signe Toksvig, The Life of Hans Christian Andersen, pp. 146-7 à propos of Andersen's hint to Edvard Collin that they might drop the vousvoiement & call each other "thou": "No one [illegible] in the english language where

the consequences of

describes a hoax in which a cunning woman turns to ~~her~~ her lover's advantage & her own the

cf T. Gnoli, Canti di sogno: "Ha l'anima un po' scolorita / come quei fiorine le fanciulle / disseccano nei libri / e che per certi compressi entro / chiusi volumi / i timidi loro profumi." (D. Provenzal, Dizion. d. Immagini, p. 43; cf Maurice Scève, Délie, no. 11: "Les sèches fleurs en leur odeur vivront" quoted in H. Weber, La création poétique en France au 16e siècle, I, p. 228)

seinen Willen wie seine Willkür leiht er den Tieren, den Pflanzen, den Elementen und den Göttern" (Werke, hrsg. Karl Alt, Bd VIII, S. 27).

G. Sandry & M. Carrère, Dictionnaire de l'Argot moderne, 3e éd. p. 170: "Causer à rebours: coït anal"

Joubert, Pensées, éd. Librairie Académique, Tit. XIII, §31: "Les odeurs sont comme les âmes des fleurs"; §33: "La tulipe est une fleur sans âme; mais il semble que la rose et le lis en aient une." Cf Jonas Cohn, Allgemeine Ästhetik, S. 94: "Der Duft einer Blume kommt uns wie eine Erschliessung ihres Innern entgegen." Lenau's "Der Postillon": "Stern der Blüten Träume, Duftgeflüster gar wonniglich durch die stillen Räume" (Oxford Bk of German Verse, p. 341). 紀[illegible]之："古今[illegible]序"："[illegible]歌，[illegible]"

E. Cassirer, Philosophie der symbolischen Formen, Bd. II, S. 59: "ein grosses Spiel von Eindrücken, eine 'Rhapsodie von Wahrnehmungen'." Whose phrase is that? It reminds me of William James's "blooming, buzzing confusion" (Principles of Psychology, I, p. 488).

Henri Bauche, Le langage populaire, éd. 1951, p. 71: "Une phrase humoristique, inventée de toutes pièces, mais typique, marque bien le genre des textes qu'on dit aux petits enfants: ~~Les nénés de la nounou de Lili ont du lolo!~~" Cf du Maurier, Trilby, Pt. VII (Everyman's Library, p. 248; ~~[illegible] p. 66~~): "And in the formal dusty gardens were the same pioupious & zouzous still walking with the same nounous... & just the same old couples sitting the same toutous & loulous." For redoublement in langage enfantin, see 第[illegible]; ~~[illegible] various Chinese~~ examples are given (Berrey & Van den Bark, The American Thesaurus of Slang, p. 92).

Du Maurier, Trilby, Pt III (Everyman's Library, p. 126; ~~Tauchnitz ed., I, p. 201~~): "Hélas! ahimè! ach weh! ay de mi! eheu! οἴμοι — in point of fact, alas! This is the very exclamation I wanted." Much better than Southey's cumulative ejaculation, Aballiboozobanganorribo! see G. Saintsbury, The Second Scrap Book, p. 234. (cf L. Sainéan, Les Sources de l'Argot ancien, II, p. 417 on "le haricot" being called "pétard", "musicien", "artilleur" in "allusion aux bruits des vents qu'il donne")

The tale "The Father of Farts" in the Arabian Nights is very amusing. When the close-fisted & pot-bellied Kādi suffered from a too hearty meal of beans, peas, white haricots & other flatulent stuff, which the ~~Americans call "artillery"~~ [illegible] his violent colic was really the son & heir becoming importunate, he reflected: "Surely my foes will accuse me of many ridiculous things. They will say that I have let myself be buggered in some extraordinary fashion. ~~They will accuse me of being buggered~~ me, their virtuous Kādi, & I have almost forgotten what it feels like!" (The Thousand Nights & One Night, tr. Powys Mathers, III, p. 738). The story of "[illegible]" in 諧鐸 卷一 also ~~turns~~ upon a similar piece of pseudodoxia, that buggery makes a man pregnant! ~~[illegible] Decameron, IX, 3~~ [illegible] witty & humorous. When Calandrino

Cf Il Pentamerone II, 3, tr. B. Croce, p. 163, 563.

Pope in The Rape of Lock speaks of "Men prove with child, as powerful Fancy works," which has been explained by George Stevens as an allusion to Dr Edward Pelling: "Having studied himself into the disorder of mind vulgarly called the hyp, ... he imagined himself to be pregnant... [His wife] was masculine & large-bon'd in the extreme... Our merry monarch Charles [II] exclaimed with a good round oath, that 'if any woman could get her husband with child, it must be Mrs Pelling'"; Lord Nonsuch, a character in Dryden's comedy The Wild Gallant, is also persuaded that he is pregnant (The Rape of the Lock & Other Poems, "Twickenham edition", ed G. Tillotson, p. 185)

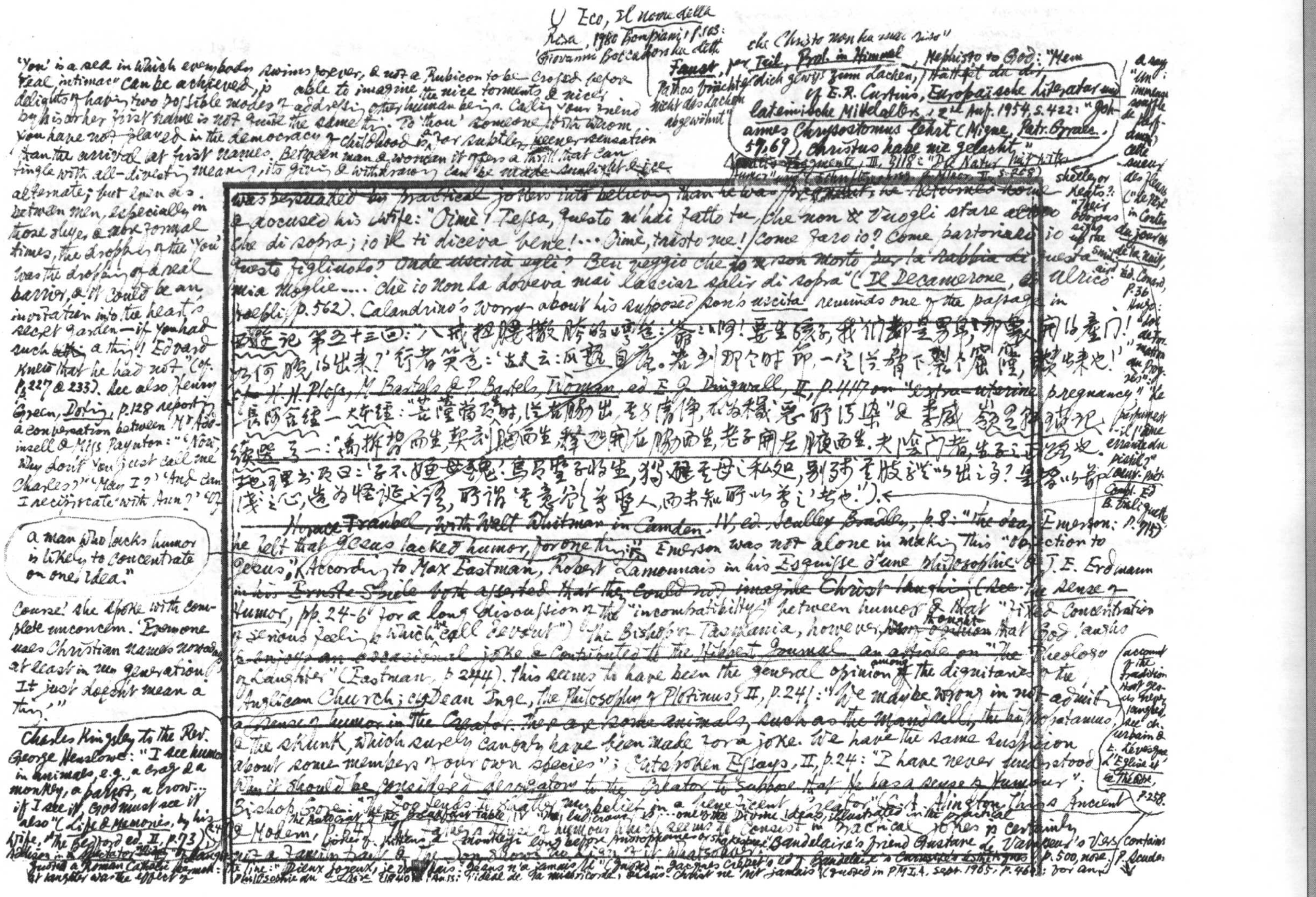
grossly materialistic

to be beheaded: "Mais c'est le contraire de ma tête qui est coupable" (Hugo, Quatre-vingt-treize, Ptie II, liv. i, ch. ii)

情[illegible]不足，如姜花[illegible]彩色而乏薰香"（齋藤拙堂文話卷一引[illegible]）

[illegible]"閨秀[illegible]詩[illegible]如白[illegible]作花，不香而韻"）

Henry de Montherlant, Carnets, p. 27: "Les dahlias sont sans odeur, et l'odeur est l'intelligence des fleurs." Mais papant, however, [illegible]



Eco, Il nome della Rosa, 1980 Bompiani, p.103: "Giovanni Boccadoro ha detto che Christo non ha mai riso"

Faust, I. Teil, Prol. im Himmel, Mephisto to God: "Mein Pathos brächte dich gewiß zum Lachen, Hättst du dir nicht das Lachen abgewöhnt"

cf. E.R. Curtius, Europäische Literatur und lateinische Mittelalter, 2te Auf. 1954, S.422: "Johannes Chrysostomus lehrt (Migne, Patr. Graec. 57, 69), Christus habe nie gelacht."

~~Novalis' Fragmente, III, 3118: "Die Natur hat Witz … Humor" (Schriften, hrsg. J. Minor II, S.268)~~

"You" is a sea in which everybody swims forever, & not a Rubicon to be crossed before real intimacy can be achieved, so [illegible] able to imagine the nice torments & nicer delights of having two possible modes of addressing other human beings. Calling your friend by his or her first name is not quite the same thing. To 'thou' someone with whom you have not played in the democracy of childhood is a far subtler, keener sensation than the arrival at first names. Between man & woman it offers a thrill that can tingle with all-divulging meaning, its giving & withdrawing can be made sunlight & ice alternate; but even as between men, especially in those days & more formal times, the dropping of the 'You' was the dropping of a real barrier, & it could be an invitation into the heart's secret garden — if you had such a thing! Edward knew that he had not" (cf. pp. 227 & 233). See also Henry Green, Doting, p.128 reporting a conversation between Mr Addinsell & Miss Paynton: "'Now, why don't you just call me Charles?' 'May I?' 'And can I reciprocate with Ann?' 'Of course' she spoke with complete unconcern. 'Everyone uses Christian names nowadays, at least in my generation. It just doesn't mean a thing.'"

"A man who lacks humor is likely to concentrate on one idea."

Charles Kingsley to the Rev. George Henslowe: "I see humor in animals, e.g., a crab & a monkey, a parrot, a crow … if I see it, God must see it also" (Life & Memories, by his wife, the Bedford ed. II, p.73).

~~Addison in a Spectator [illegible] of laughter~~ quoted a Roman Catholic sermon: [illegible] laughter was the effect of

~~was persuaded by practical jokers into believing than he was pregnant; he … home~~ & accused his wife: "Oimè! Tessa, questo m'hai fatto tu, che non ti vuogli stare altro che di sopra; io il ti diceva bene! … Oimè, tristo me! come farò io? come partorirò io questo figliuolo? onde uscirà egli? Ben veggio che io son morto per la rabbia di questa mia moglie …. che io non la doveva mai lasciar salir di sopra" (Il Decamerone, ed. Ulrico Hoepli, p.562). Calandrino's worry about his supposed son's uscita reminds one of the passage in 西遊記第五十三回："八戒[illegible]撒的哼道：'爺爺呵！要生孩子，我們都是男身，那裏開的產門！如何脫的出來？'行者笑道：'古人云：瓜熟自落。若到那个时節，一定从脅下裂个窟窿，鑽出来也！'"

~~cf. H.H. Ploss, M. Bartels & P. Bartels, Woman, ed. E.J. Dingwall, II, p.417 on "extra-uterine pregnancy"~~

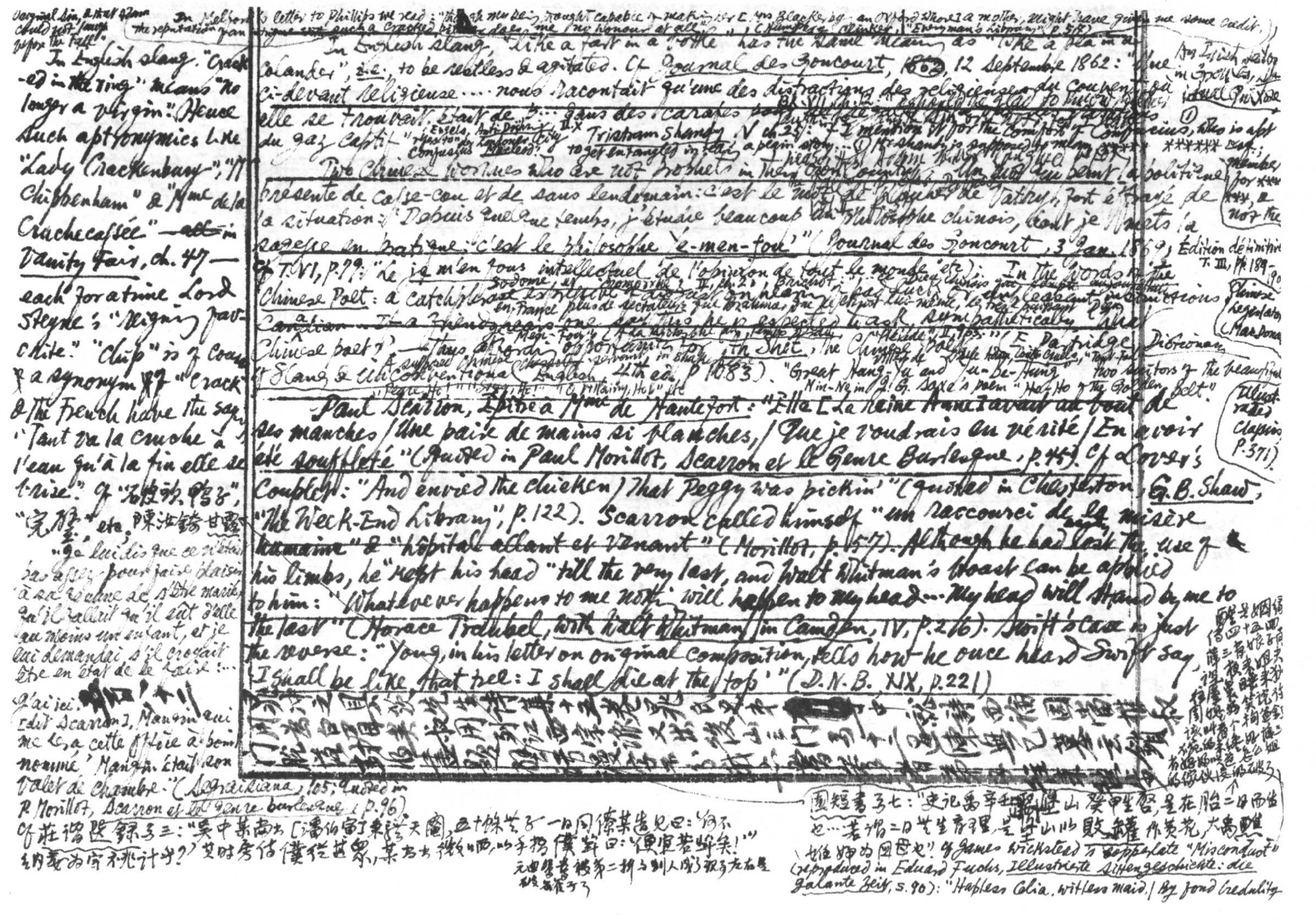
長阿含經一大本經："菩薩當降時，從右脇出，專念不乱，不為穢惡所污染" & [illegible]記續藏[illegible]之一："[illegible]而生，契剖[illegible]而生，釋迦[illegible]在脇而生，老子開左腋而生。夫陰门者，生子之正路也。[illegible]曰：'子不[illegible]母[illegible]，焉有聖子將生，獨避聖母之私处，别[illegible]股脅以出之乎？[illegible]淺之心，造為怪誕之語，所謂'聖意[illegible]聖人，而未知所以聖之'者也。'"

~~Horace Traubel, With Walt Whitman in Camden, IV, ed. Sculley Bradley, p.8: "the dear Emerson: he felt that Jesus lacked humor, for one thing."~~ Emerson was not alone in making this "objection to Jesus". According to Max Eastman, Robert Lamennais in his Esquisse d'une philosophie & J.E. Erdmann ~~in his Ernste Spiele both asserted that they could not imagine Christ laughing~~ (see The Sense of Humor, pp. 24-6 for a long discussion of the "incompatibility" between humor & that "fixed concentration of serious feeling which we call devout"). The Bishop of Tasmania, however, thought that God laughs ~~& enjoys an occasional joke & contributed to the Hibbert Journal an article on "The Theology of Laughter"~~ (Eastman, p.244). This seems to have been the general opinion among the dignitaries of the Anglican Church; cf. Dean Inge, The Philosophy of Plotinus, II, p.241: "We may be wrong in not admitting ~~a sense of humor in the Creator. There are some animals, such as the Mandrill, the hippopotamus~~ & the skunk, which surely cannot have been made for a joke. We have the same suspicion about some members of our own species"; Outspoken Essays, II, p.24: "I have never understood ~~why it should be considered derogatory to the Creator to suppose that He has a sense of humour~~". Bishop Gore: "The zoo tends to shatter my belief in a benevolent Creator" (C.A. Alington, Things Ancient & Modern, p.24). The Autocrat of the Breakfast Table, IV: "The ludicrous is … one of the Divine ideas, illustrated in the practical jokes of kittens & monkeys long before Aristophanes or Shakespeare". There's a sense of humour which seems to consist in practical jokes is certainly ~~[illegible] Jean Shows no sign of it whatsoever~~. Baudelaire's friend Gustave Vavasseur's Vers contains the line: "Dieux joyeux, je vous hais: Jésus n'a jamais ri" (quoted in Jacques Crépet's ed. of Baudelaire's Curiosités esthétiques, p.500, note; ~~Baudelaire's Curiosités esthétiques~~ Philosophie du Salon (1840): "l'idéal de la miséricorde, Jésus-Christ ne rit jamais" (quoted in PMLA, Sept. 1965, p.460); for an account of the tradition that Jesus never laughed, see Ch. Urbain & E. Levesque, L'Eglise et le Théâtre, p.258.

Shelley or Keats?: "Their blossoms airy up the [illegible] smile"

a saying "un immense souffle de parfums, cette sueur des fleurs" ("Le Rêve" in Contes du jour et de la nuit, éd. Conard, p.36). Hugo: "Les alternatives du Progrès": "Le parfum est l'âme errante du pistil" (Oeuvres poét. compl. éd. B. Gueliquette, p.715)

P. Scudo



Original sin, & that Adam could not laugh before the Fall.

In Melbourne's letter to Phillips we read: "though men being thought capable of making [illegible] Blacke by an Oxford whore a mother, might have given me some credit, the reputation of an intrigue with such a cracked [illegible] does me no honour at all." (Humphry Clinker, "Everyman's Library", p. 58)

In English slang, "Cracked in the ring" means "no longer a virgin". Hence such aptronymics like "Lady Crackenbury", "Mrs Chippenham" & "Mme de la Cruchecassée" ~~all~~ in Vanity Fair, ch. 47 — each for a time Lord Steyne's "reigning favorite". "Chip" is of course a synonym of "crack". The French have the saying: "Tant va la cruche à l'eau qu'à la fin elle se brise". Cf "石破天惊", "完璧", etc. 陳沙鏟甘露

In English slang, "like a fart in a bottle" has the same meaning as "like a pea in a colander", i.e., to be restless & agitated. Cf Journal des Goncourt, 1862, 12 Septembre 1862: "Une ci-devant religieuse … nous racontait qu'une des distractions des religieuses du couvent où elle se trouvait était de … dans des carafes [illegible] du gaz captif". Engels, Anti-Dühring, II. x "[illegible] Confucius [illegible]"? Tristram Shandy, V ch. 25: "I mention it for the comfort of Confucius, who is apt to get entangled in telling a plain story…" ① Mr Shandy is supposed by many [illegible] ****** dog; member for ***, & not the [illegible]. Bk VII, ch. 12 [illegible]

Two Chinese [illegible] who are not prophets in their own country [illegible] présente de casse-cou et de sans lendemain: c'est le mot de [illegible] de Vatry, fort étranger de la situation: "Depuis quelque temps, j'étudie beaucoup un philosophe chinois, dont je mets la sagesse en pratique: c'est le philosophe 'e-men-fou'" (Journal des Goncourt, 3 Jan. 1869, Édition définitive T. III, pp. 189-190). Cf T. VI, p. 79: "Le je m'en fous intellectuel de l'opinion de tout le monde" etc.). In the words of the Chinese Poet: a catchphrase [illegible] Sodome et Gomorrhe, II, ch. 2; Brichot: "[illegible] chinois qui compte aujourd'hui en France plus de sectateurs que Brahma, que je tiens pour lui-même, le [illegible]" [illegible] Chinese legislator (MacDonald) [illegible] a Frenchman's [illegible] he so expected to ask, sympathetically [illegible] Chinese poet?" "Mei-Fou" [illegible] ("Pléiade", II, p. 55.) (E. Partridge, Dictionary of Slang & Unconventional English, 4th ed., p. 1083). "Great Hang-Yu and Fu-Be-Hung", two [illegible] of the beautiful Nin-Ne in J. G. Saxe's poem "Hop-Ho of the Golden Belt". A supposed Chinese [illegible] servant in Shakespeare [illegible] "Peace, Ho!" "Stay, Ho!" "O villainy, Ho!" etc. (Illustrated Chapins, p. 371)

Paul Scarron, Épître à Mme de Hautefort: "Elle [La Reine Anne] avait au bout de ses manches / Une paire de mains si blanches, / Que je voudrais en vérité / En avoir été souffleté" (quoted in Paul Morillot, Scarron et le Genre Burlesque, p. 45). Cf Lover's Complaint: "And envied the chicken / That Peggy was pickin'" (quoted in Chesterton, G. B. Shaw, "The Week-End Library", p. 122). Scarron called himself "un raccourci de la misère humaine" & "hôpital allant et venant" (Morillot, p. 57). Although he had lost the use of his limbs, he "kept his head" till the very last, and Walt Whitman's boast can be applied to him: "Whatever happens to me now will happen to my head … My head will stand by me to the last" (Horace Traubel, With Walt Whitman in Camden, IV, p. 216). Swift's case is just the reverse: "Young, in his letter on original composition, tells how he once heard Swift say, 'I shall be like that tree: I shall die at the top'" (D.N.B. XIX, p. 221)

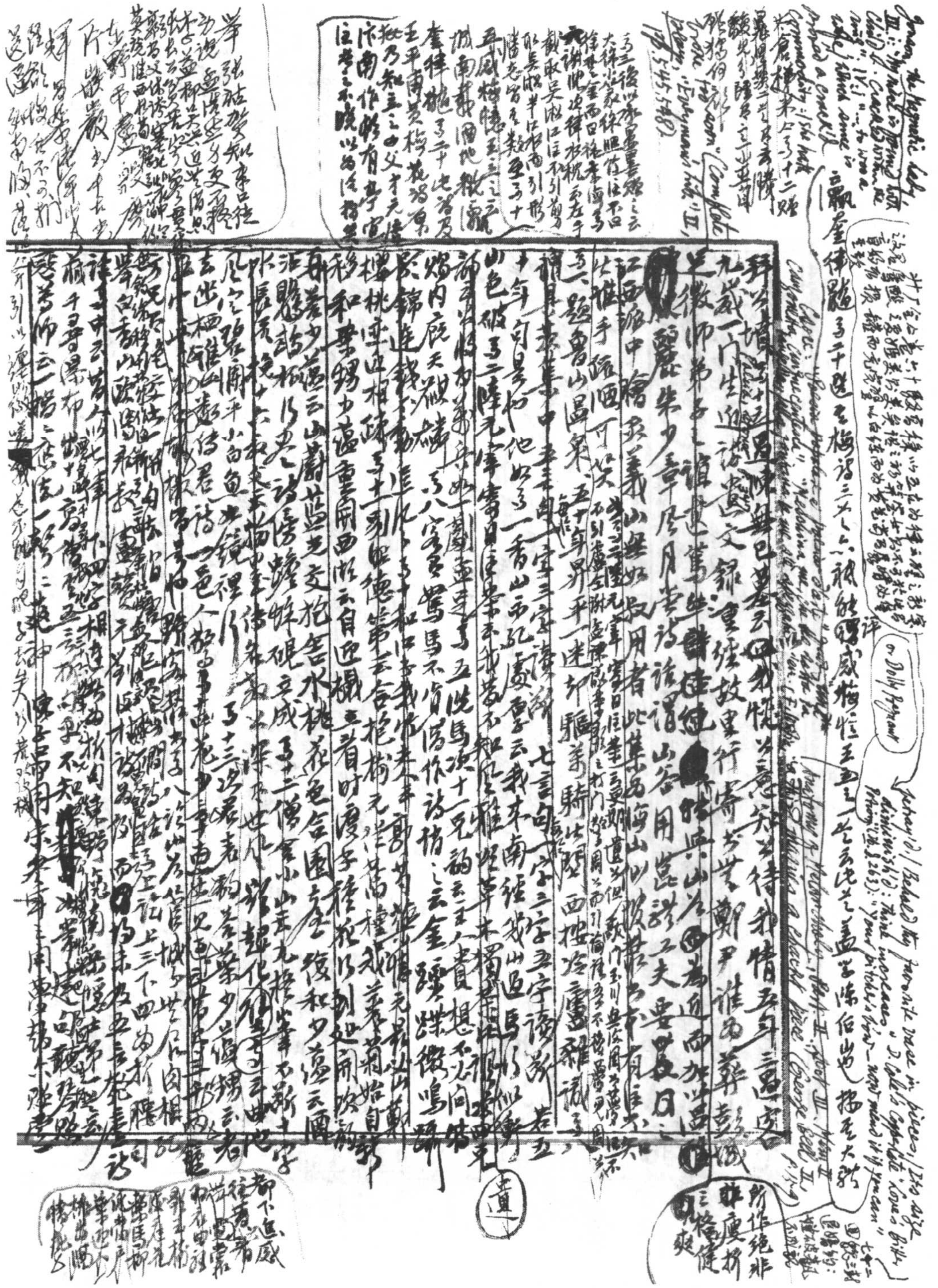
[illegible]之具以先生詩集十五卷[illegible]
用為白描[illegible]江西宗派又出後山[illegible]
門[illegible]

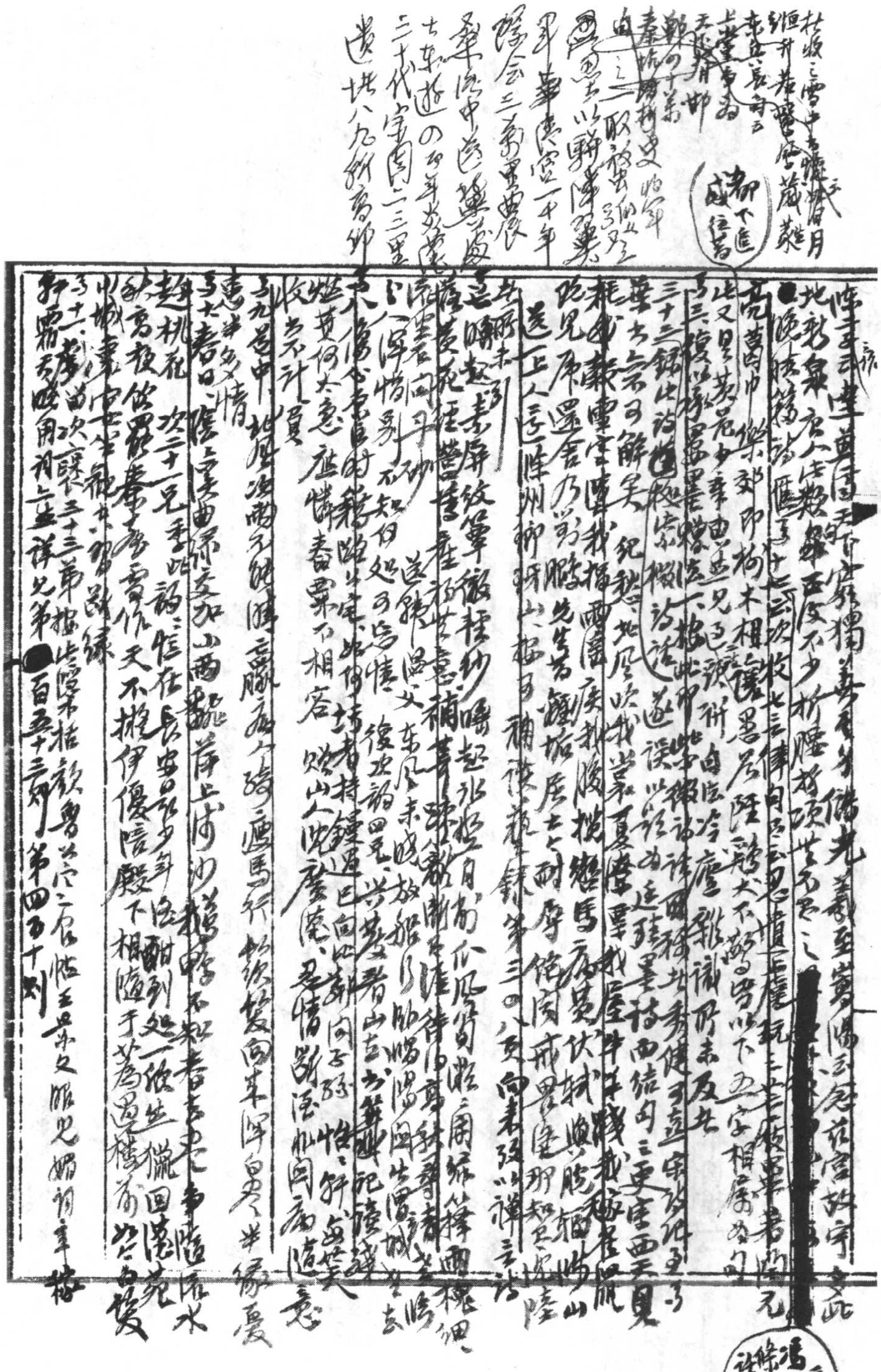
"Je lui dis que ce n'était pas assez pour faire plaisir à sa femme de s'être marié, qu'il fallait qu'il eût d'elle au moins un enfant, et je lui demandai s'il croyait être en état de le faire: … J'ai ici [dit Scarron], Manceau qui me le [illegible], cette office à bon nommé.' Manceau était son valet de chambre." (Segraisiana, 105; quoted in P. Morillot, Scarron et le genre burlesque, p. 96). Cf 莊諧選錄卷三："吳中某尚書[潘伯寅]東詩天閹，五十餘尚無子。一日同僚某告之曰：'何不納妾為宗祧計乎？'其時旁侍僕從甚眾，某尚書揮之，以手指僕答曰：'便宜若輩矣！'"

元曲選[illegible]第二折[illegible]

[illegible]四十五[illegible]姻緣[illegible]

園短書卷七："史記禹辛壬癸甲生啓，是在胎二日而生也…若治二日生生[illegible]，是[illegible]山以敗鏟作黃花，大禹豈姑姊之因也"！Cf James Wickstead's [illegible] "Misconduct" (reproduced in Eduard Fuchs, Illustrierte Sittengeschichte: die galante Zeit, S. 90): "Hapless Celia, witless maid, / By fond credulity





杜牧三[illegible]云[illegible]月[illegible]蔵[illegible]升[illegible]長[illegible]云[illegible]堂[illegible]为[illegible]月[illegible]卿[illegible]十叢[illegible]秦[illegible]之[illegible]取[illegible]以[illegible]華[illegible]一千年[illegible]三[illegible]中[illegible]十[illegible]二十代[illegible]二三[illegible]遺[illegible]八九[illegible]

都下匠成[illegible]

陈[illegible]云[illegible]莫[illegible]独善[illegible]光羲至[illegible]念花宫[illegible]守[illegible]此

地犹[illegible]庐人[illegible]西度不少，折腰[illegible]顷[illegible]

● 晚[illegible]诗[illegible]七云次收七言律句[illegible]又见[illegible]長[illegible]元[redacted]

亮[illegible]巾[illegible]郊印拘木相[illegible]黑居[illegible]鸡犬不惊[illegible]以下五字相[illegible]元

此又[illegible]花[illegible]曲[illegible]兄已[illegible]衍自[illegible]冷[illegible]所未及[illegible]

[illegible]三[illegible]一根此中[illegible]秀健[illegible]宋[illegible]至[illegible]

三十三録此诗[illegible]诗话[illegible]遂误[illegible]为[illegible]墨[illegible]西结句三更[illegible]西[illegible]見

華[illegible]可解矣。纪[illegible]地[illegible]吹我[illegible]夏[illegible]我屋[illegible]

耗[illegible]重[illegible]我[illegible]马[illegible]伏[illegible]山

跎兒[illegible]還舍乃[illegible]先生[illegible]居士[illegible]耐[illegible]飛[illegible]那知[illegible]陸

送上人[illegible]州[illegible]山[illegible]録第三[illegible]向来[illegible]禅[illegible]

[illegible]未别[illegible]起[illegible]纹[illegible]起张[illegible]月[illegible]風[illegible]細

[illegible]黄花[illegible]補[illegible]

[illegible]問[illegible]砂[illegible]送[illegible]文[illegible]東風未成[illegible]去[illegible]

[illegible]情[illegible]不知何處可寫情[illegible]復[illegible]四[illegible]

[illegible]者持[illegible]

[illegible]黄何大意[illegible]春[illegible]不相容[illegible]山人[illegible]情[illegible]意

收[illegible]不計[illegible]

[illegible]九[illegible]中[illegible]馬[illegible]半[illegible]

[illegible]情

[illegible]大[illegible]春[illegible]上[illegible]不知春[illegible]水

趙桃花次二十一兒[illegible]在長安[illegible]一[illegible]回[illegible]

[illegible]夜[illegible]不[illegible]伊[illegible]下相[illegible]

[illegible]城[illegible]

[illegible]十[illegible]次[illegible]三十三[illegible]百五十三[illegible]第四五十[illegible]

馮[illegible]元仲條下諸詩

五百八十三

[illegible]

李復 潏水集十六卷 [illegible]中 [illegible] 多閑 詩文盡意而已不為蘇黃風氣 [illegible]

所需也 [illegible]

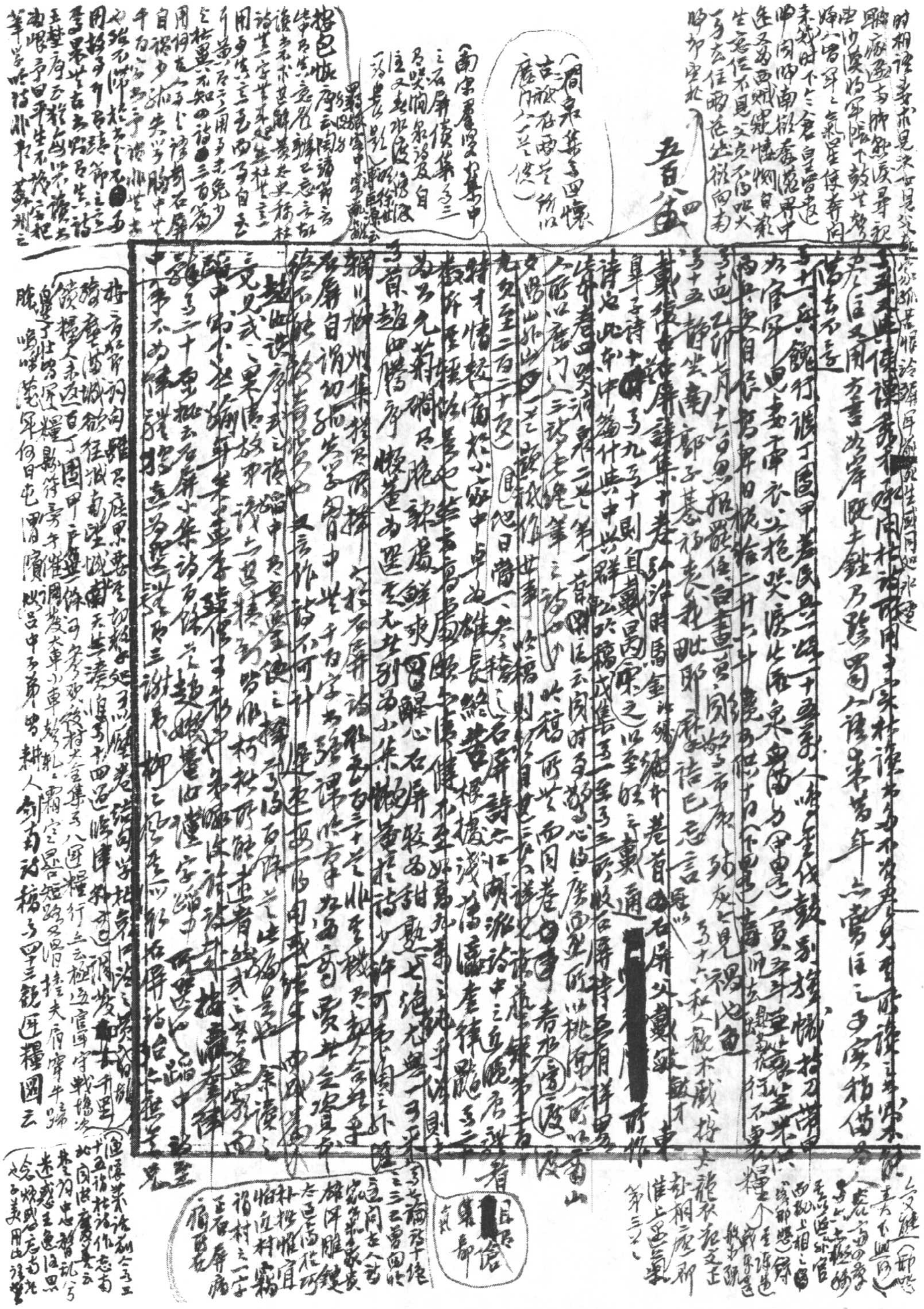
[illegible]

十五 華嶽水亭之 [illegible] 風於名岸柳 [illegible] 兩為餘栖 [illegible]

[illegible] 五卷十五 [illegible] 江子之云 [illegible] 仙書 [illegible]

[illegible] 神迷也

[illegible] 乃然 [illegible] 一術耳



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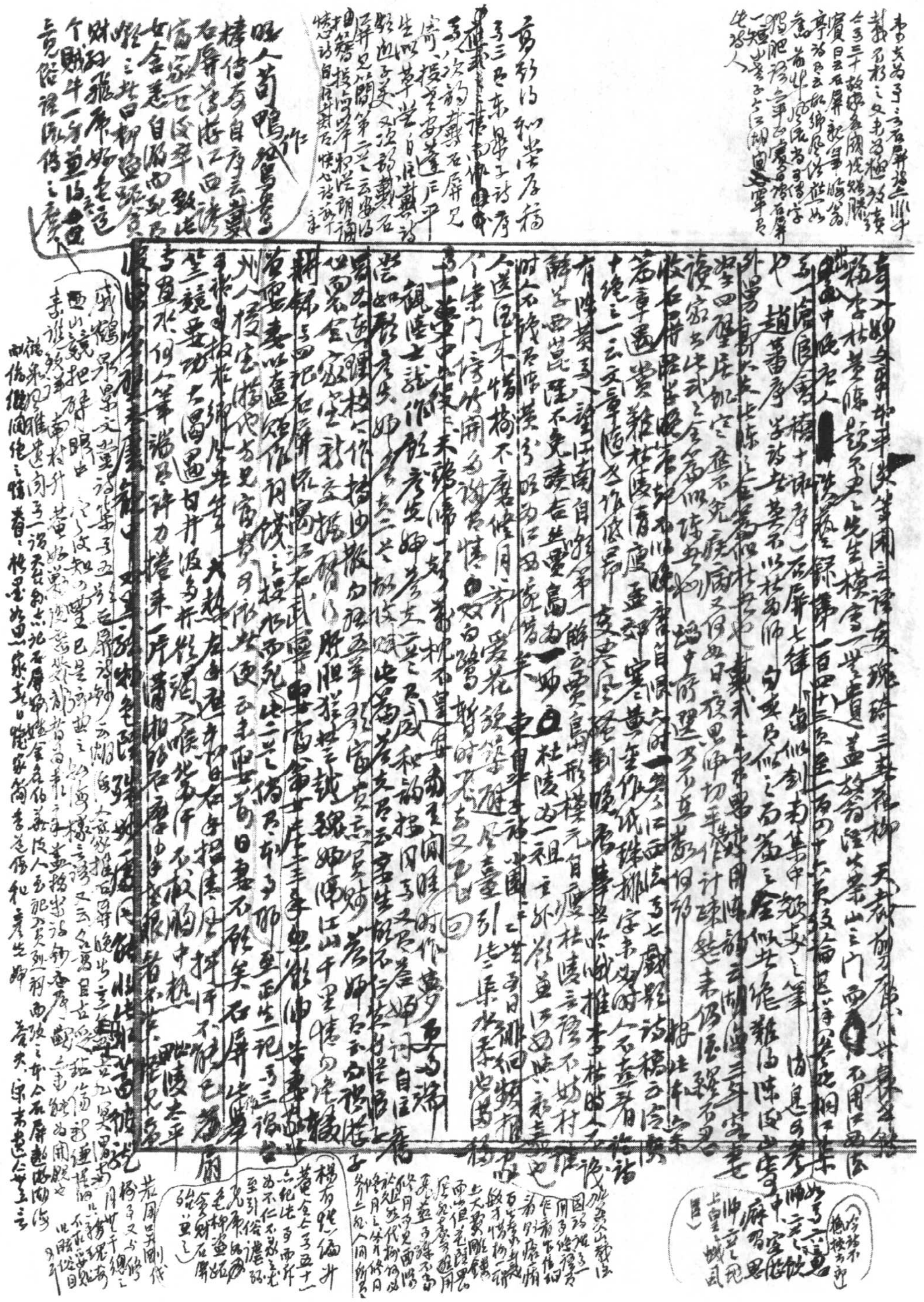

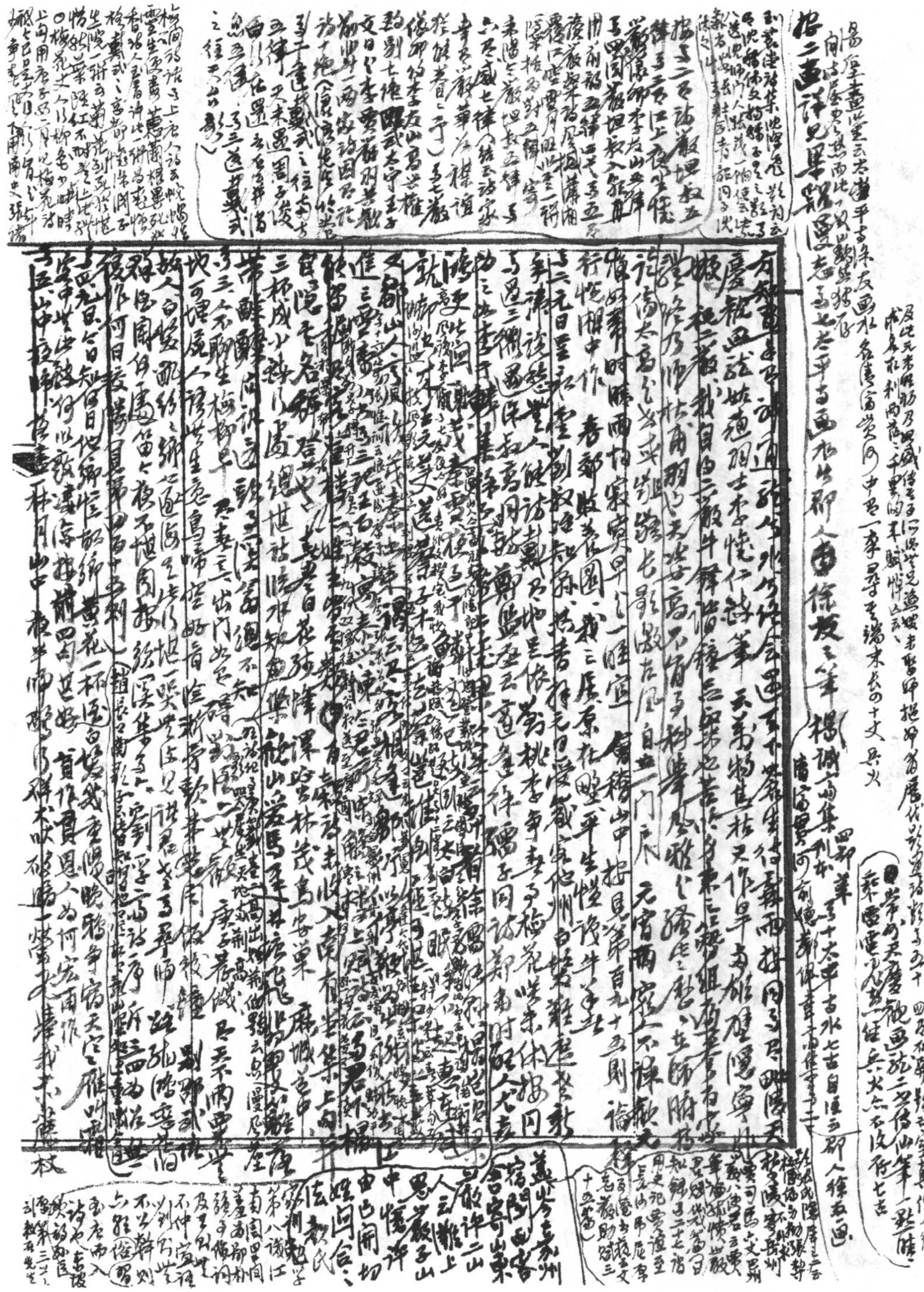

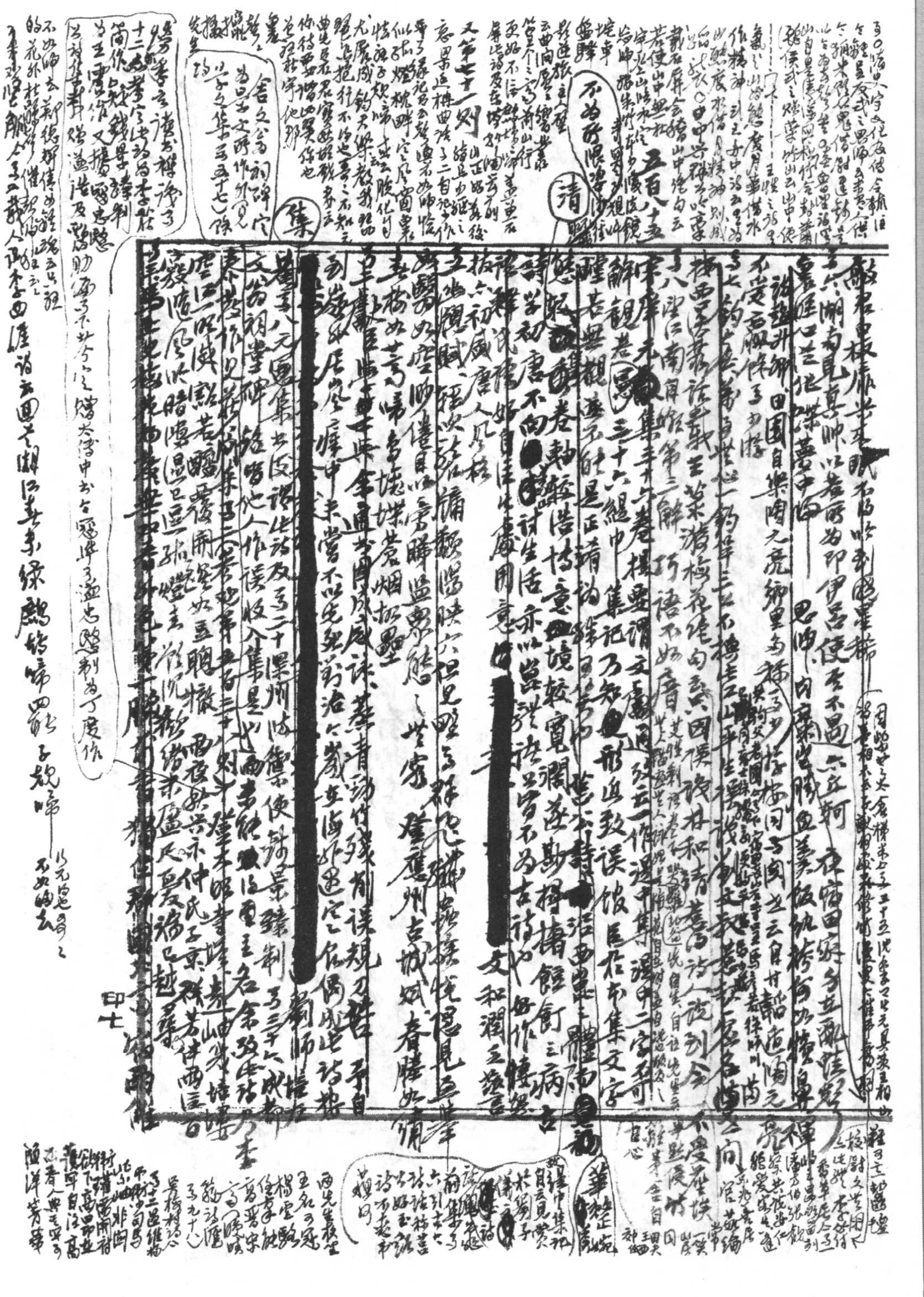

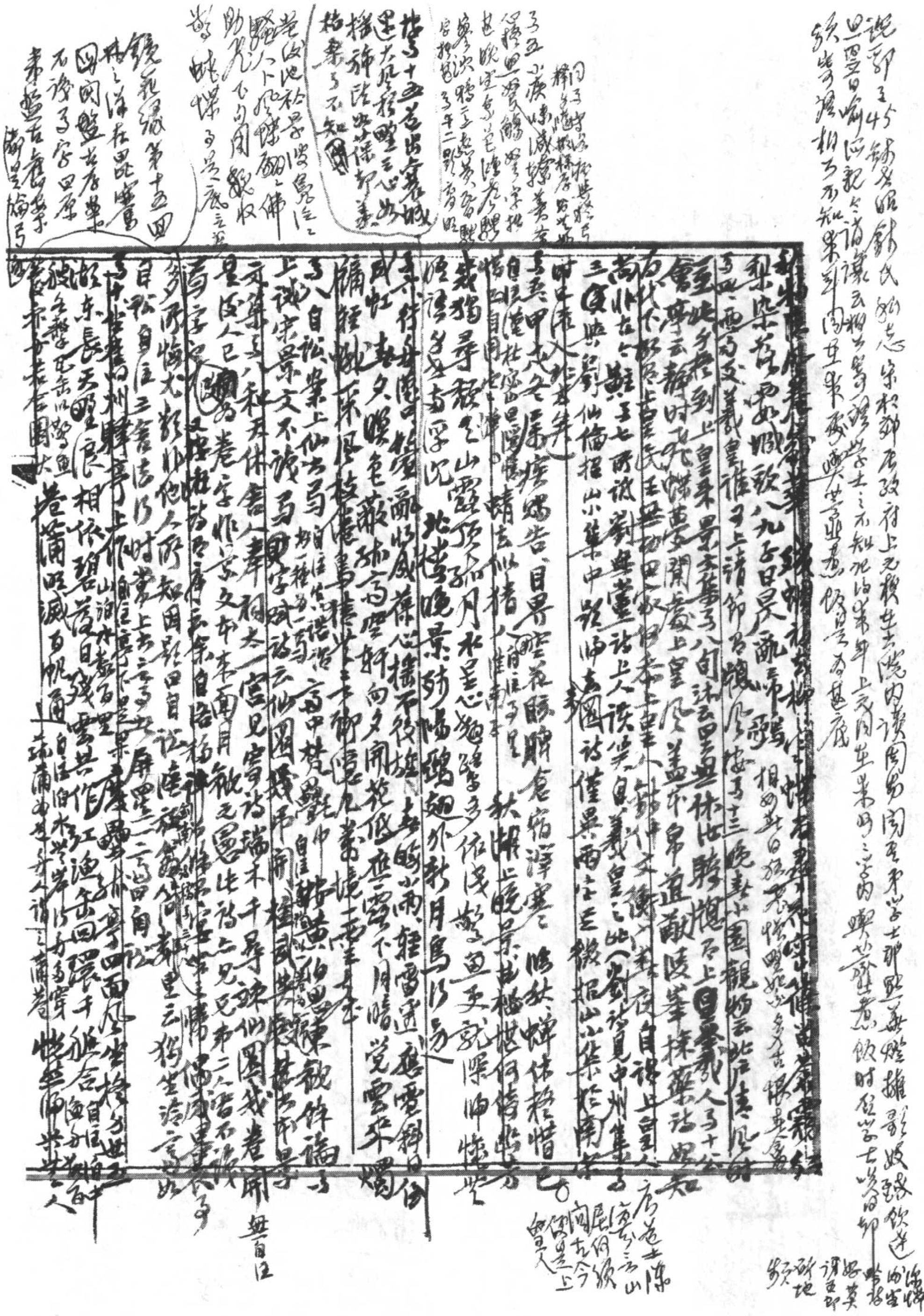

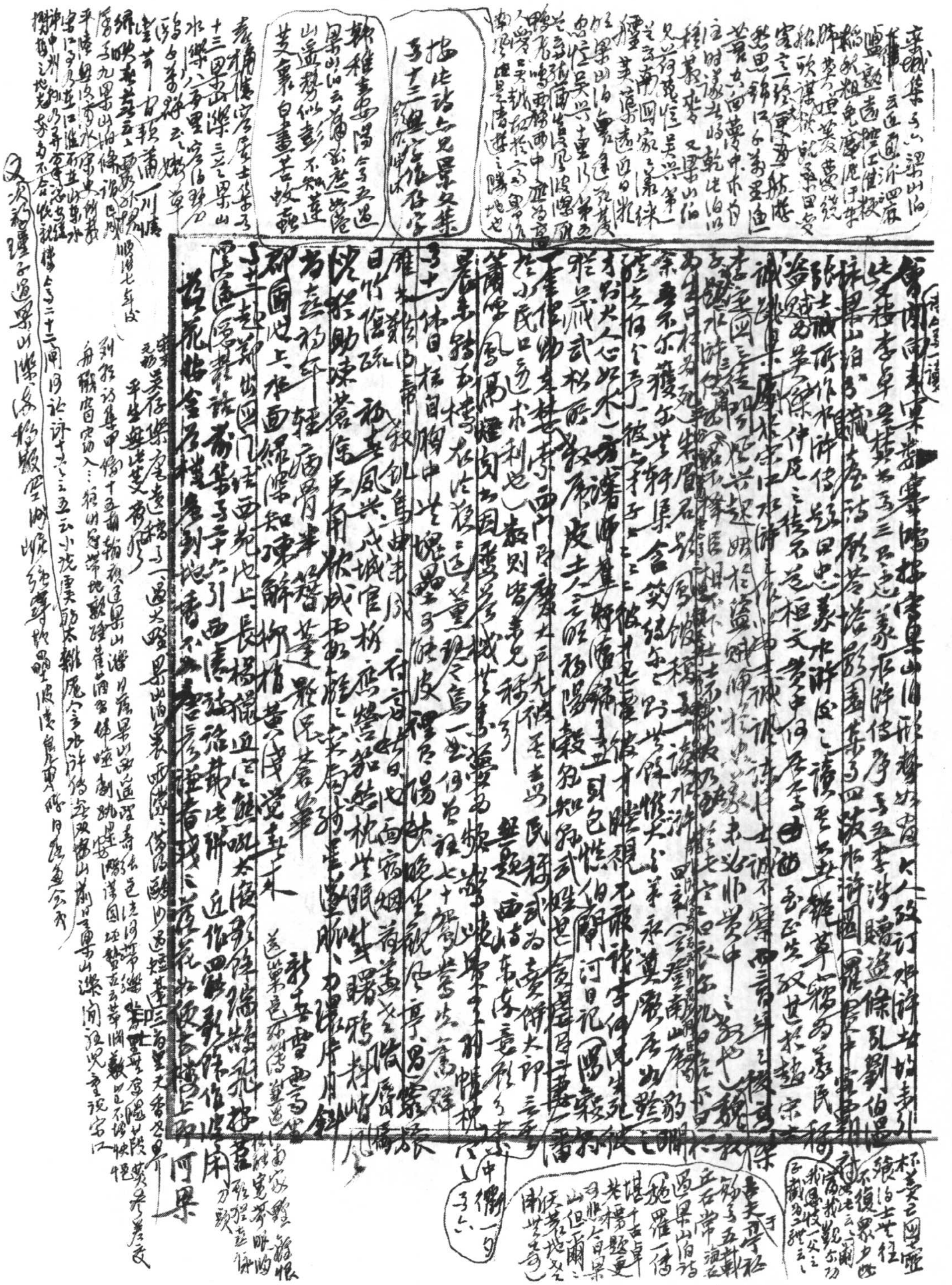

曾槃 未蘂 六松堂 今子五 過巢山 舊遊今何在 巢山掃暮是昔來 衆傑 肖臨虎狼群 泉老成照壁 弟恩帶 李青一字衣冠明月照

那比東坡君 廬山詩尤子十一韻 兩組 五律二十八首 第二十三首 士 女巢山 始六年 末擬蜕 一夫 徐來 詳未 花蔭臺

律 雙 體 臣之

存宜世 [illegible] 寫入御 戚 擬詩二首 [illegible] 不徒 [illegible] 律以 [illegible]

數公 思 好遇 [illegible] 遥 定 書也 宗詩 [illegible] 自 [illegible] 十一韻自 [illegible] 詩 [illegible] 自 [illegible] 辭來 西 [illegible] 西 清 [illegible] 謂 [illegible] 為生 [illegible]

又按子十四 [illegible] 竹林七 [illegible] 山主 偶 [illegible] 不 [illegible] 近 [illegible] 此詩 [illegible] 五 [illegible] 山主 對 [illegible] 不 [illegible] 棋

[illegible] 又補 [illegible] 入選 詩 文 [illegible]

按景文集子二有 祇仙賦 指淮南昇 仙乃 [illegible] 洪 [illegible] 云 [illegible] 見 [illegible] 作 [illegible] 於列 [illegible] 長 [illegible] 仙 [illegible] 劉安 [illegible] 仙伯 [illegible] 宇 郡 [illegible] 乃見 [illegible] 劉 [illegible]

答子京 [illegible] 集中佳 數詩數首 唱 巢山短處也 重 [illegible] 西湖 綠鴨東陂 [illegible] 情 史因 雲 [illegible]

汪西田 [illegible] 閒 魚鳥忘情地 [illegible] 江河 極目天向夕 [illegible] 柳 度月 [illegible]

梢使 [illegible] 烟 使君 佳 [illegible] 採 漁曲 又 歌贈 向州 不計年 樓 [illegible] 子三 [illegible] 此詩

子十三 世事 世子 過 未 [illegible] 衣 生三 三古 相忘 休論 [illegible] 師 塞 未肯 [illegible]

牛解 [illegible] 西 [illegible] 君 秋 [illegible] 山 [illegible] 都 [illegible]

多在 貫 峯 [illegible] 高 [illegible] 律 最 [illegible] 六 [illegible] 此 於 能 春 [illegible] 月 [illegible] 姓名 遊仙

文公云懷 （第十二首之 寫劉五之） [illegible] 四 [illegible] 當指 の語 生の語 [illegible]

[illegible] 此 [illegible] 亭 序 謀 寄子京 八年 三郡 加 [illegible] 五更 [illegible] 鳴 樞 對國 [illegible]

吉師丹 [illegible] 子少來之 武 不如人 來中 飲馬 數 [illegible] 上 [illegible] 見 [illegible]

[illegible]

[redacted]

[illegible]

又擬 詩作 [illegible] 宋 [illegible]

[illegible]

景文集 子十三 [illegible] 曰云

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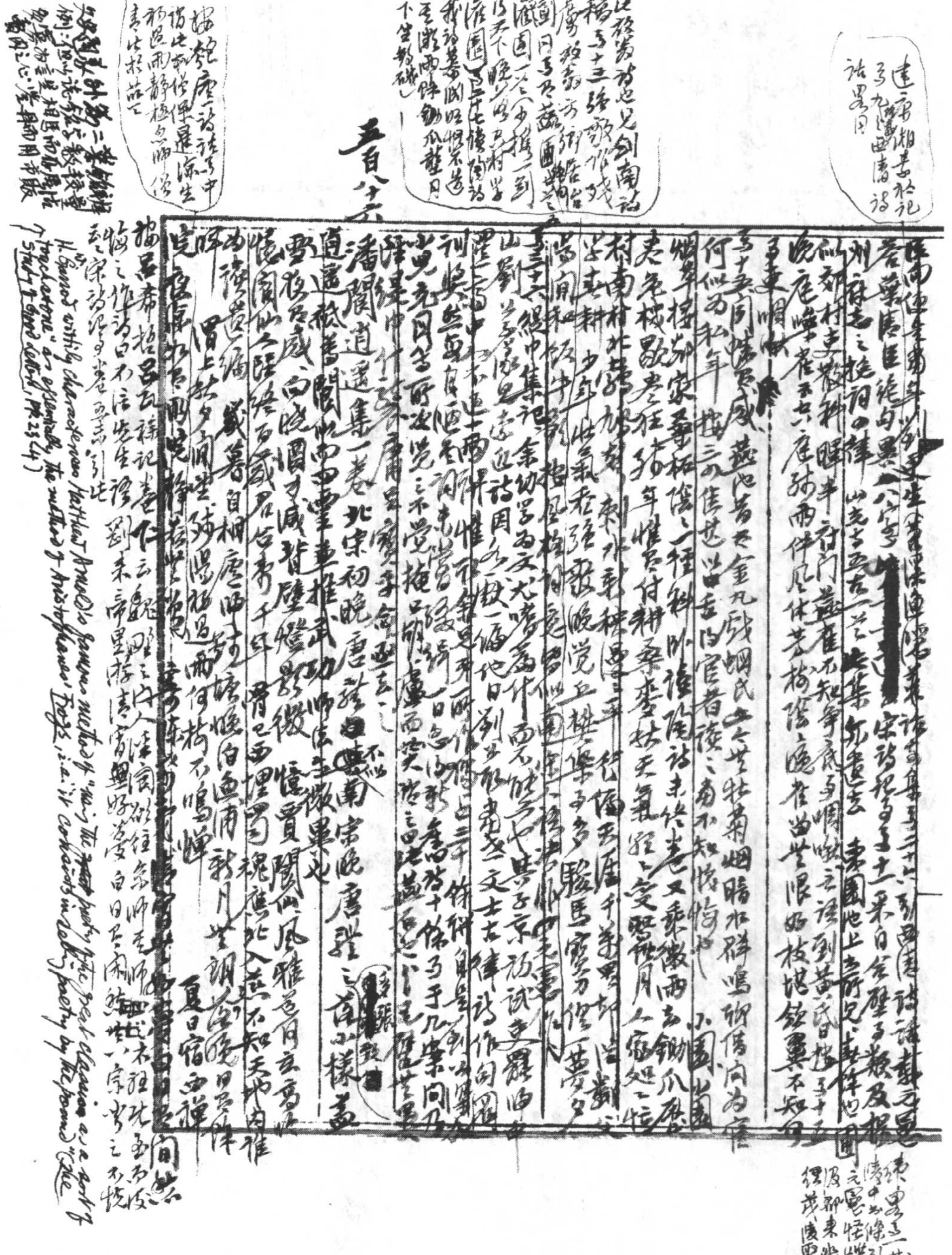
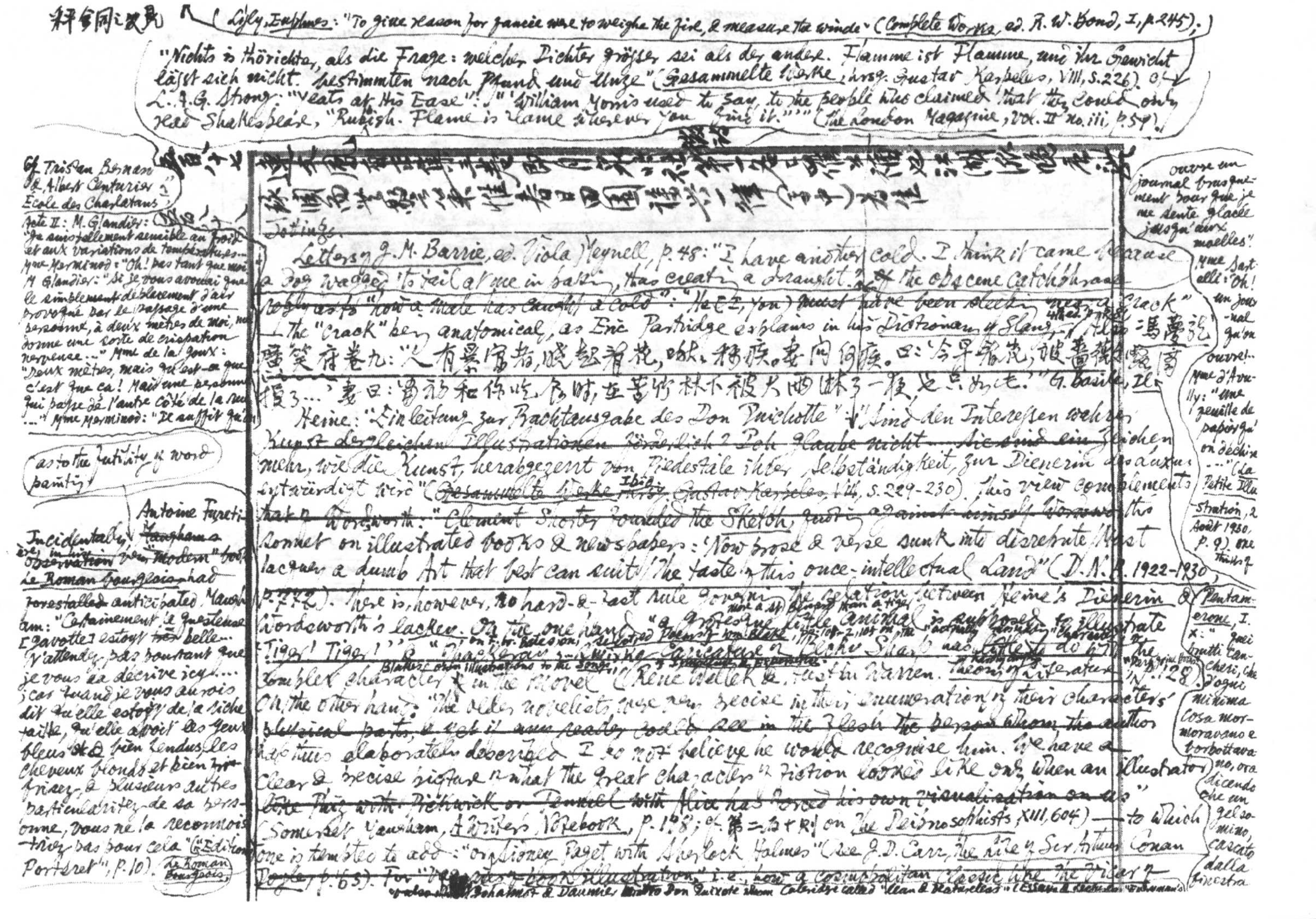




評詩同之說 (Lyly, *Euphues*: "To give reason for fancie were to weighe the fire, & measure the winde" (*Complete Works*, ed. R. W. Bond, I, p. 245).)

"Nichts is törichter, als die Frage: welcher Dichter grösser sei als der andere. Flamme ist Flamme, und ihr Gewicht lässt sich nicht bestimmten nach Pfund und Unze" (*Gesammelte Werke*, hrsg. Gustav Karpeles, VIII, S. 226). Cf. L. A. G. Strong: "Yeats at His Ease": "'William Morris used to say, to the people who claimed that they could only read Shakespeare, "Rubbish. Flame is flame wherever you find it."'" (*The London Magazine*, Vol. II no. iii, p. 54).

五百八十七 [illegible]

[illegible]

Jottings

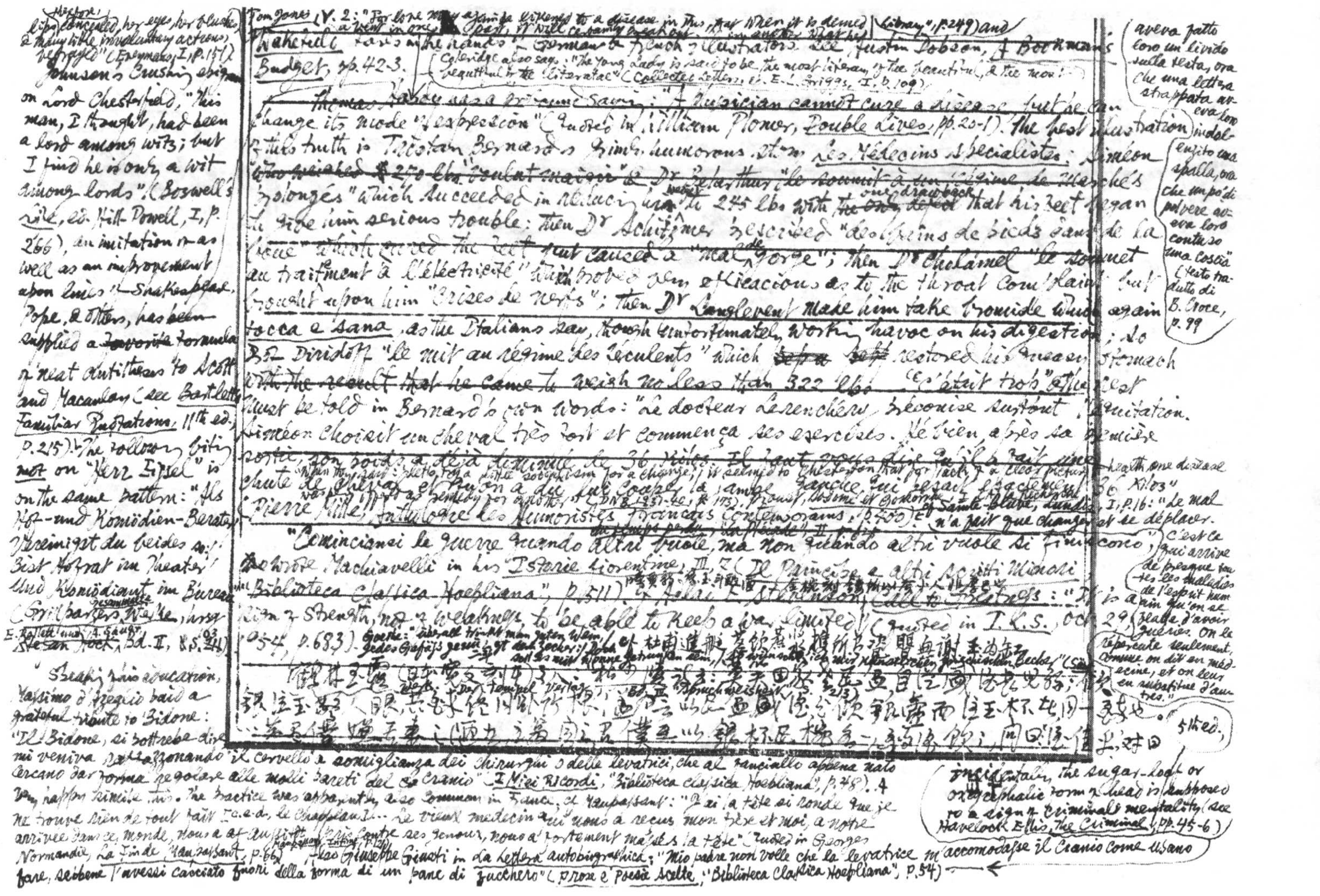
Letters of J. M. Barrie, ed. Viola Meynell, p. 48: "I have another cold. I think it came because a dog wagged its tail at me in passing, & has created a draught." Cf. the obscene catchphrase ~~[illegible] "how a male has caught a cold": He (I, you) must have been sleeping near a "crack"~~ — the "crack" being anatomical, as Eric Partridge explains in his *Dictionary of Slang*. Also 馮夢龍《廣笑府》卷九：「人有畏寒者，晚起看花，咳嗽發疾。妻問何疾。曰：『今早看花，被薔薇刺損了……』妻曰：『昨夜和你睡，在苦竹林下被大雨淋了一夜，也不妨也。』」G. Basile, *Il Pentamerone*, I. x: "quei brutti cancheri, che d'ogni minima cosa mormoravano e borbottavano, ora dicendo che un gelsomino, cascato dalla finestra……"

Heine: "Einleitung zur Prachtausgabe des Don Quichotte": "Sind den Interessen wahrer ~~Kunst dergleichen Illustrationen förderlich? Ich glaube nicht. Sie sind ein~~ Zeichen mehr, wie die Kunst, herabgezerrt von Piedestale ihrer Selbständigkeit, zur Dienerin des Luxus entwürdigt wird" (~~*Gesammelte Werke*, hrsg. Gustav Karpeles~~ Ibid., VIII, S. 229–230). This view complements ~~that of Wordsworth: "Clement Shorter founded the *Sketch*, quoting against himself Wordsworth's~~ sonnet on illustrated books & newspapers: 'Now prose & verse sunk into disrepute / Must lacquey a dumb Art that best can suit / The taste of this once-intellectual Land'" (*D. N. B. 1922–1930*, p. 772). There is, however, no hard-&-fast rule governing the relation between Heine's *Dienerin* & Wordsworth's *lackey*. On the one hand, "a grotesque little animal more a sly Leopard than a tiger is supposed to illustrate 'Tiger! Tiger!'" (cf. F. W. Bateson, *Selected Poems of Wm Blake*, pp. 108–9, 110 on the "actually revolting" Blake's own illustrations to the *Songs*) & "Thackeray's ~~[illegible] Caricature of Becky Sharp~~ has little to do with the complex character of the ~~"heroine"~~ in the novel" (René Wellek & Austin Warren, *Theory of Literature*, p. 128). On the other hand, "the older novelists were very precise in their enumeration of their characters' ~~physical parts, & yet if any reader could see in the flesh the person whom the author~~ had thus elaborately described I do not believe he would recognise him. We have a clear & precise picture of what the great characters of fiction looked like only when an illustrator ~~like Phiz with Pickwick or Tenniel with Alice has forced his own visualization on us~~" (Somerset Maugham, *A Writer's Notebook*, p. 198; cf. 第二三十則 on *The Deipnosophists*, XIII, 604) — to which one is tempted to add: "or Sidney Paget with Sherlock Holmes" (see J. D. Carr, *The Life of Sir Arthur Conan Doyle*, p. 65). For "~~[illegible]~~ book illustration", i.e. how a cosmopolitan classic like *The Vicar of* [illegible] Johannot & Daumier [illegible] Don Quixote whom Coleridge called "Reason & Rationalism" (Essays & [illegible] "[illegible]'s"

Cf. Tristan Bernard & Albert Centurier: *École des Charlatans*, Acte II: M. Glandier: "Je suis tellement sensible au froid et aux variations de température..." Mme Marminod: "Oh! pas tant que moi." M. Glandier: "Si je vous avouais que le simple déplacement d'air provoqué par le passage d'une personne, à deux mètres de moi, me donne une sorte de crispation nerveuse..." Mme de la Joux: "Deux mètres, mais qu'est-ce que c'est que ça! Mais une personne qui passe de l'autre côté de la rue..." Mme Marminod: "Il suffit qu'on ouvre un journal brusquement pour que je me sente glacée jusqu'aux moelles." Mme Sartelli: "Oh! un journal qu'on ouvre!..." Mme d'Avrilly: "Une feuille de papier qu'on déchire..." (*La Petite Illustration*, 2 Août 1930, p. 9). One thinks of

as to the futility of word painting

Incidentally, ~~Maugham's observation~~ Antoine Furetière, in his "Modern" book *Le Roman bourgeois*, had ~~forestalled~~ anticipated Maugham: "Certainement la Questeuse [gavotte] estoit belle... N'attendez pas pourtant que je vous en décrive icy...; car quand je vous aurois dit qu'elle estoit de la riche taille, qu'elle avoit les yeux bleus & bien fendus, les cheveux blonds et bien frisez, & plusieurs autres particularitez de sa personne, vous ne la reconnoistriez pas pour cela" (*Édition "Portrait"*, p. 10). *Le Roman Bourgeois*.



(Hector,) lips concealed, her eyes, her blushes & many little involuntary actions, betrayed" (Everyman, I, p.151)

Johnson's crushing epigram on Lord Chesterfield, "This man, I thought, had been a lord among wits; but I find he is only a wit among lords" (Boswell's Life, ed. Hill-Powell, I, p. 266), an imitation as well as an improvement upon lines of Shakespeare, Pope, & others, has ~~been~~ supplied a ~~favorite~~ formula of neat antitheses to Scott and Macaulay (see Bartlett's Familiar Quotations, 11th ed. p. 215). The following bit not on "Herr Ipsel" is on the same pattern: "Als Hof- und Komödien-Berater Vereinigst du beides so: Bist Hofrat im Theater Und Komödiant im Bureau" (Grillparzers gesammelte Werke, hrsg. E. Rollett und A. Sauer, ~~Stefan Hock~~, Bd. II, S. 303/241)

Tom Jones (V. 2: "For love may again be likened to a disease in this, that when it is denied a vent in one part, it will certainly break out in another." [illegible] "library", p.249) and Wakefield [illegible] in the hands of German & French illustrators see Austin Dobson, A Bookman's Budget, pp. 42-3.

Coleridge also says: "The young lady is said to be the most literary of the beautiful, & the most beautiful of the literatae" (Collected Letters, ed. E. L. Griggs, I, p.109).

~~Thomas Hardy has a [illegible] saying~~: "A physician cannot cure a disease, but he can change its mode of expression" (quoted in William Plomer, Double Lives, pp. 20-1). The best illustration of this truth is Tristan Bernard's [illegible] humorous story Les Médecins spécialistes. Siméon ~~who weighed 270 lbs "voulut maigrir" & Dr Zelarthur "le soumit à un régime de marches prolongés"~~ which succeeded in reducing his weight to 245 lbs with ~~the only defect~~ one drawback that his feet began to give him serious trouble: then Dr Achitzner prescribed "des bains de pieds dans de la ~~[illegible]" which cured the feet but~~ caused a "mal de gorge"; then Dr Chalamel "le soumet au traitement à l'électricité" which proved very efficacious as to the throat complaint but brought upon him "crises de nerfs"; then Dr Langlevent made him take bromide which again tocca e sana, as the Italians say, though unfortunately working havoc on his digestion; so Dr Dividoff "le mit au régime des féculents" which ~~[illegible]~~ restored his uneasy stomach ~~with the result that he came to weigh no less than 322 lbs~~. "C'était trop." The rest must be told in Bernard's own words: "Le docteur Lerenchère préconise surtout l'équitation. Siméon choisit un cheval très fort et commença ses exercices. Hé bien, après sa première sortie, son poids a déjà diminué de 36 kilos. Il faut vous dire qu'il a fait une chute de cheval, et qu'on a dû lui couper la jambe gauche, qui pesait exactement 36 kilos" (Pierre Mille, Anthologie des humoristes français contemporains, p.400).

"When they said: 'Hello, try a little socialism for a change,' it seemed to Chesterton that for lack of a clear picture of health one disease was [illegible] offered as remedy for another" (DNB 1931-40, p.175). Proust, Sodome et Gomorrhe, I, p.16 (A la recherche du temps perdu, "La Pléiade", II, p. [illegible]): "Le mal n'a fait que changer et se déplacer." [illegible] of Sainte-Beuve, Lundis [illegible]: "C'est ce qui arrive de presque toutes les maladies de l'esprit humain qu'on se flatte d'avoir guéries. On les répercute seulement, comme on dit en médecine, et on leur en substitue d'autres."

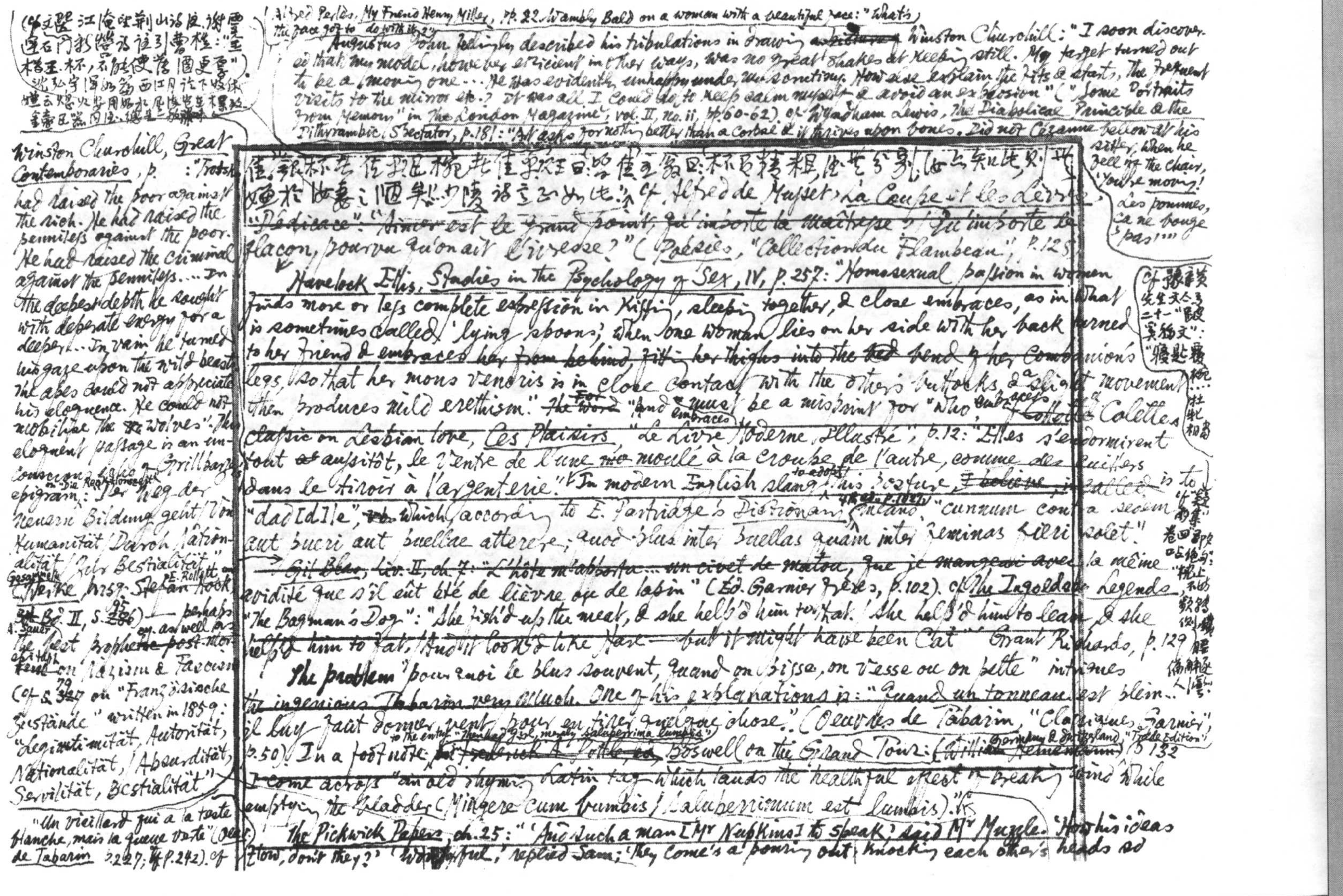
(aveva fatto loro un livido sulla testa, ora che una lettera strappata aveva loro indolenzito una spalla, ora che un po' di polvere aveva loro contuso una coscia" (testo tradotto di B. Croce, p. 99)

"Cominciansi le guerre quando altri vuole, ma non quando altri vuole si finiscono," so wrote Machiavelli in his Istorie fiorentine, III, 7 (Il Principe e altri scritti minori, "Biblioteca Classica Hoepliana", p.511). Cf. Adlai E. Stevenson, Call to Greatness: "It is a sign of strength, not of weakness, to be able to keep a war limited" (quoted in T.L.S., Oct 29, 1954, p.683). Goethe: "Überall trinkt man guten Wein, Jedes Gefäß genügt dem Zecher; Doch soll es mit Wonne getrunken sein, So wünsch ich mir künstlerischen griechischen Becher" (Sämtl. Werke, Der Tempel Verlag, Bd. III, "Spruchweisheit", S. 213). Cf. 杜甫進艇 [illegible]

[illegible]

"Speaking of his education, Massimo d'Azeglio paid a grateful tribute to Bidone: "Il Bidone, si potrebbe dire mi veniva ~~[illegible]~~ il cervello a somiglianza dei chirurgi o delle levatrici, che al fanciullo appena nato cercano dar forma regolare alle molli pareti del cranio" (I Miei Ricordi, "Biblioteca classica Hoepliana", p.48). A very happy simile this. The practice was apparently also common in France, cf. Maupassant: "J'ai la tête si ronde que je ne trouve rien de tout fait [c.-à-d. le chapeau]... Le vieux médecin qui nous a reçus mon frère et moi, à notre arrivée dans ce monde, nous a [illegible] contre ses genoux, nous a fortement massé la tête" (quoted in Georges Normandy, La Fin de Maupassant, p. 66) (Maupassant intime, p.126). Also Giuseppe Giusti in La Lettera autobiografica: "Mio padre non volle che la levatrice m'accomodasse il cranio come usano fare, sebbene l'avessi cacciato fuori della forma di un pane di zucchero" (Prose e Poesie Scelte, "Biblioteca Classica Hoepliana", p.54)

(incidentally, the sugar-loaf or oxycephalic form of head is supposed to be a sign of criminal mentality (see Havelock Ellis, The Criminal, 5th ed., pp. 45-6)



（《文選》江淹[illegible]荊山詩、謝靈運石門新營所住詩注引曹植："金樽玉杯，不能使薄酒更厚"）。沈弘宇[illegible]西江月詞下[illegible]云：[illegible]

Alfred Perlès, *My Friend Henry Miller*, p. 22. Wambly Bald on a woman with a beautiful face: "What's the face got to do with it?"

Augustus John tellingly described his tribulations in drawing ~~a picture~~ Winston Churchill: "I soon discovered that my model, however efficient in other ways, was no great shakes at keeping still. My target turned out to be a moving one... He was evidently unhappy under [illegible]. How else explain the fits & starts, the frequent visits to the mirror etc.? It was all I could do to keep calm myself & avoid an explosion" ("Some Portraits from Memory" in *The London Magazine*, vol. II, no. 11, pp. 60-62). Cf. Wyndham Lewis, *The Diabolical Principle & the Dithyrambic Spectator*, p. 181: "Art asks for nothing better than a corpse & it thrives upon bones." Did not Cézanne bellow at his sitter, when he fell off the chair, "You're *moving*! Les pommes, ça ne bouge pas!"

Winston Churchill, *Great Contemporaries*, p. : "Trotsky had raised the poor against the rich. He had raised the penniless against the poor. He had raised the criminal against the penniless.... In the deepest depth he sought with desperate energy for a deeper... In vain he turned his gaze upon the wild beasts. The apes could not appreciate his eloquence. He could not mobilize the wolves". This eloquent passage is an unconscious echo of Grillparzer's epigram on "Die Reaktionszeit": "Der Weg der neuern Bildung geht / Von Humanität / Durch Nationalität / Zur Bestialität" (*Gesammelte Werke*, hrsg. E. Rollett Stefan Hock A. Sauer, Bd. II, S. 95) — perhaps the best ~~prophetic post-mortem~~ epitaph on Nazism & Fascism (cf. S. 79 on "Französische Zustände" written in 1859: "Legitimität, Autorität, Nationalität, Absurdität, Servilität, Bestialität").

"Un vieillard qui a la teste blanche, mais la queue verte" (*Oeuvres de Tabarin* p. 227; cf. p. 242). Cf.

[illegible]杯[illegible]杯，[illegible]精粗，[illegible]知此，則[illegible]陵語[illegible]也。Cf. Alfred de Musset, *La Coupe et les Lèvres*, "Dédicace": "Aimer est le grand point, qu'importe la maîtresse? / Qu'importe le flacon, pourvu qu'on ait l'ivresse?" (*Poésies*, "Collection du Flambeau", p. 125).

Havelock Ellis, *Studies in the Psychology of Sex*, IV, p. 257: "Homosexual passion in women finds more or less complete expression in kissing, sleeping together, & close embraces, as in what is sometimes called 'lying spoons;' when one woman lies on her side with her back turned to her friend & embraces her from behind, fitting her thighs into the bend of her companion's legs, so that her mons veneris is in close contact with the other's buttocks & a slight movement then produces mild erethism." ~~The word~~ For "and" must be a misprint for "who embraces". Cf. Colette's classic on Lesbian love, *Ces Plaisirs*, "Le Livre Moderne Illustré", p. 12: "Elles s'endormirent tout aussitôt, le ventre de l'une moulé à la croupe de l'autre, comme des cuillers dans le tiroir à l'argenterie." In modern English slang to adopt this posture, ~~I believe~~, is called "dad[d]le", which according to E. Partridge's *Dictionary* means "cunnum contra [illegible] aut pueri aut puellae atterere; quod plus inter puellas quam inter feminas fieri solet."

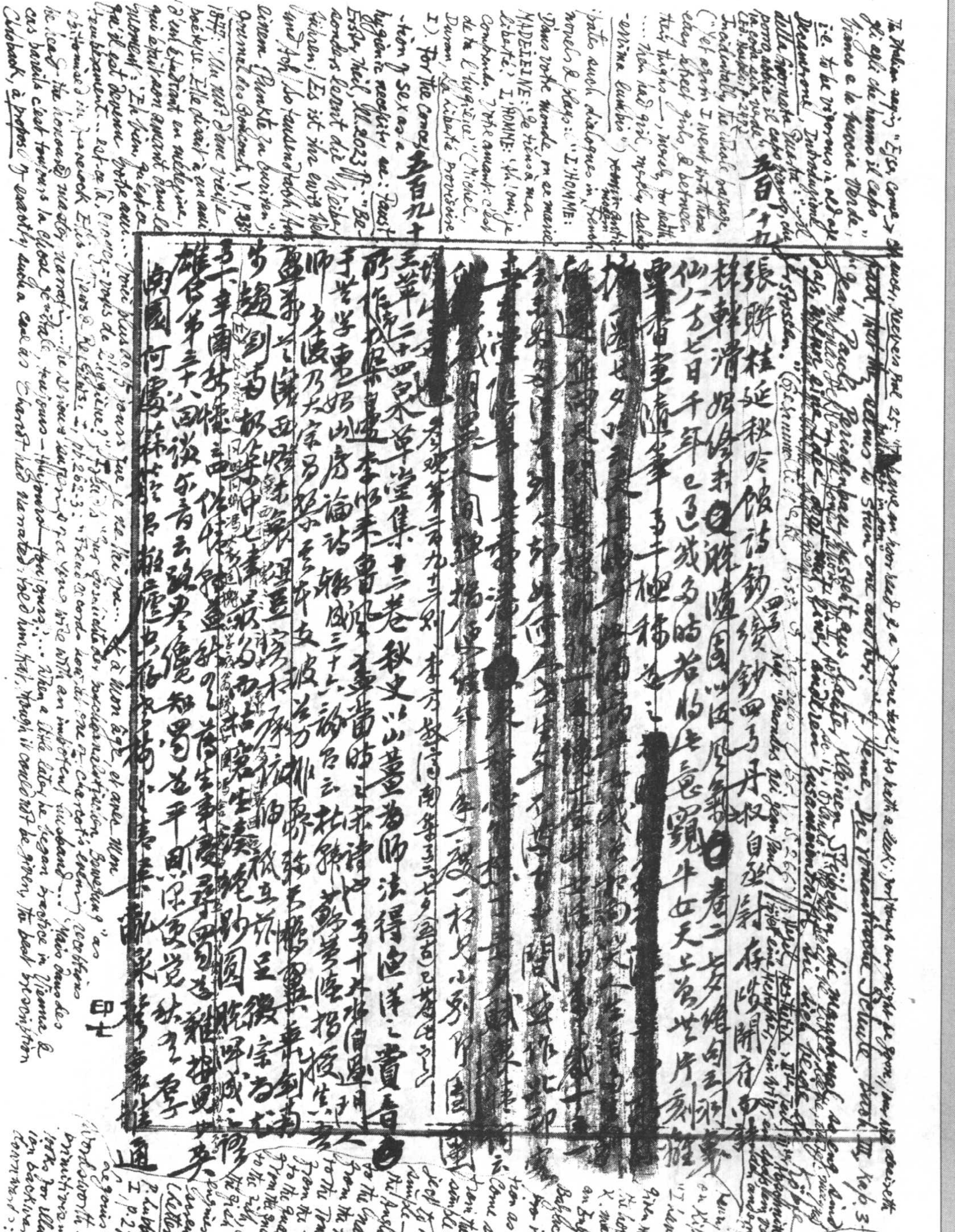
Cf. [illegible]黃先生文[illegible]二十一"[illegible]文"："[illegible]"……[illegible]相[illegible]

Gil Blas, liv. II, ch. 7: "L'hôte m'apporta... un civet de matou, que je mangeai avec la même avidité que s'il eût été de lièvre ou de lapin" (Éd. Garnier Frères, p. 102). Cf. *The Ingoldsby Legends* "The Bagman's Dog": "She dish'd up the meat, & she help'd him to that. / She help'd him to lean & she help'd him to fat, / And it look'd like Hare — but it might have been Cat" (Grant Richards, p. 129).

Cf.《[illegible]集》卷四[illegible]絕句：[illegible]

The problem "pourquoi le plus souvent, quand on pisse, on vesse ou on pette" intrigues the ingenious Tabarin very much. One of his explanations is: "Quand un tonneau est plein.. il luy faut donner vent pour en tirer quelque chose." (*Oeuvres de Tabarin*, "Classiques Garnier", p. 50). In a footnote to the entry "Thanked Girl, merely saluberrima lumbis" ~~Frederick A. Pottle, ed.~~ *Boswell on the Grand Tour: Germany & Switzerland* (~~William Heinemann~~ "Trade Edition") p. 132 I come across "an old rhyme" Latin tag which lauds the healthful effect of breaking wind while emptying the bladder (Mingere cum bumbis / Saluberrimum est lumbis).

The Pickwick Papers, ch. 25: "'And such a man [Mr Nupkins] to speak,' said Mr Muzzle. 'How his ideas flow, don't they?' 'Wonderful,' replied Sam; 'they come a-pouring out, knocking each other's heads so

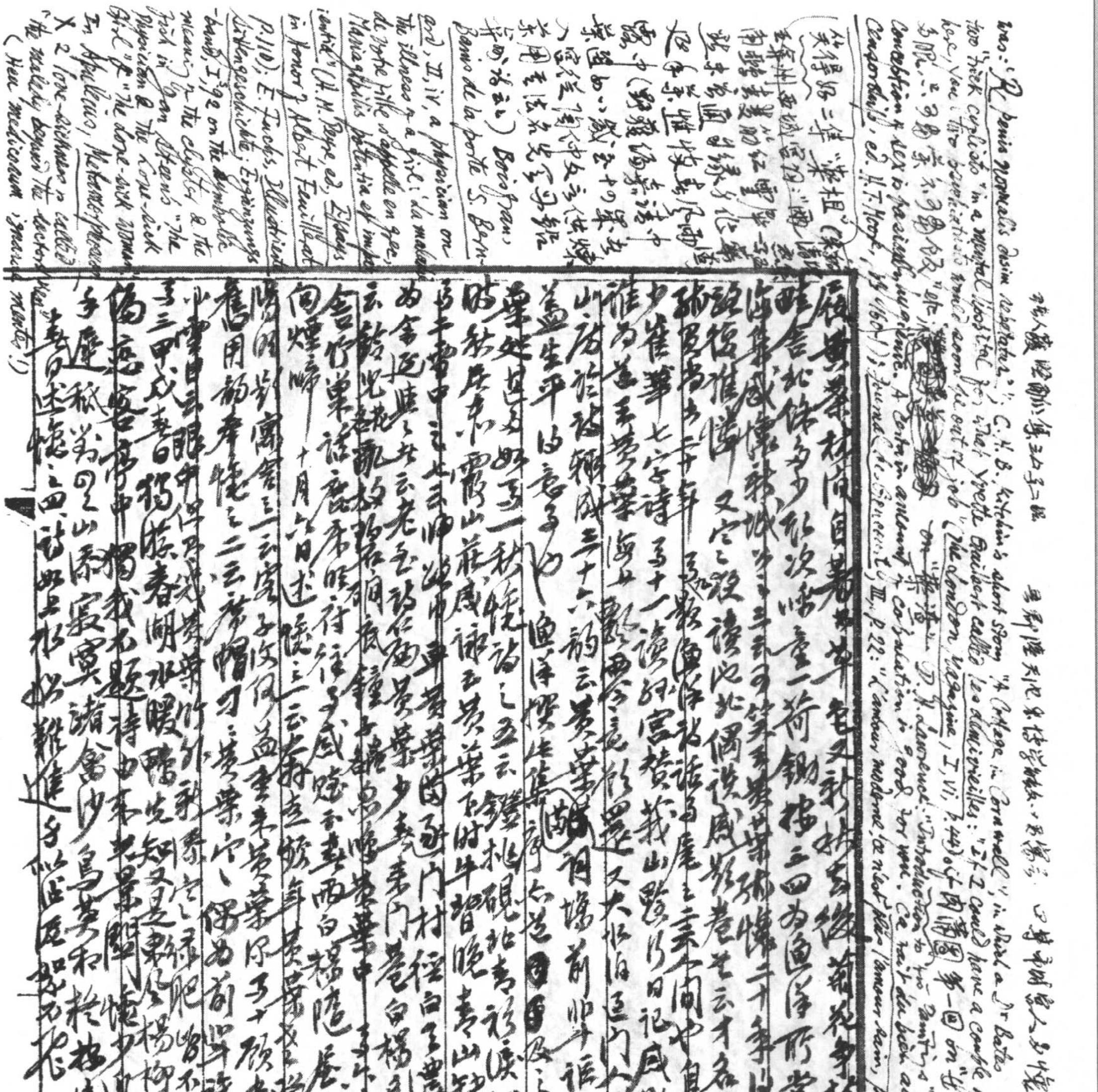


三百八十九

張駢桂延秋吟館詩鈔

三百九十

王苹二十四泉草堂集十二卷 秋史以山薑為師法得漁洋之賞



[illegible]人[illegible]集三[illegible]二[illegible]　吳郡陸天池[illegible]　四[illegible]宮人[illegible]懷[illegible]

was: "*R* penis normalis dosim repetatur"; C. H. B. Kitchin's short story "A Cottage in Cornwall", in which a Dr Bates said to two "trick cyclists" in a mental hospital for what Yvette Guilbert called *les demi-vieilles*: "If I could have a couple of buck-niggers here, you two psychiatrists would soon be out of job" (*The London Magazine*, I, vi, p.44). cf. 肉蒲團第一回 on "女色" "只宜衣服不宜讀[illegible]" [illegible] on "藥渣". D. H. Lawrence: "Introduction to his Paintings": "His [the Frenchman's] conception of sex is passionately hygienic. A certain amount of copulation is good for you. Ça fait du bien au corps!" (*Sex, Literature & Censorship*, ed. H. T. Moore, pp.160-1); *Journal de Goncourt*, III, p.22: "L'amour moderne, ce n'est plus l'amour sain, presque hygiénique du bon temps."

笑得好二集"藥祖"（[illegible]）王弇州西城宮詞："兩南[illegible]紅雪[illegible]來[illegible]自[illegible]化[illegible]迎手[illegible]露中"（野獲編[illegible]中[illegible]入宮從陶仲文言[illegible]法名[illegible]詩云[illegible]）Boisfran, *Bains de la porte S. Bernard*, II, iv, a physician on the illness of a girl: "La maladie de votre fille s'appelle en grec, *Maniaphilis potentia et impotentia*" (H. M. Peyre, ed., *Essays in Honor of Albert Feuillerat* p.110); E. Fuchs, *Illustrierte Sittengeschichte*, Ergänzungsband, I, 92 on the symbolic meaning of the clyster & the fish in Jan Steen's "The Physician & the Love-sick Girl" & "The Love-sick Woman". In Apuleius, *Metamorphoses* X, 2 love-sickness is called "the malady beyond the doctors' ken" (Heu medicorum ignarae mentes!)

[illegible] ignorant & illiterate, above all children... then the crazy & idiotic... then the plants (quoted in I. Babbitt, *On Being Creative*, p.51)

履[illegible]茶林同自著[illegible]亦又秋林[illegible]後荷花爭秋佛來[illegible]

雖舍北餘多少[illegible]次[illegible]童一荷鋤[illegible]三四為漁洋所賞故了七[illegible]

江湖集感懷韓城[illegible]三云[illegible]笑黃葉[illegible]十年[illegible]君自[illegible]

頭[illegible]催[illegible]又它之[illegible]讀[illegible]北偶[illegible]感[illegible]卷[illegible]云才名[illegible]

[illegible]當[illegible]十年[illegible]漁洋[illegible]話[illegible]毛[illegible]中自[illegible]黃葉[illegible]

少[illegible]華七字詩[illegible]十一[illegible]宮[illegible]我山[illegible]日記[illegible]

[illegible]為[illegible]黃葉[illegible]又大[illegible]門人[illegible]

山房詩話稱[illegible]三十六韻云黃葉[illegible]前[illegible]我[illegible]

益生平[illegible]漁洋[illegible]集中[illegible]

黃葉[illegible]一秋[illegible]詩之五云[illegible]桃[illegible]心[illegible]

時[illegible]霞山莊[illegible]黃葉[illegible]牛[illegible]晚[illegible]山[illegible]

云[illegible]云老[illegible]黃葉[illegible]村徑白[illegible]

[illegible]為[illegible]黃葉[illegible]中[illegible]

十月六日述懷三之一云[illegible]

會[illegible]黃葉[illegible]西白[illegible]

[illegible]云[illegible]黃葉[illegible]

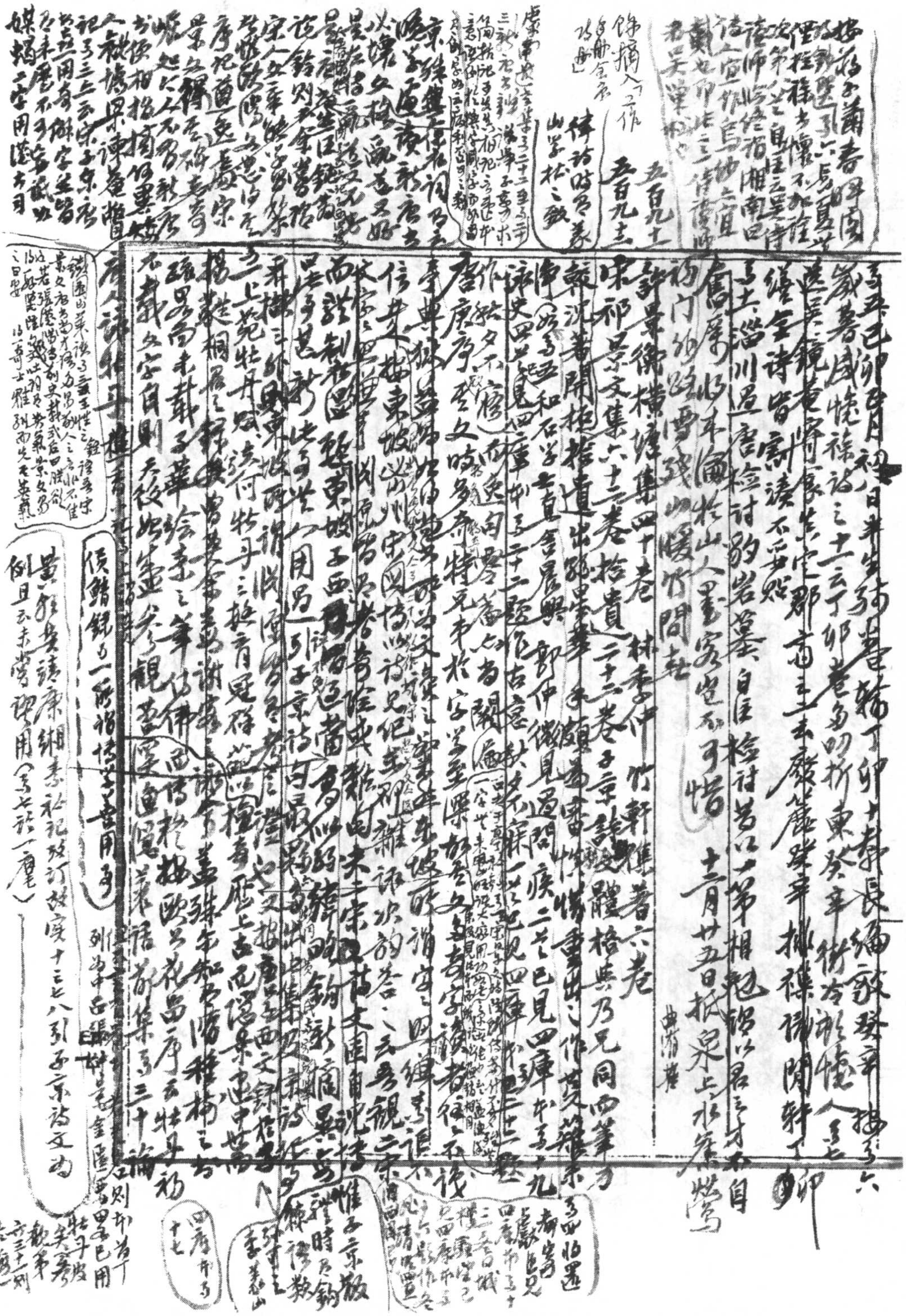
舊用韻[illegible]二云[illegible]黃葉[illegible]

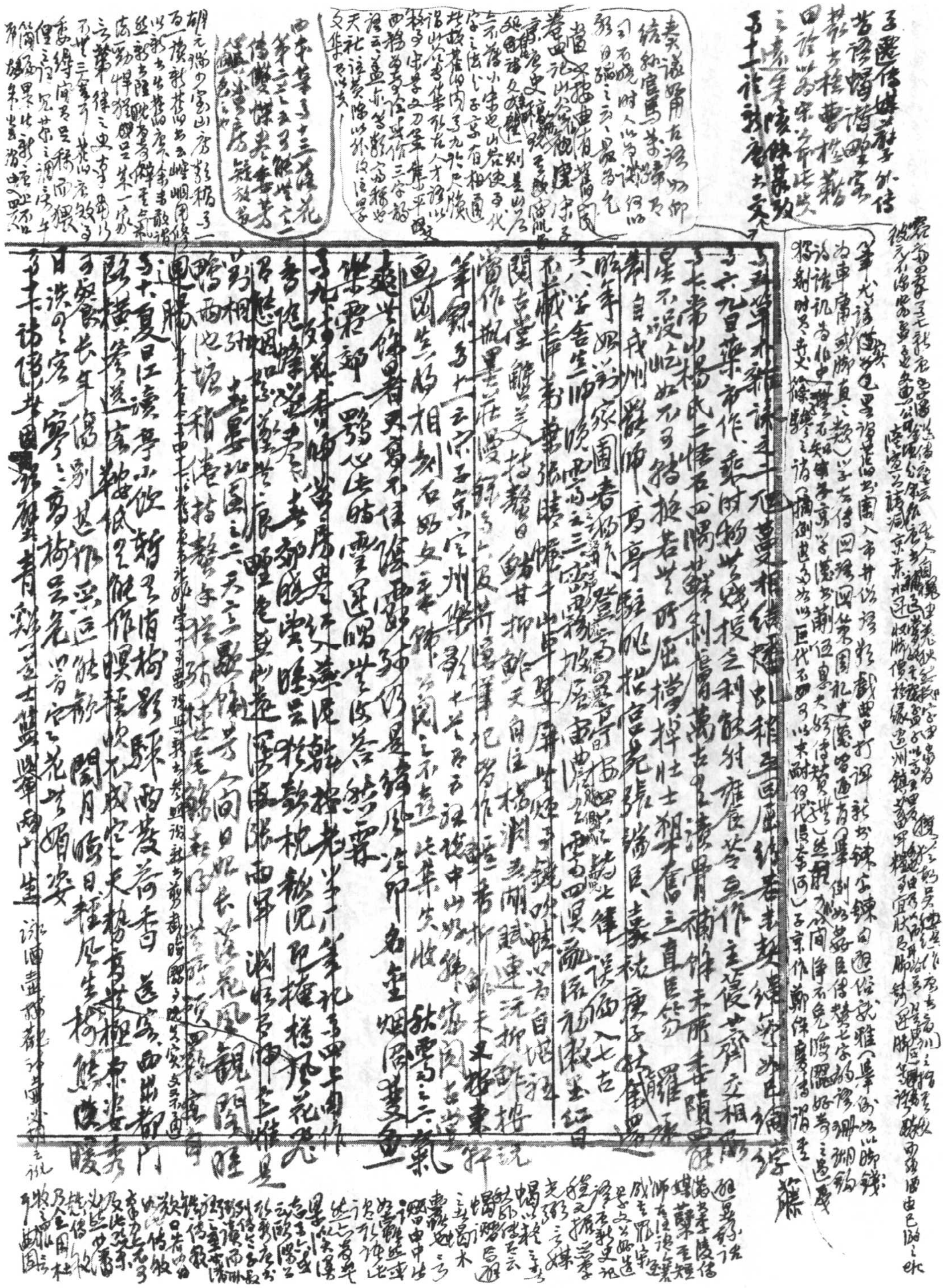
[illegible]三甲戌春[illegible]春湖水暖[illegible]楊柳[illegible]

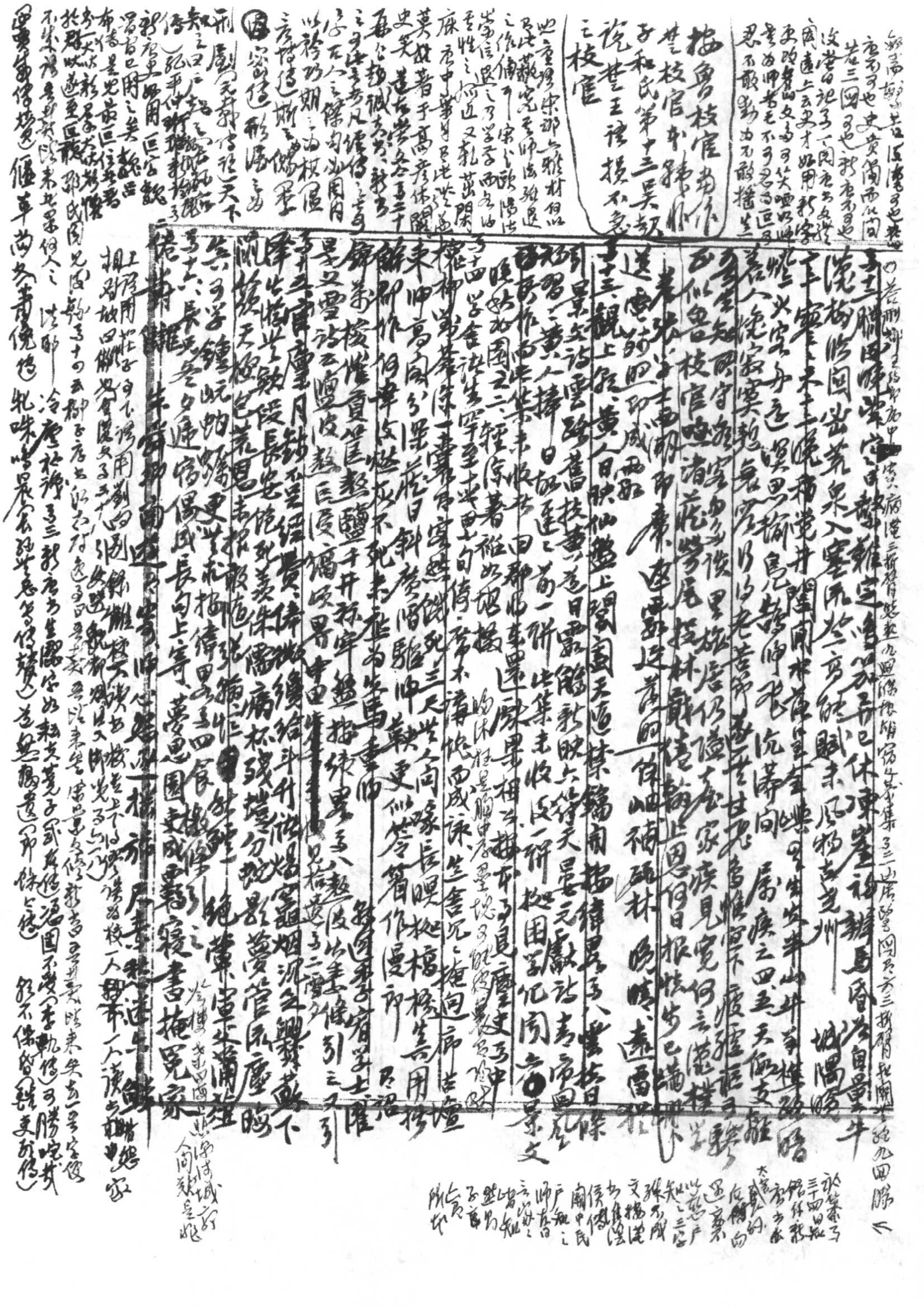
偶[illegible]題詩[illegible]

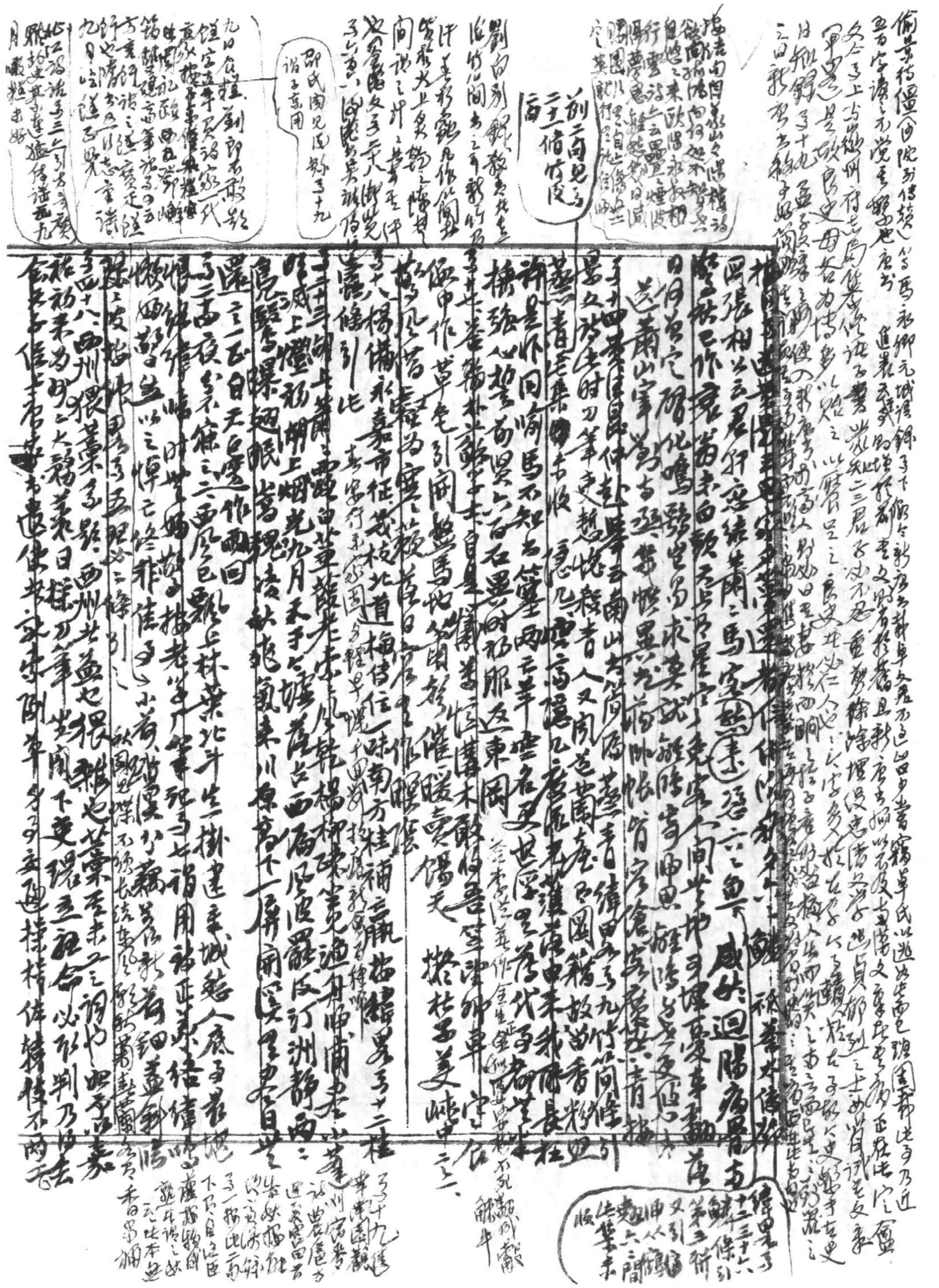
[illegible]山[illegible]黃葉[illegible]

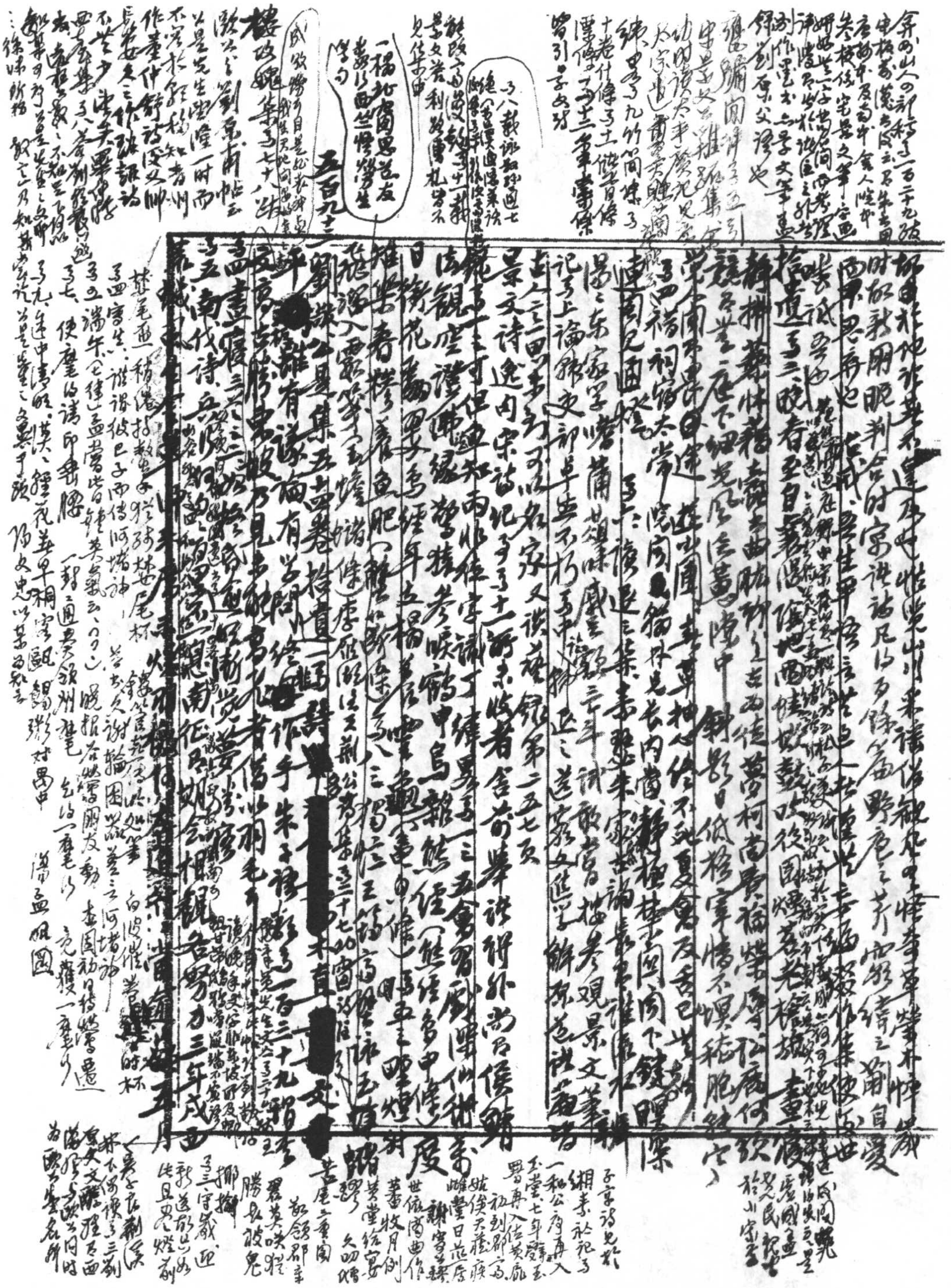
[illegible]三兩[illegible]一帆黃葉[illegible]

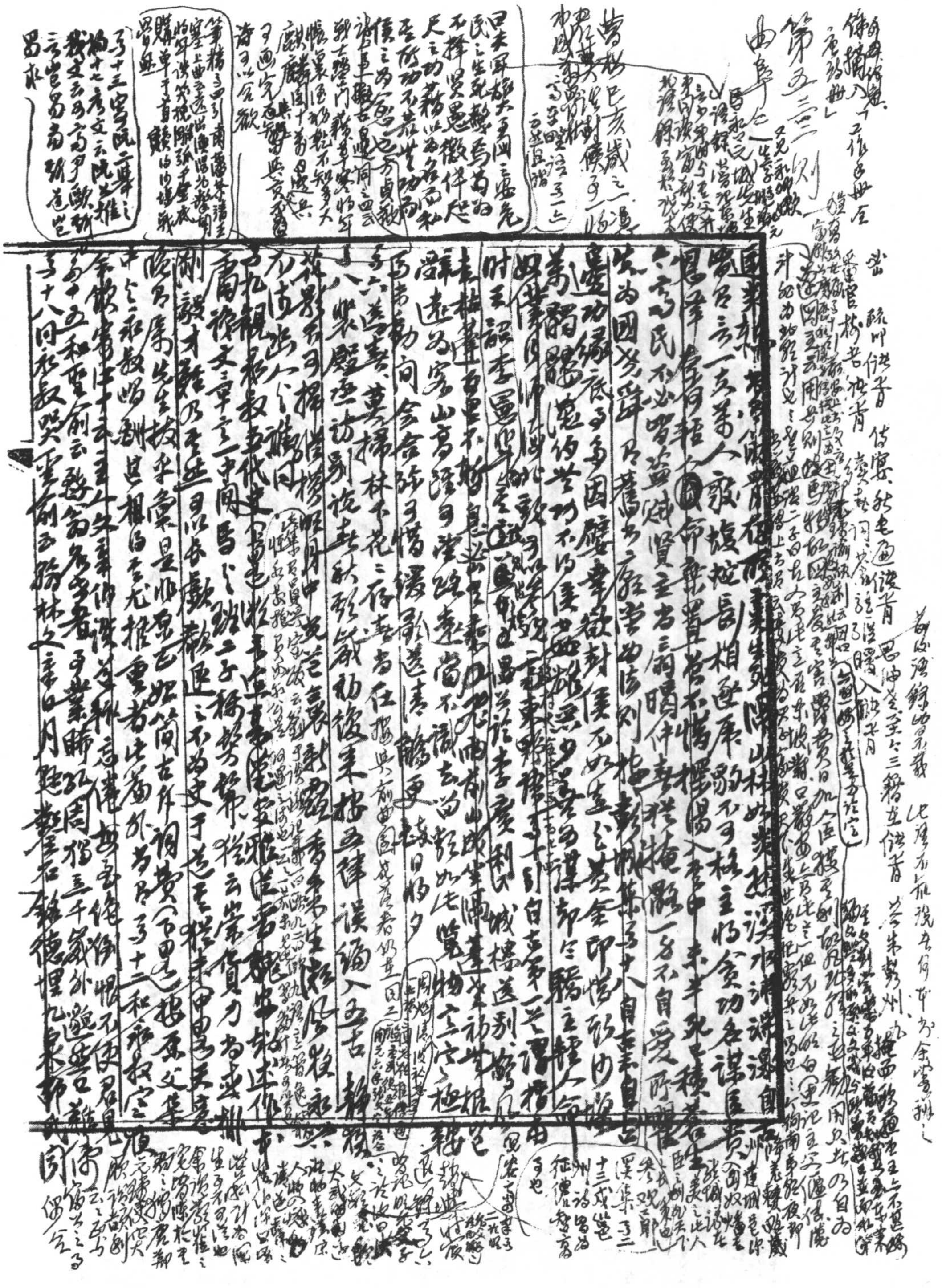


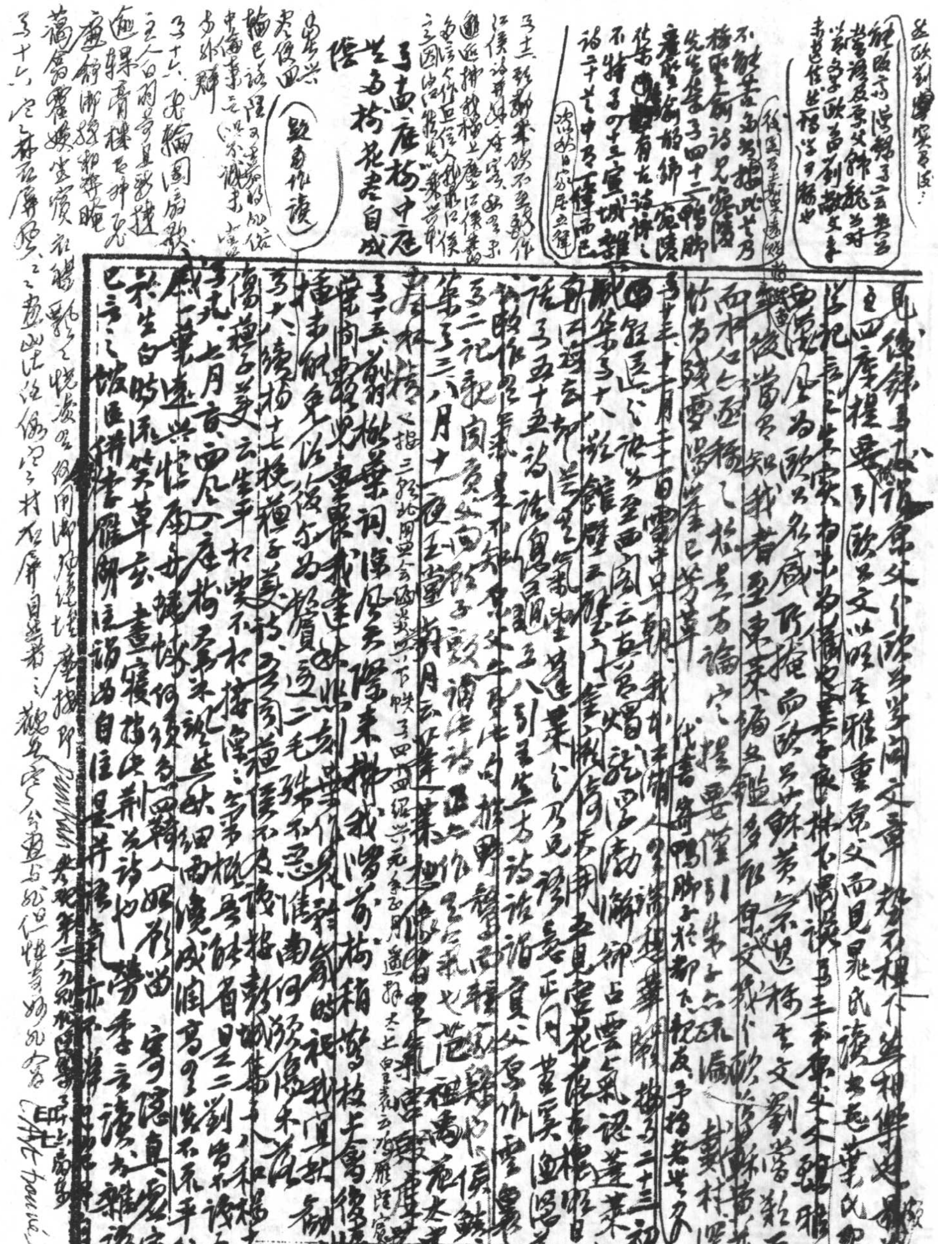












魏武仲宗伯集三二劉公詩為泉南作也（參觀第五頁二十三則）首序云寓京師為北道鄭陵興國寺入金剛院見蘆雁圖判蔡州附題詩の句在壁曰寂寂空堂飲黄昏時鐘鼓斷遺兩十餘此中会否如來宜一
正復達前梢梢知擬
此詩集中俠云

21 廬顧亭竹亭，水紫綠
偶然一[illegible]三成[illegible]
の小[illegible]一溪[illegible]歲[illegible]
西去如便

繡陵傳多不依韻和
李君讀集注好子云
二之之

歐陽文忠公居士集
子一贈[illegible]劉舍人敘云詩三
饒刻西路天[illegible]將於
從橫硬語[illegible]鈦[illegible]
愛郎武陵往往勞杜[illegible]
專意[illegible]公撰聲[illegible]劉
郎半[illegible]云世[illegible]傳[illegible]
十三篇為同[illegible]杜牧陳[illegible]
錦[illegible]諸中[illegible]杜[illegible]比此序

午寢晚師云指往
山林非安昔著為
魚鳥不能忘

子二十七草[illegible]病不生
慈形鑑釋[illegible]憂
喜疑

田[illegible]著[illegible]

子二十六、秋晴西樓：清風春氣霽，靄雲散，寒木葉落覺瘦，西晴天（子二十九[illegible]樓[illegible]漢[illegible]之水[illegible]獨[illegible]不[illegible]棟）

似寓南閣星樓自看月轉江濤，寓卧濯湖海般四氣物是

華舊山園偶步：踏踏殘，柳花白白，菲莓風見[illegible]處[illegible]華

草色經泥徑泉[illegible]落淺沙江楓千里思，眼內虹霞，獨行南山半

里南[illegible]氣[illegible]田[illegible]留[illegible]往[illegible]妻[illegible]，芒芒空谷鳥，歸來靜莊柳也

入遠著郊謝芳樓自[illegible]之讓其飲，[illegible]前來大似半山

子二十二、酬劉[illegible]學士[illegible]以直奴[illegible]，知兵，知其[illegible]許，且謂其雄[illegible]

子三十五送梅[illegible]劉序云昔者皇[illegible]遂聞者子士大夫取[illegible]兵，[illegible]劉[illegible]

子三十三篇：[illegible]，可謂知[illegible]矣。[illegible]城集子三十三傷梅聖俞[illegible]柳惟之[illegible]

論集[illegible]不[illegible]以樸[illegible]泉日記卷下謂[illegible]劉注[illegible]子未見，錢雪（[illegible]不見居士集及外集、寵陵集附錄等[illegible]之）

子二十四、論杜[illegible]莫[illegible]兩卷[illegible]自[illegible]杜甫[illegible]集[illegible]

勞[illegible]吹[illegible]起[illegible]月[illegible]合[illegible]

疾未及錄近從吳生借來，[illegible]多手王所收因[illegible]抄寫分為五子，子

為作序：畫寢屋[illegible]，真樹綠[illegible]，隱堂下清也，[illegible]玉深[illegible]卧也

溪山[illegible]近[illegible]為[illegible]成[illegible]況[illegible]逢平日[illegible]老覺君[illegible]

稍[illegible]假御[illegible]南華[illegible]雲[illegible]不為[illegible]極[illegible]指子二十五闕下

子[illegible]神[illegible]曲[illegible]未[illegible]何意[illegible]成[illegible]（子二十君[illegible]）

子二十八思卿[illegible]絕[illegible]半傳天[illegible]環[illegible]一[illegible]亂山不復

[illegible]南北維[illegible]安[illegible]日[illegible]進[illegible]悲[illegible]催上[illegible]光[illegible]城[illegible]著[illegible]帶

銀[illegible]獨[illegible]東[illegible]勝[illegible]遠[illegible]望[illegible]可當歸，莫草二三綿不

子[illegible]遠[illegible]上[illegible]抽[illegible]如才入城門不復生[illegible]日

曹[illegible]到[illegible]園[illegible]已覺[illegible]雪[illegible]映又[illegible]竹[illegible]時[illegible]

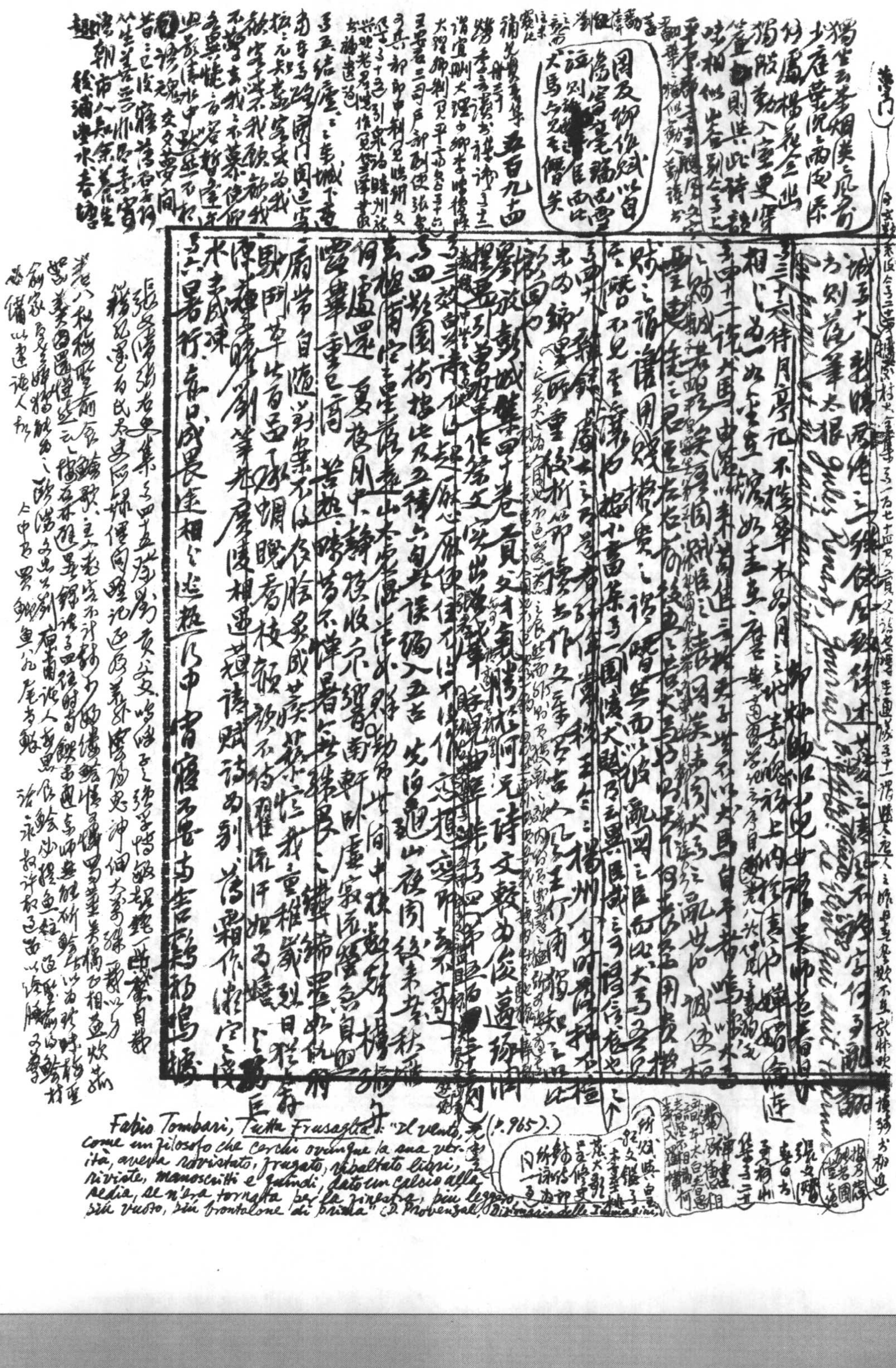
依舊碧柳[illegible]暖[illegible]勝[illegible]，絕句青[illegible]地[illegible]綠[illegible]

重[illegible]南[illegible]相[illegible]開[illegible]

子二三吳州[illegible]破[illegible]亭[illegible]且[illegible]也[illegible]以[illegible]早[illegible]雁[illegible]要[illegible]謀[illegible]

[illegible]戒[illegible]自衣[illegible]成[illegible]

不吳[illegible]胡氏[illegible]至人[illegible]不三[illegible]十日[illegible]此[illegible]



Fabio Tombari, Tutta Frusaglia: "Il vento, come un filosofo che cerchi ovunque la sua verità, aveva rovistato, frugato, ribaltato libri, riviste, manoscritti e quindi, dato un calcio alla sedia, se n'era tornato per la finestra, più leggero, più vuoto, più frontalone di prima" (D. Provenzal, Dizionario delle Immagini, p. 965).

[illegible]

仲　傳[illegible]鯽魚十七尾[illegible]

且留與[illegible]原父集中影目相[illegible]

[illegible]

醒前安穩眠[illegible]　江南田家種田江南岸[illegible]

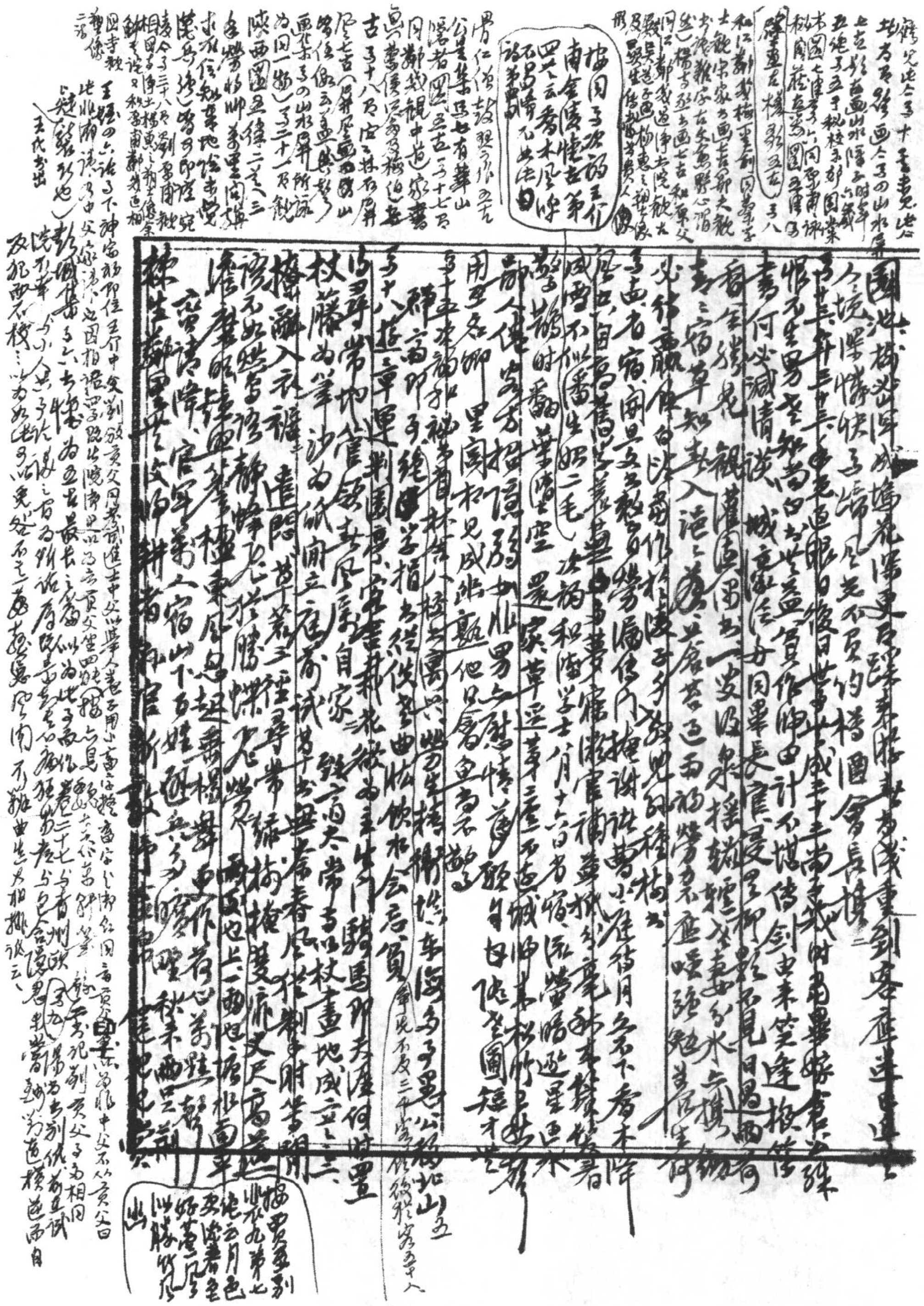
[illegible]

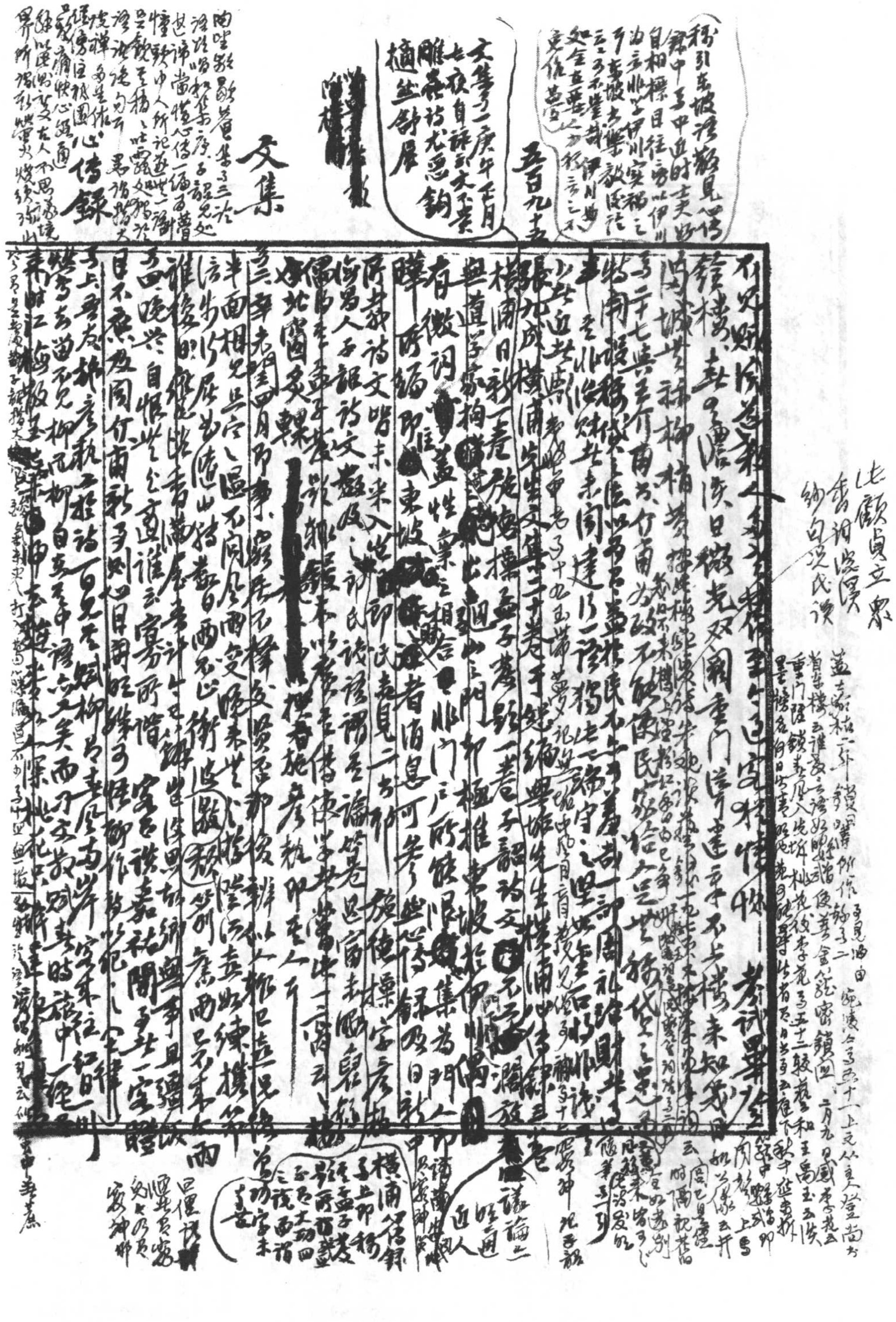
甲皆肩[illegible]未知秋成朗尚足輸太倉不如逐商賈游閒[illegible]車航

[illegible]

[illegible]知[illegible]州[illegible]

[illegible]





文集

心傳錄

按宋[illegible]紀子書四十四
[illegible]刁氏一二云而漏郭
[illegible]氏一[illegible]

[illegible]識云由兮九十二[illegible]
主一猶[illegible]聖人恩成
多數由因[illegible]張序
[illegible]人倫及天為[illegible]
[illegible]兆之婚[illegible]

日動乎剝山谷諸僅
云活西不精之世[illegible]也
不出[illegible]之佳

指日動乎[illegible]儕[illegible]世
[illegible]之識云[illegible]

吾楊知寒之致思尤甚不出乎中也」[illegible]常中承水圍[illegible]

一安居內外諸向風疹浮起終日偃搖色性長豆乱皆言[illegible]

[illegible]鄉中以華[illegible]種地為砂石不能入種依舊[illegible]也以識[illegible]

欧所出稻勝安客芸硬色數章而廣毛[illegible]寸弱至什也服病敝[illegible]

不已用甄泉之遺飯快一飽乎思君歸松菜如白草豆[illegible]甘如[illegible]

詩稱荒素筆[illegible]瓜一萊雄為[illegible]所及古人[illegible]山陽時一作[illegible]

余覺流涎 子于吾生忍 教見法物必跟之嘗記之高柳常因分文[illegible]

[illegible]時往止乎　結柳宗[illegible]借市樊[illegible]中畢少[illegible]

教為言柳當不能自置[illegible]千佳旻援金慈之置一盃中[illegible]生大嚼又[illegible]

[illegible]樊子同食樊子畏避不敢吸[illegible]典之時楊先生作[illegible]

以[illegible]問其詩柳宗累矜云[illegible]先生因云柳當安可[illegible]子[illegible]戒教[illegible]

敦教何也少為[illegible]先生稱見當深吾子說以周公為仁人[illegible]

[illegible]刑才[illegible]制[illegible]化[illegible]周[illegible]

[illegible]公不見化[illegible]秋[illegible]國[illegible]是[illegible]陵[illegible]

[illegible]常[illegible]子[illegible]以[illegible]為[illegible]同山[illegible]

[illegible]為言[illegible]律[illegible]

[illegible]唯[illegible]偏[illegible]是[illegible]理[illegible]自[illegible]精[illegible]

不干[illegible]不[illegible]

[illegible]三不[illegible]不知若[illegible]老[illegible]筆記[illegible]七論[illegible]詩出[illegible]

[illegible]先[illegible]文[illegible]不知若[illegible]之字之[illegible]出[illegible]但不[illegible]為[illegible]詩[illegible]

[illegible]老[illegible]他[illegible]

不相投

[redacted]

為中

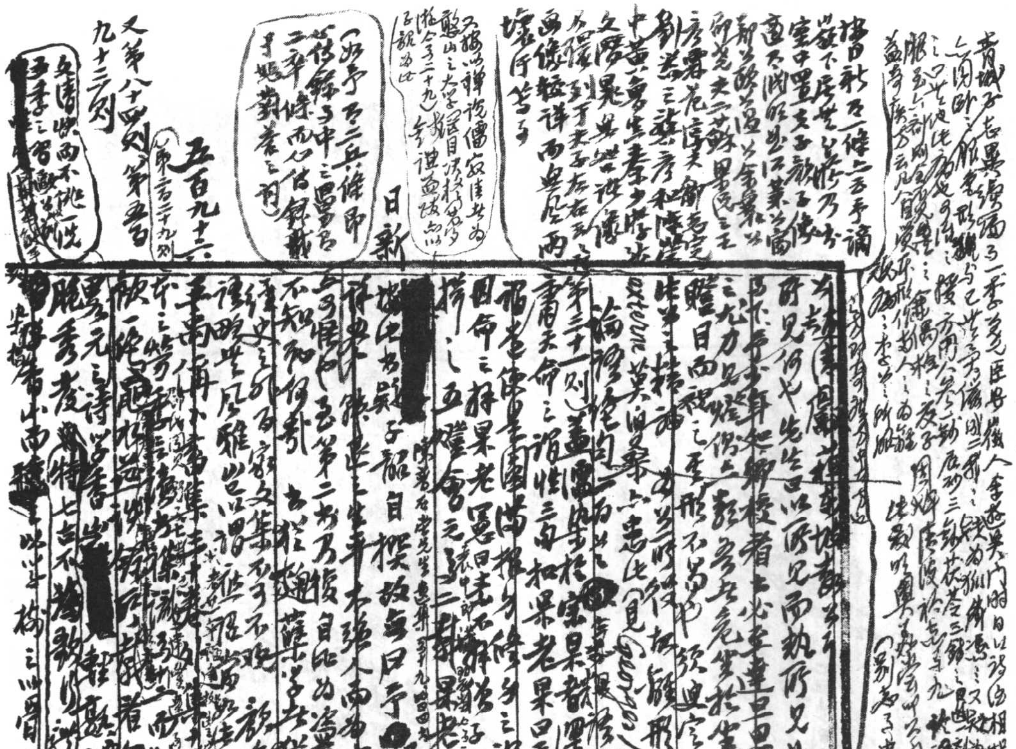
色[illegible]因云不[illegible]為[illegible]人因[illegible]

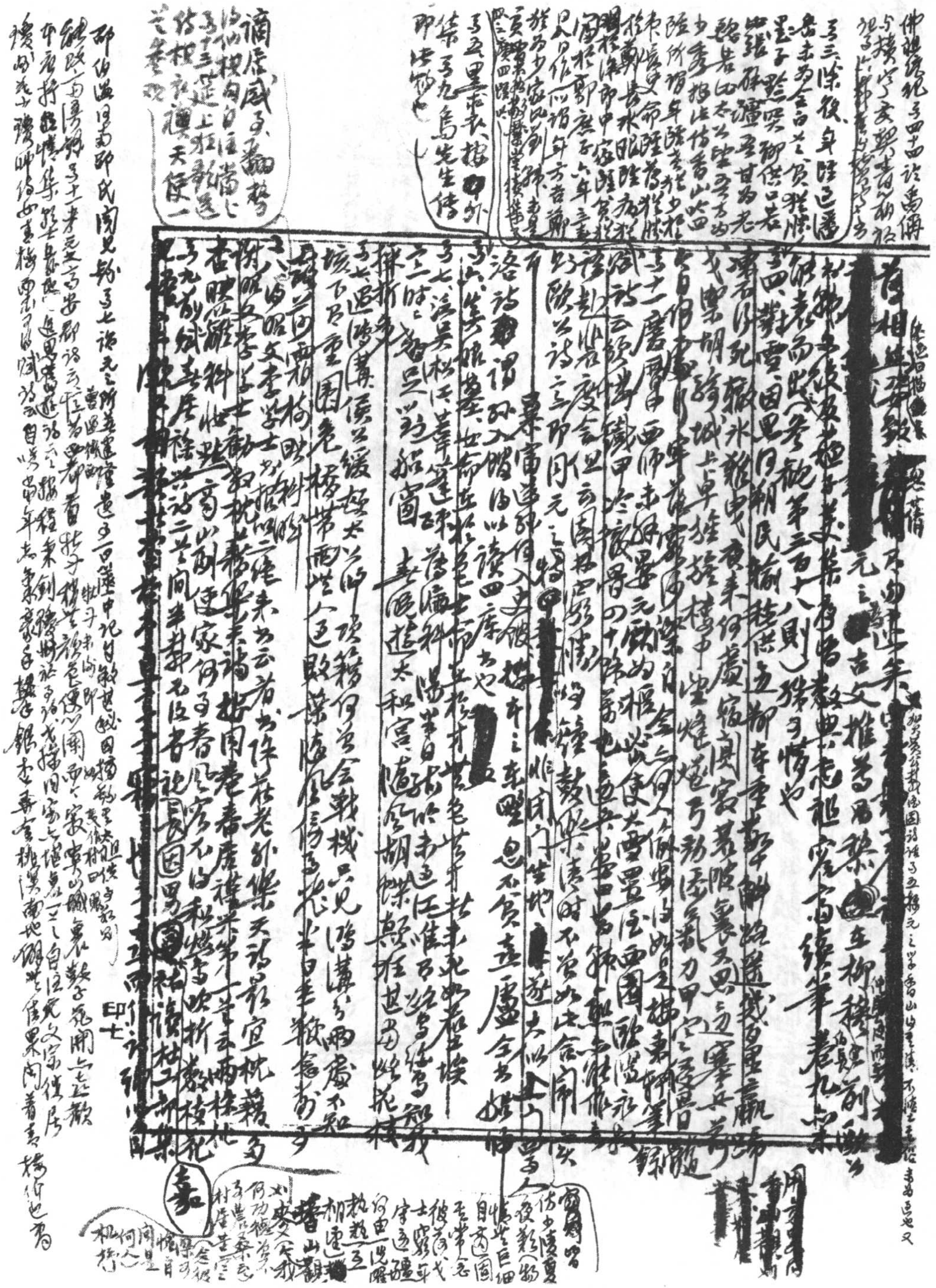
前[illegible]不免[illegible]詠先生不覺失[illegible]先生[illegible]中列[illegible]

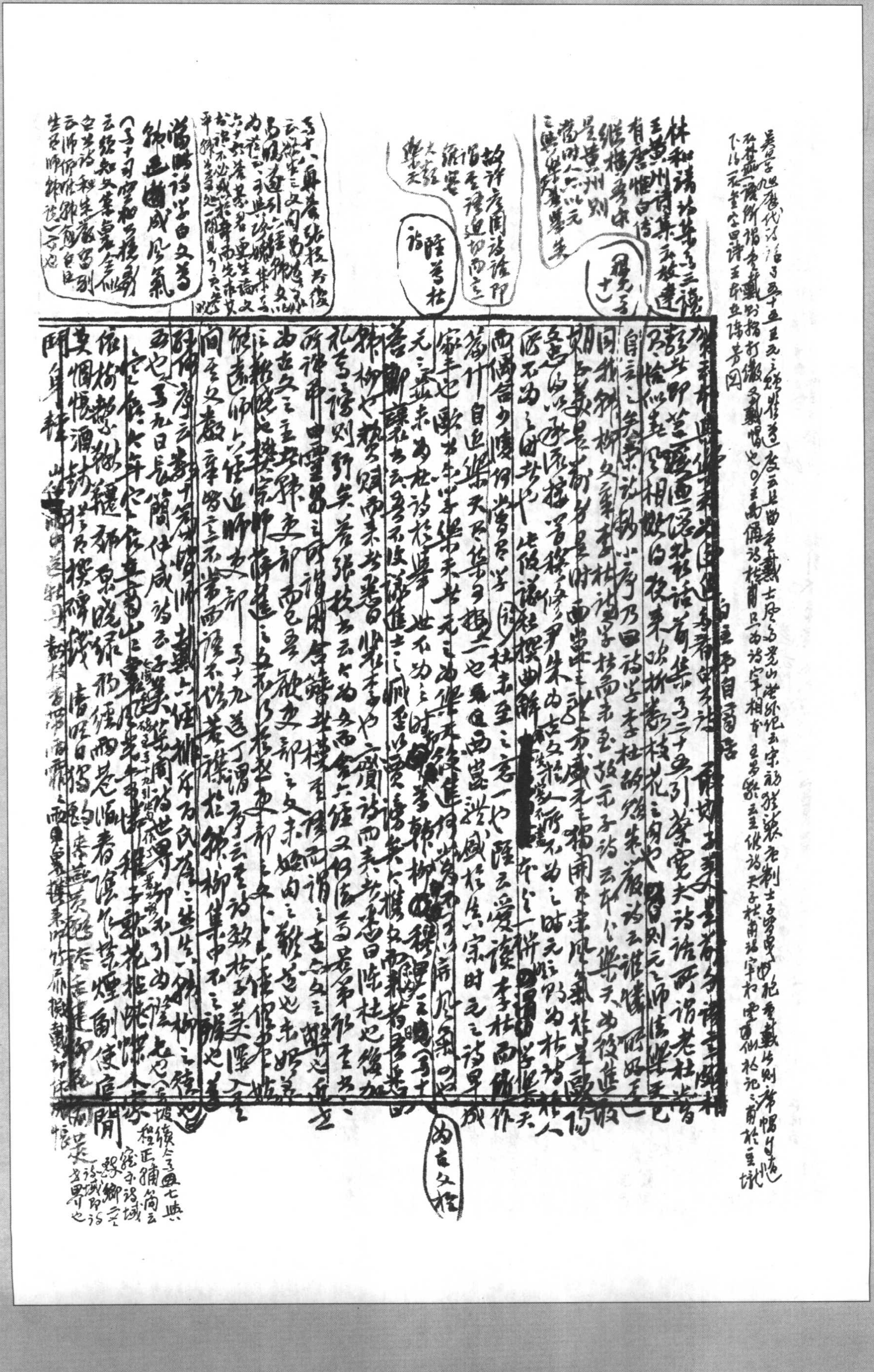
[illegible]必[illegible]子弟[illegible]

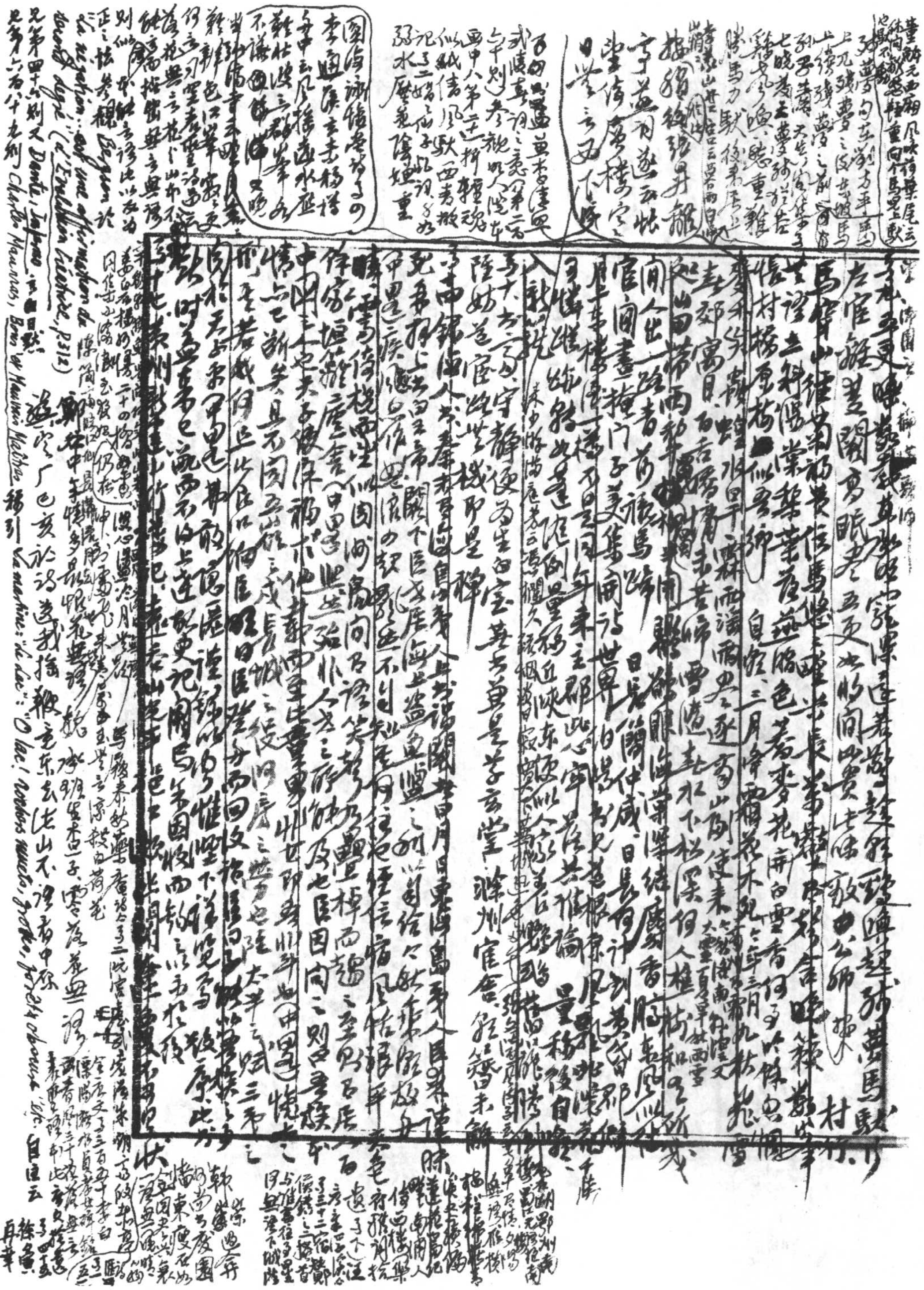
[illegible]

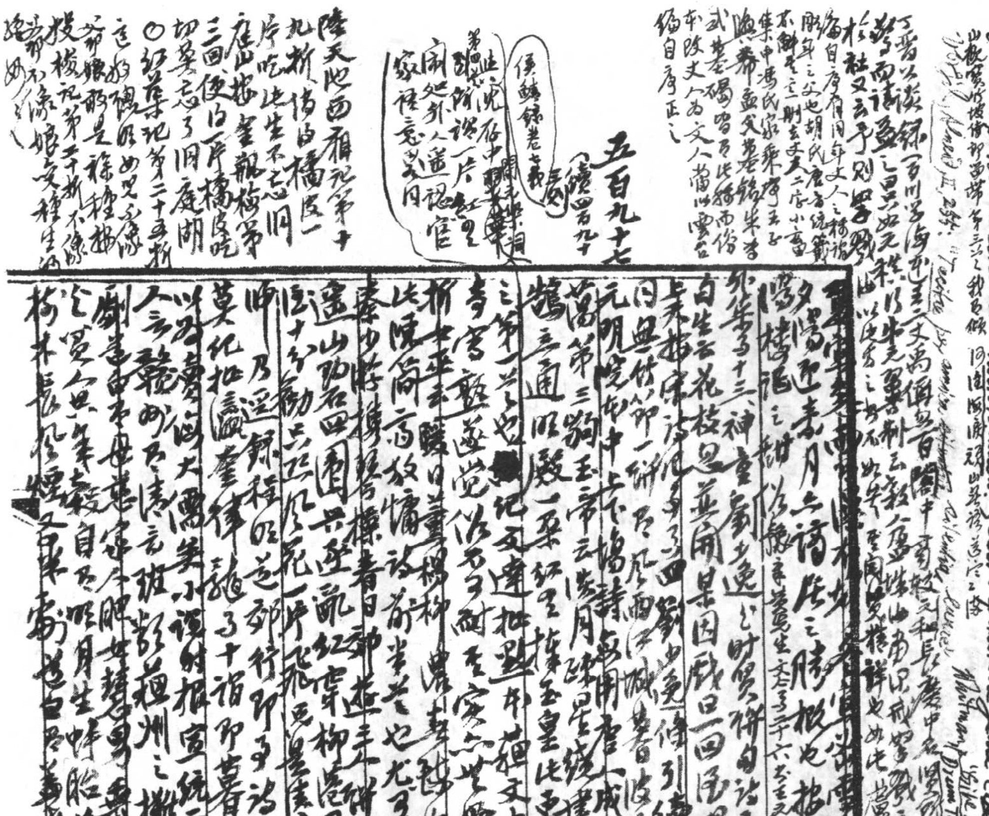
[illegible]

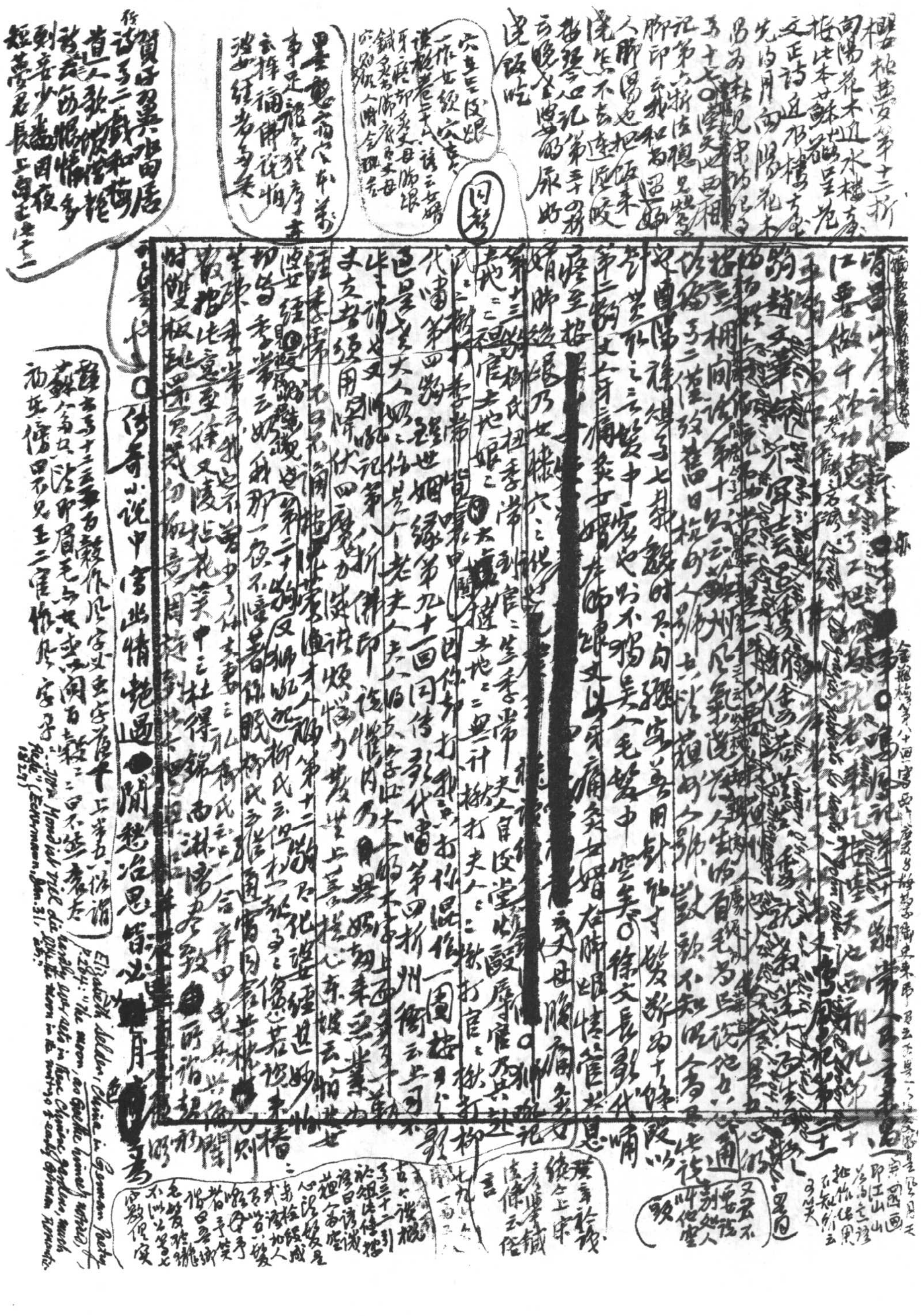


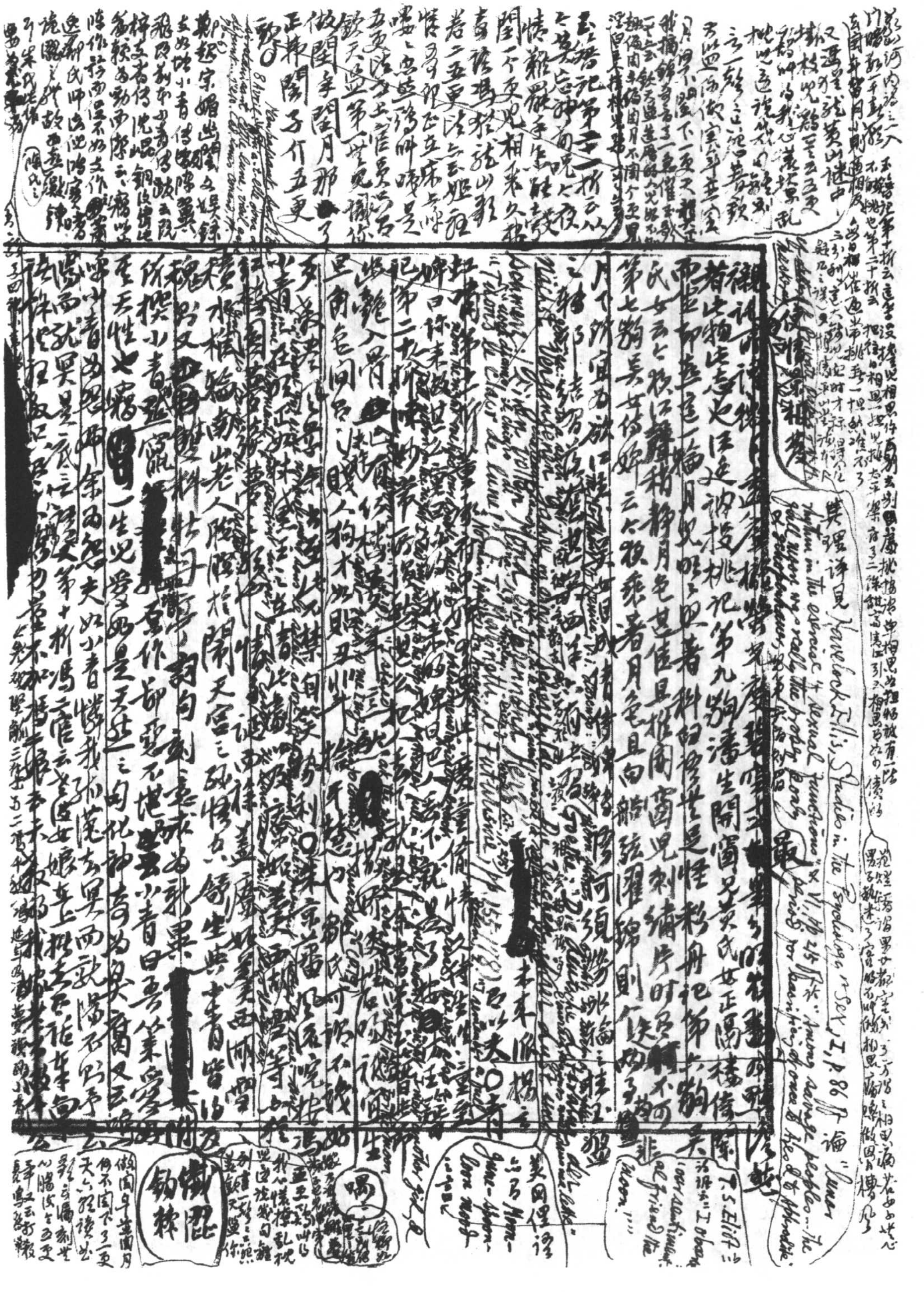




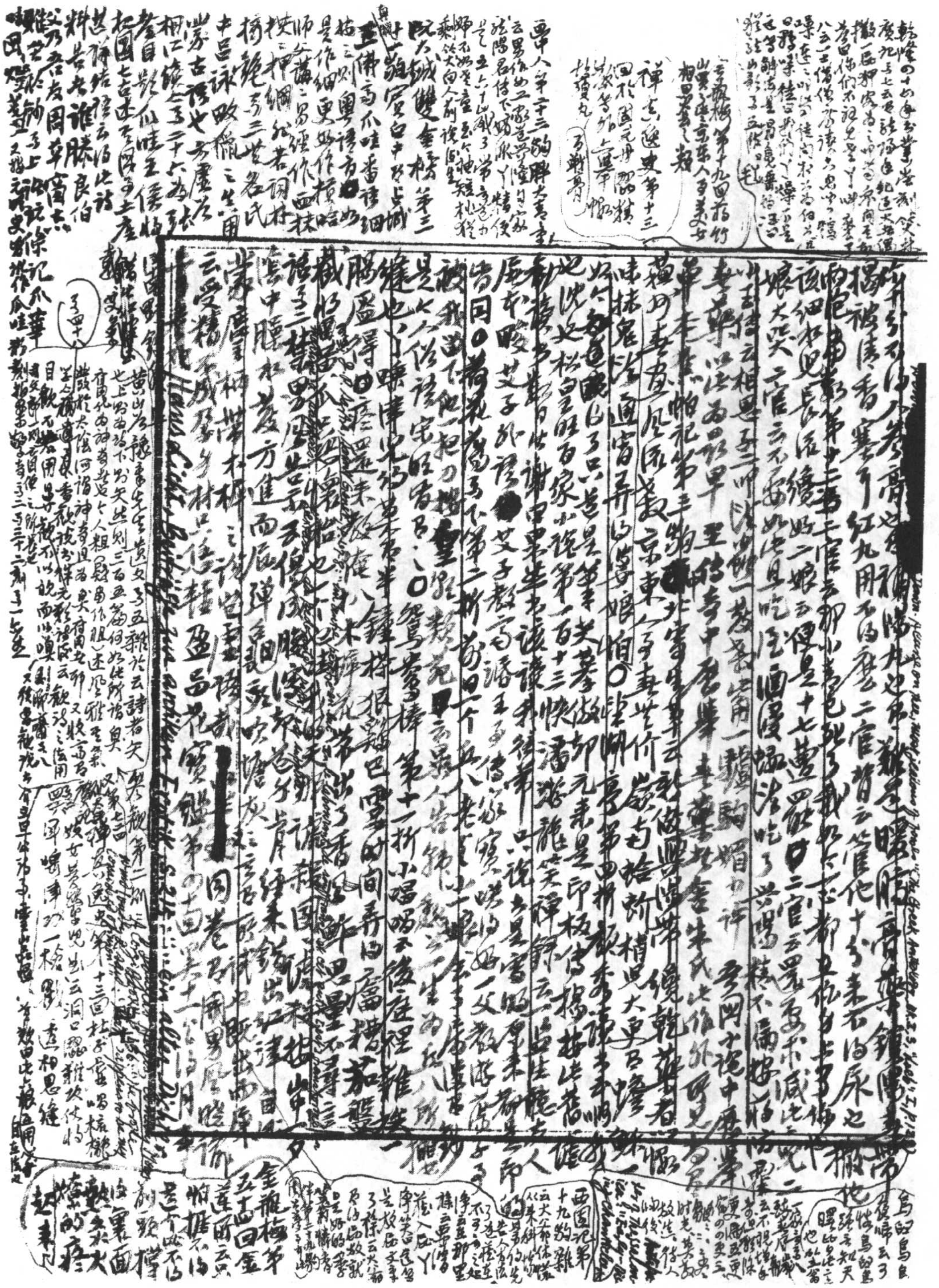


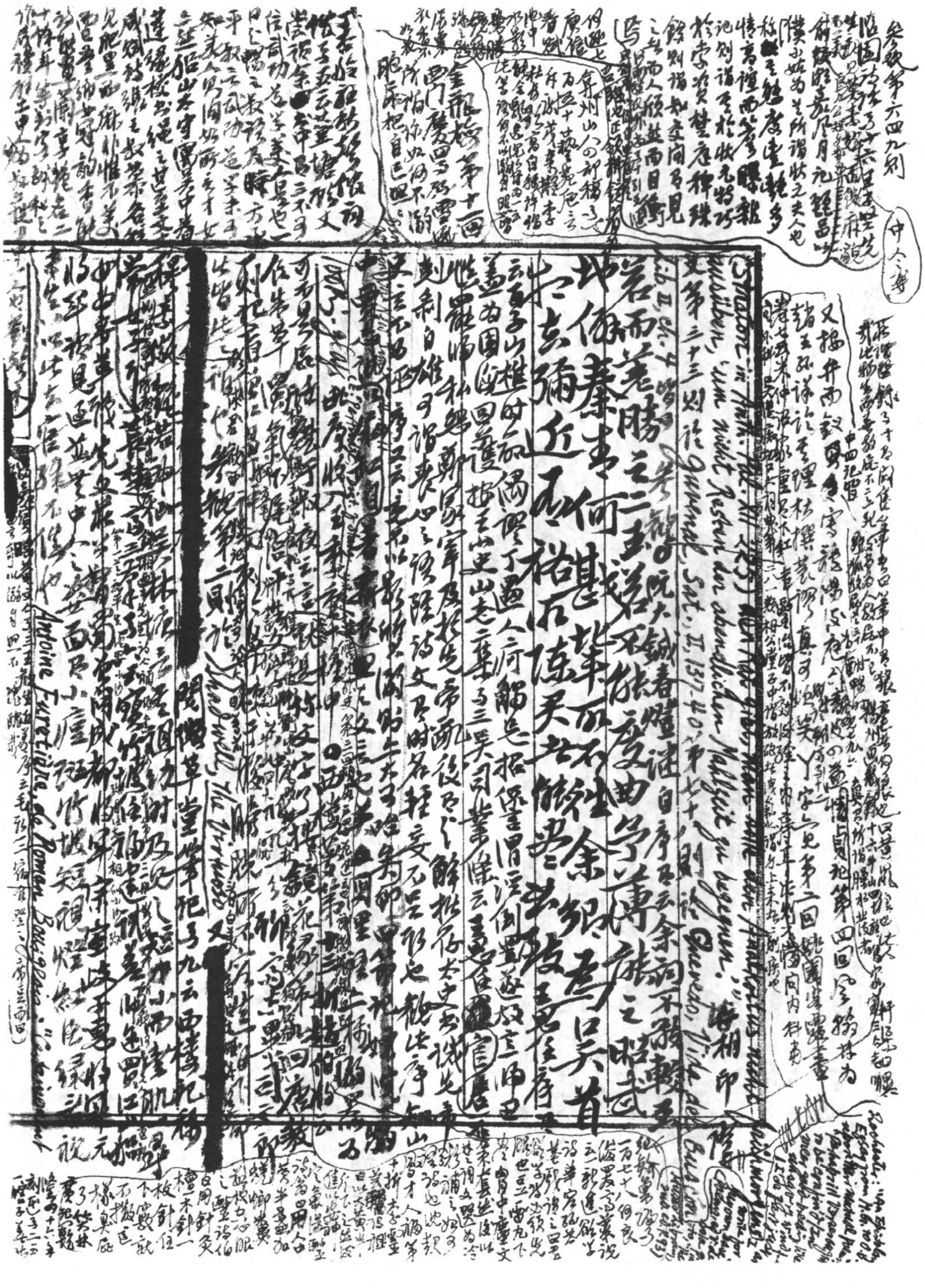


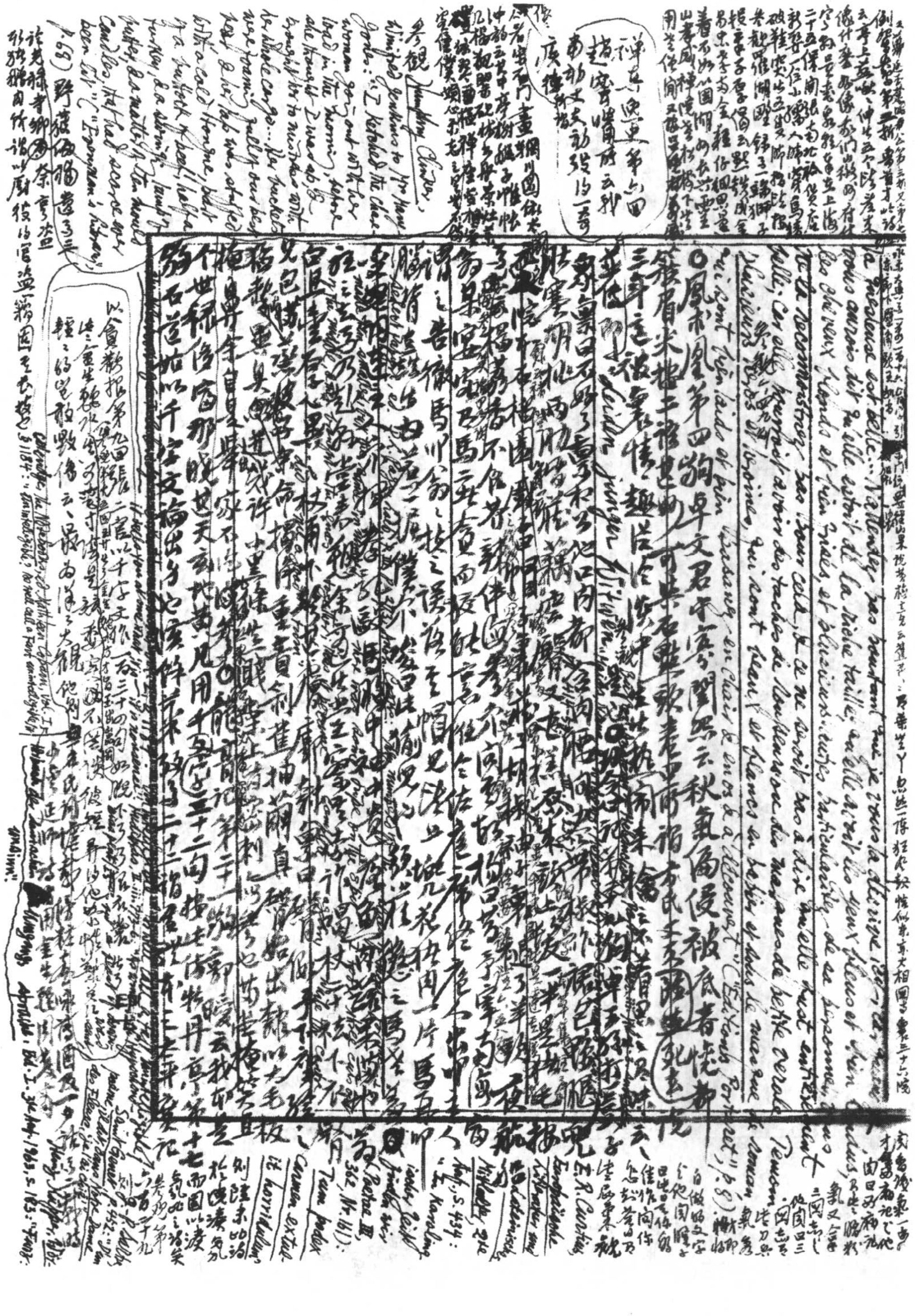


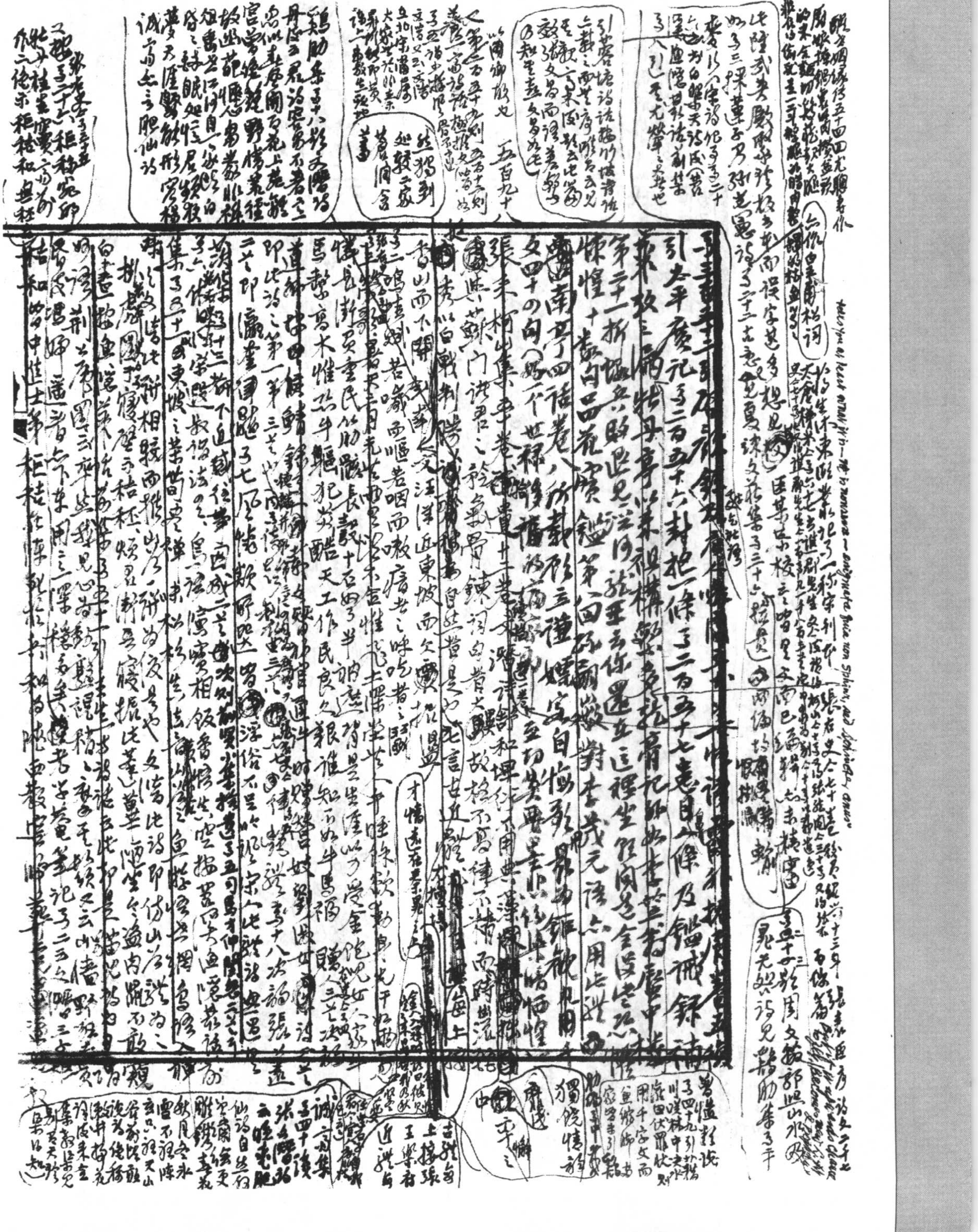


異理詳見 Havelock Ellis, *Studies in the Psychology of Sex*, I, p. 86









[illegible]

引太平廣記卷二百五十六封抱一條（卷二百五十七惠目條）及鑑誡錄[illegible]

[illegible]牡丹亭[illegible]

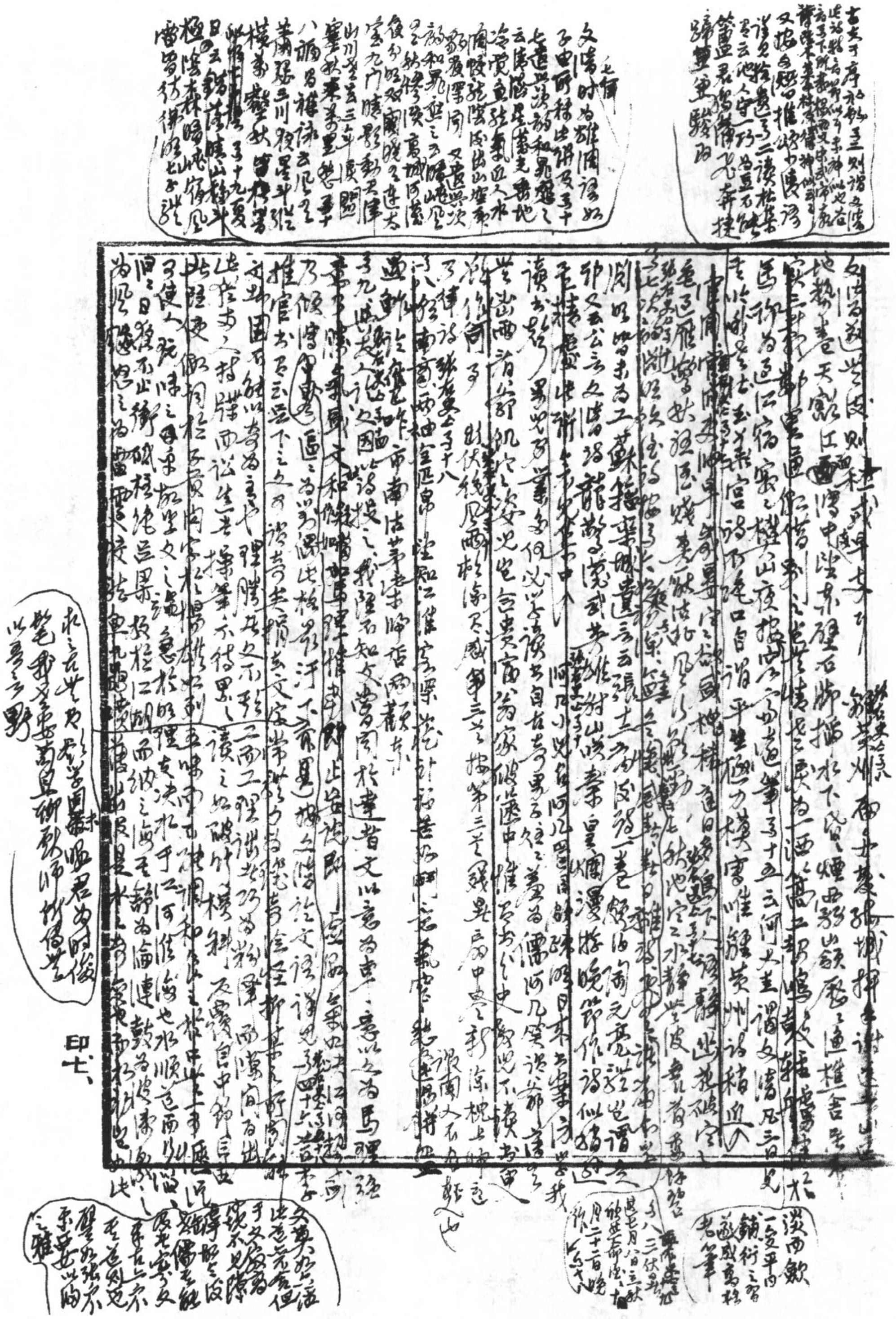
第二十一折[illegible]這裡坐[illegible]

惆悵十數句[illegible]品花寶鑑第四回[illegible]對李[illegible]元[illegible]

[illegible]牡丹亭四話卷八所載[illegible]三種[illegible]自悔[illegible]

女四十四句[illegible]世[illegible]

[illegible]



[illegible]字出似畢事未詳[illegible]
[illegible]田暮[illegible]陽[illegible]
何不[illegible]中[illegible]

能改齋漫錄卷六「潯陽九江千載題歌」云云[illegible]九州[illegible]人也又云[illegible]水平
說謂司馬君實也

[illegible]默安[illegible]集卷[illegible]
[illegible]亦此意

卷一　[illegible]川[illegible]因[illegible]東[illegible]西[illegible]下[illegible]
[illegible]之嶺兒至嵩彼至所至其蛙蟬之鳴乎江河淮海之水理達之文也不求奇而奇[illegible]
[illegible]而求水之奇者也[illegible]見于理[illegible]之文也[illegible]
缺由漸來使髓理不[illegible]文形其奇訓詁稱于見聞[illegible]擇[illegible]而[illegible]合之[illegible]
字不得生而字得生而不得生章[illegible]文之陋也云參觀第一百一則引後山語
方於[illegible]亂[illegible]鄉[illegible]為議論矣。

宋之問[illegible]雁度[illegible]鳴錄[illegible]
李陌上[illegible]霜去[illegible]
吹面[illegible]水村南早飯天
未[illegible]陰陽城
「性[illegible]官至刑」

[illegible]漁[illegible]集卷三十三引[illegible]錄[illegible]州[illegible]

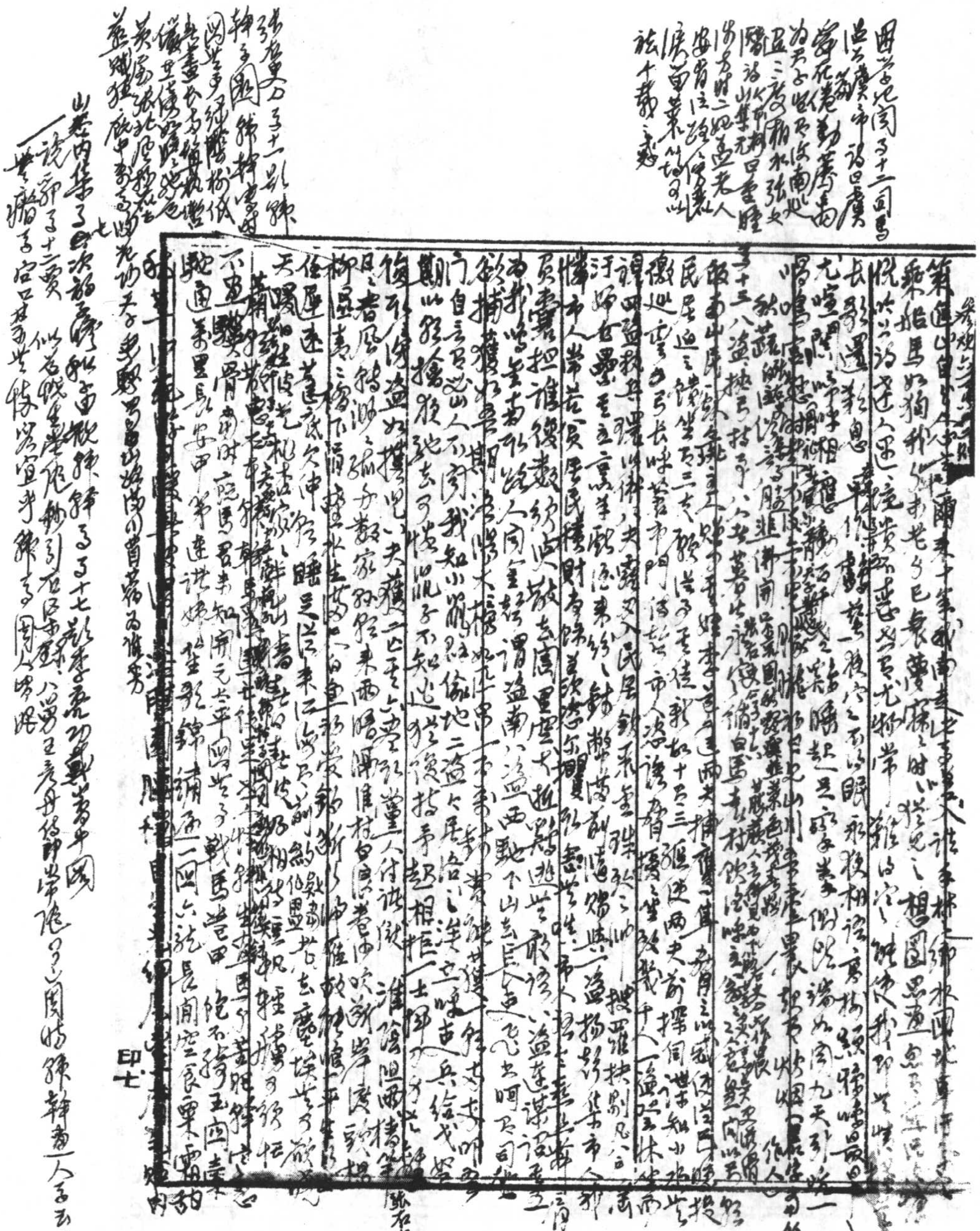
卷十、有感：[illegible]學官府，多憐痴兒傍笑[illegible]出坐曹鞭後呵[illegible]
[illegible]何曾[illegible]相鞭，常為戲[illegible]人血流[illegible]戲[illegible]笑謂[illegible]
[illegible]南後雨[illegible]花[illegible]豆田草、私[illegible]角山[illegible]夜半一[illegible]田父[illegible]
行收蕎麥[illegible]
一[illegible]良[illegible]三[illegible]七十九！東方[illegible]更[illegible]星日[illegible]
長安秋[illegible]雁[illegible]相應江南北斗杓[illegible]下天中[illegible]七[illegible]
律題卷二十五所題[illegible]一[illegible]三[illegible]正月[illegible]又收入[illegible]

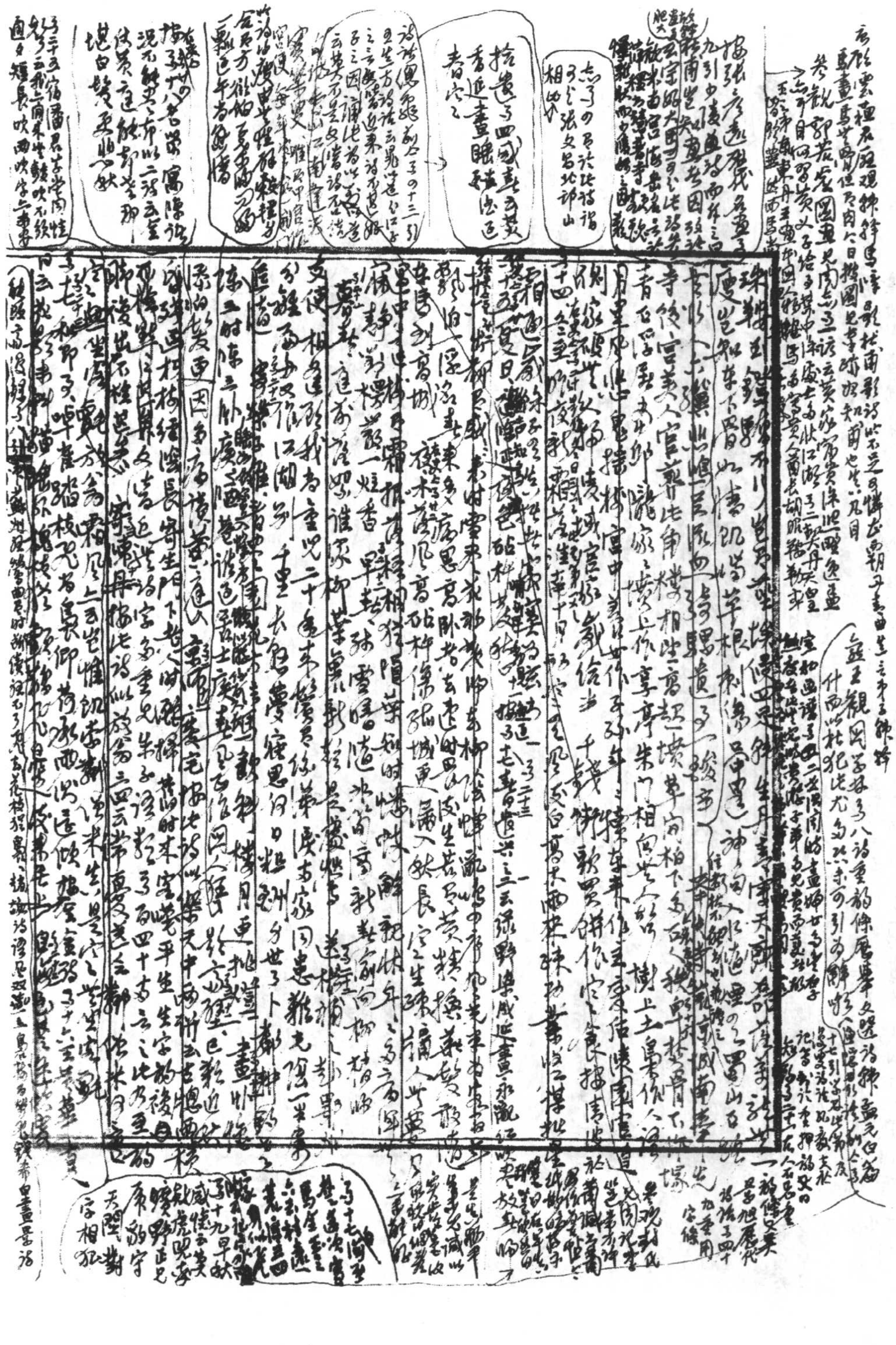
卷十一歲後之[illegible]律

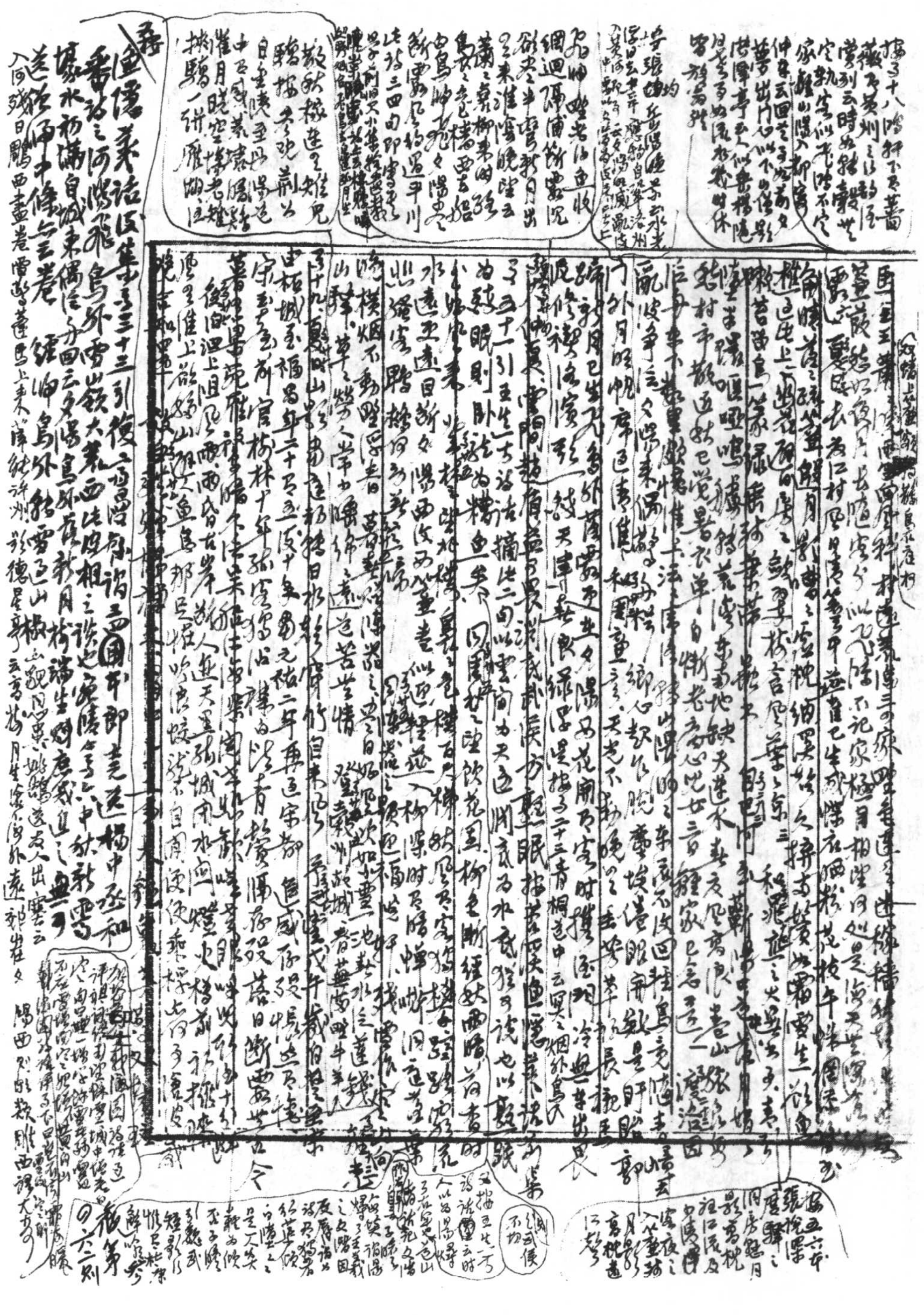
[illegible]

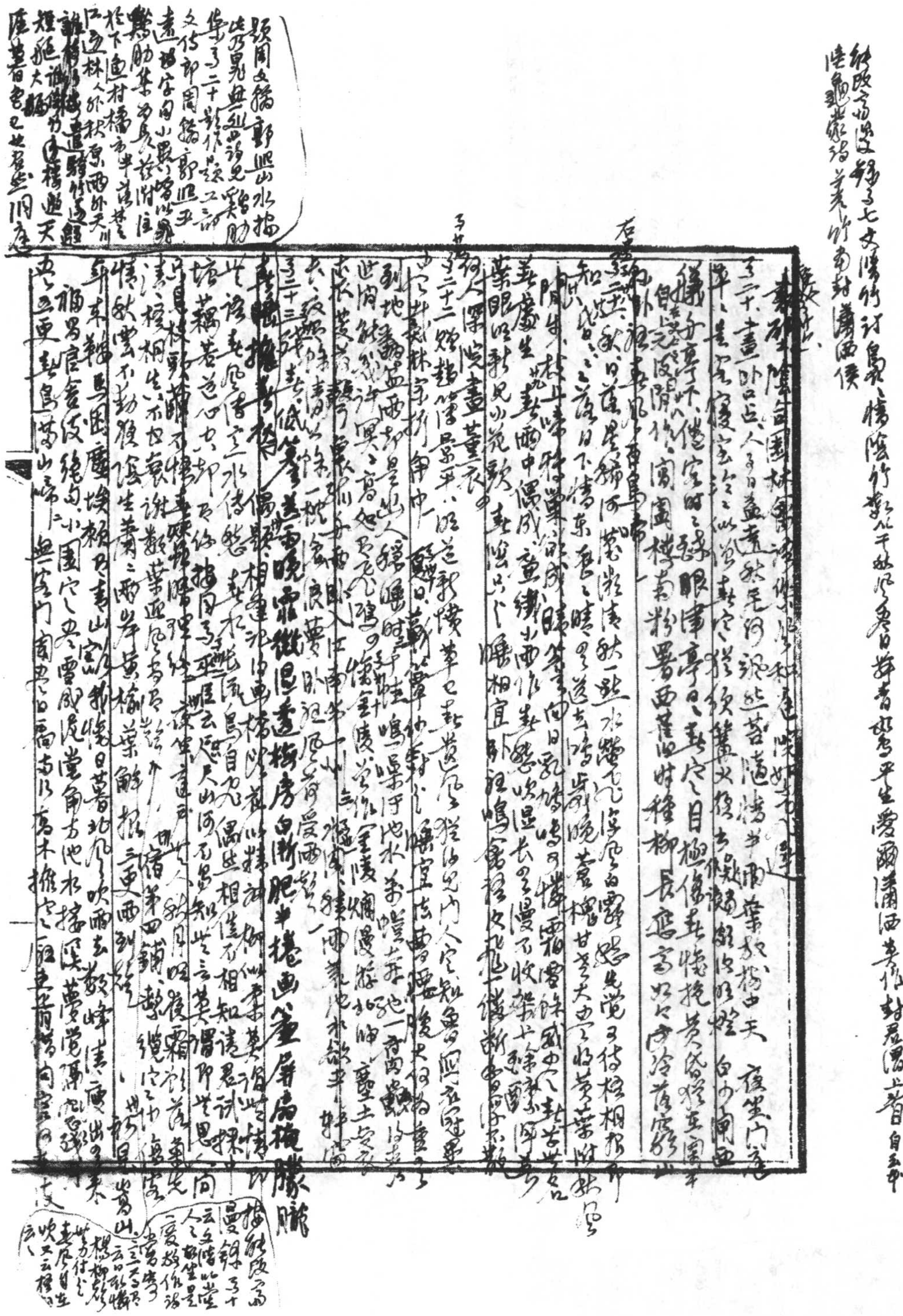
獨[illegible]雜志及齋[illegible]
[illegible]謂此
[illegible]作時
[illegible]又[illegible]
乃[illegible]文[illegible]敢王
[illegible]林[illegible]
[illegible]即收[illegible]
[illegible]漁[illegible]叢[illegible]

[illegible]卷[illegible]引[illegible]









葉木落萬家秋試上高台自然欲極吳江帆何處是一行鴻征雁海山頭

水墨中淡竹竹行。溶川春色樂晴冲漾，清流翠翠灘日暖雪消[illegible]芽[illegible]節卷書相對石鷗飛七七

之二十四 清明日舟中之五。鳥啼處處綠楊村，戶戶家家晝掩門，春殘曉風吹館園烟柳弄晴絲[illegible]中晚[illegible]，高林晚葉斷[illegible]暉，滿目長安萬屋[illegible]為向西風來秋日日，陽宮[illegible]亦於斯。之十四 懷淮陽。西城門外古家傳太昊祠前暮草生，早晚過州多計[illegible]長[illegible]宮長[illegible]

之二十五 偶成[illegible]晴出[illegible]只[illegible]向[illegible]何物[illegible]風吹不散被庭[illegible]諸宮思 泊楚州鎮外[illegible]家住大堤邊，宋[illegible]樓樓映暮川，[illegible]映淮[illegible]一樹晚妝相對[illegible]西湖[illegible]巴噎芳華[illegible]盤更[illegible]長[illegible]竹平眠對晚[illegible]波一眼去島[illegible]之二

之二十六 [illegible]雲[illegible]來，家居只似[illegible]道者諸諸相看皆只情搖亦未天言義[illegible]師[illegible]雁暑過長空影沉空之水難共遺，[illegible]之意水無當影不見[illegible]傳情[illegible]不以茶[illegible]陰雪見書美之句

之二十七至之三十 同文[illegible]訪[illegible]鄭忠臣、[illegible]曹[illegible]李[illegible]、[illegible]辨、柳[illegible]文[illegible]南中[illegible]書世[illegible]一二十卷[illegible]書[illegible]之三十八 錄[illegible]以為文人[illegible]以為知[illegible]臣[illegible]之[illegible]之四十[illegible]公[illegible]江[illegible]宋[illegible]

[illegible]身[illegible]之四十二 [illegible]部老[illegible]張[illegible]大[illegible]亦無[illegible]遺難知之[illegible]正坐寢[illegible]之[illegible]劍[illegible]稿之三十八[illegible]之四十三 [illegible]山[illegible]中[illegible]以[illegible]部中[illegible]耕[illegible]貝

[illegible]新[illegible]青山[illegible]中[illegible]山[illegible]之[illegible]烟井[illegible]甘泉[illegible]中[illegible]乾[illegible]米白[illegible]而[illegible]山家[illegible]無[illegible]中[illegible]自[illegible]後[illegible]常[illegible]色[illegible]中[illegible]者[illegible]家桃李來謝西[illegible]城壁[illegible]水[illegible]一[illegible]近山[illegible]

好[illegible]鄉[illegible]德江[illegible]陶之[illegible]家[illegible]而[illegible]之[illegible]林[illegible]無[illegible]白[illegible]天上[illegible]家[illegible]也又[illegible]竹[illegible]山水[illegible]天下[illegible]名士也[illegible]元[illegible]安

如陶謝難堪擬，乃以擬[illegible]收受陶自問

一孝子無

鈍吟雜錄卷十四云：文靖字字元，自改生一號，園閑知穎州謝表云：我來白[illegible]鏡之西歌列[illegible]書及[illegible]又契字之以[illegible]以臣[illegible]上言云[illegible]男[illegible]君父之前[illegible]稱我[illegible]不可追[illegible]不可不[illegible]

我以家五平[illegible]法只[illegible]合[illegible]申[illegible]仙張丑之文[illegible]文張氏藏書十種之第一種筆[illegible]中及[illegible]一篇模仿[illegible]小子何其[illegible]之可以補其宮一[illegible]之代業[illegible]之代論矣

[redacted]

園叔國寓雅
存不能觀

摘黃[illegible]文周軒[illegible]至[illegible]十[illegible]飲嗽[illegible]十[illegible]挑花生[illegible]滑果[illegible]綠[illegible]帷

翠紙[illegible]春粒　[illegible]自[illegible]棲[illegible]書多墨入腹　[illegible]那[illegible]饒妒何如[illegible]出白[illegible]作法[illegible]盎

畫屏[illegible]影年覓寶金[illegible]時至　完[illegible]劫草木成香色如可攬西[illegible]廬[illegible]中信馬

不知[illegible]逝英亂爲柳鍾綠鋪秋[illegible]短[illegible]山角雨來張洛清漫[illegible]空懷近

桃李暖[illegible]約[illegible]素[illegible]鄉子樂日[illegible]井[illegible]敬樵[illegible]路[illegible]東風花[illegible]谷烟[illegible]深[illegible]

南山曲[illegible]雨聲[illegible]鳴外陽[illegible]自相將老[illegible]城中路[illegible]餘香[illegible]款

年來秋綠已映土幾年一尺雪初降至已[illegible]幽年生可得[illegible]源[illegible]

[illegible]三　過臨[illegible]夜雨寄[illegible]上故人　泊州[illegible]　按[illegible]作永城[illegible]不[illegible]伏暑[illegible]一[illegible]

[illegible]四[illegible]七[illegible]　[illegible]誤編入七古[illegible]暗星無星[illegible]來[illegible]邑大[illegible]

人[illegible]霜藏[illegible]暮矣[illegible]木[illegible]如[illegible]拂江[illegible]眠鷄[illegible]家之野[illegible]

數先[illegible]之[illegible]老[illegible]以[illegible]林[illegible]江　按此七律[illegible]傳

體卷二十五[illegible]入[illegible]字[illegible]此亦誤編入七古律體[illegible]作字[illegible]興諸意

不合當[illegible]以[illegible]改爲字之[illegible]續[illegible]中此詩重出影誤以律體

作[illegible]食

[illegible]四和[illegible]細[illegible]閨[illegible]人不[illegible]爲十七絕此二句亦

[illegible]杜[illegible]謂行爲十字[illegible]至馬星[illegible]諸[illegible]子一詩[illegible]老杜[illegible]西閨[illegible]

[illegible]甚[illegible]宛[illegible]分爲二首[illegible]似[illegible]文[illegible]評更一[illegible]　雨中[illegible]

[illegible]節陋巷[illegible]

[illegible]室之[illegible]字餘花

[illegible]六[illegible]二十日十[illegible]荒園六[illegible]小[illegible]時[illegible]上[illegible]

自知休悟[illegible]色眼但求[illegible]遙[illegible]杷[illegible]子紅[illegible]綻　正是[illegible]如[illegible]暑

早[illegible]酒[illegible]葉[illegible]校日[illegible]長[illegible]樓[illegible]西過[illegible]暑重[illegible]餘

[illegible]作[illegible]家[illegible]盈[illegible]蛙[illegible]老[illegible]綠絲[illegible]端午之兒

[illegible]頭數[illegible]已[illegible]夏[illegible]夏[illegible]餘[illegible]園林[illegible]臺日之

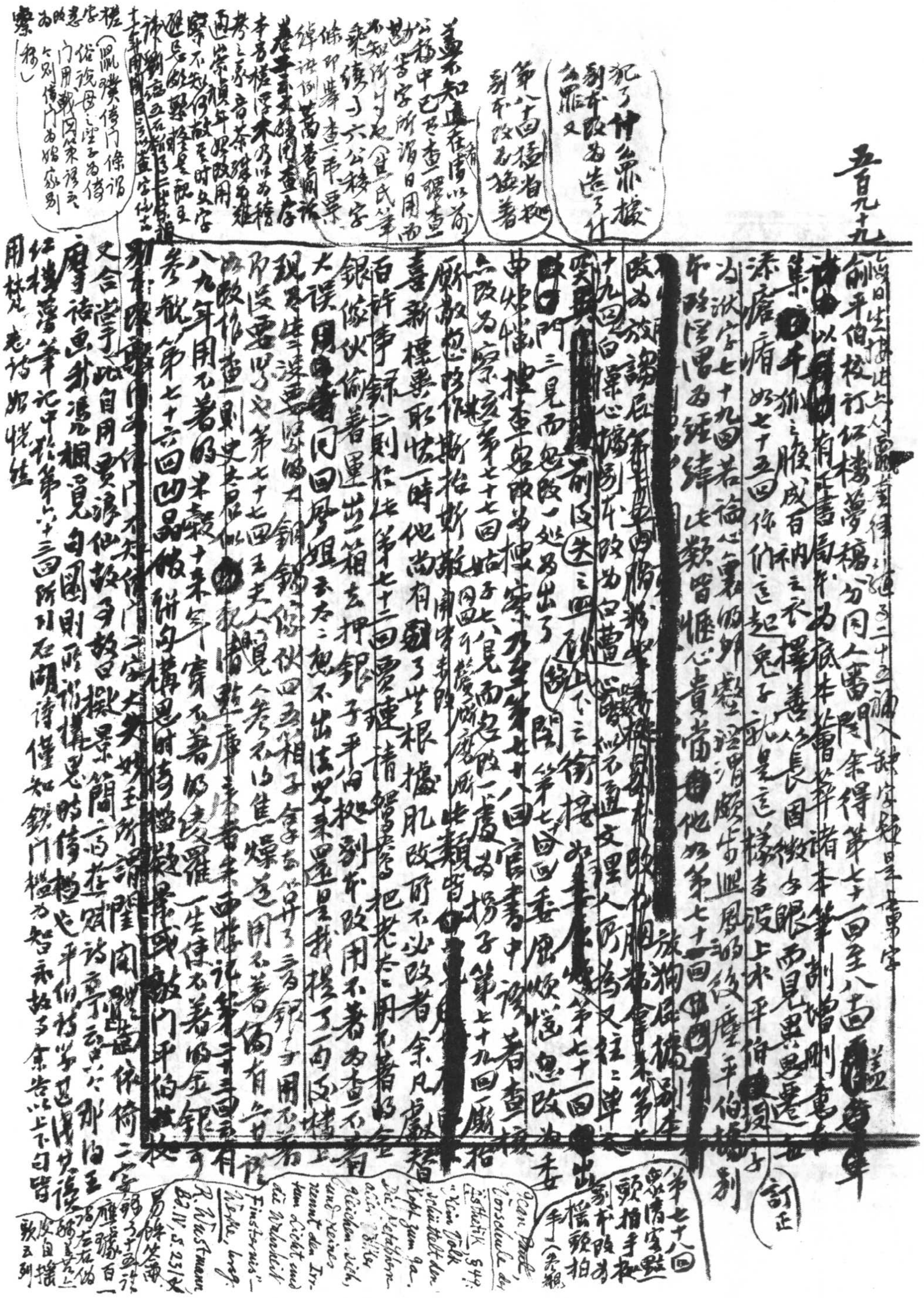
東風[illegible]柳[illegible]山[illegible]將[illegible]

春[illegible]峰[illegible]前[illegible]榆莢中

還[illegible]遺晚意城頭[illegible]巳[illegible]樹[illegible]眠[illegible]鳴[illegible]霜[illegible]雁[illegible]

[illegible]俯[illegible]無[illegible]收[illegible]成[illegible]非[illegible]如[illegible]宣

錄[illegible]浣紗
一[illegible]懷[illegible]
遺中重出



六百

潘耒遂初堂詩集十六卷 次耕 詩[illegible]女子故[illegible]

嶽先生招飲澄園第四之南北為生新對未自注先生謂以來詩[illegible]

林下天生居北者舉潘之旦又第十六贈[illegible]曰[illegible]云[illegible]

潘生近自於陵起 言次耕 吳糜八百（子三）之云作者[illegible]當多而[illegible]

其氣盛於弘國頗相似特南方之子昔家當多而[illegible]

[illegible]其中[illegible]二家之通病[illegible]

後漸[illegible]七子[illegible]東坡[illegible]漢畫山水[illegible]切而不[illegible]

[illegible]詩[illegible]秋[illegible]騰上一時名士[illegible]昔日[illegible]

[illegible]何微覺校重[illegible]康[illegible]五[illegible]洲[illegible]

[illegible]一影神情[illegible]

以元[illegible]葉横山原詩子三云[illegible]

[illegible]古詩作什九雅[illegible]

[illegible]謂[illegible]

鳴為[illegible]

[illegible]餘盡木板[illegible]

子三 晉祠 晉陽唐祖龍興之地當有祠

掃[illegible]檜[illegible]

董為[illegible]

日午[illegible]晴[illegible]陵松[illegible]

同日[illegible]

子三[illegible]

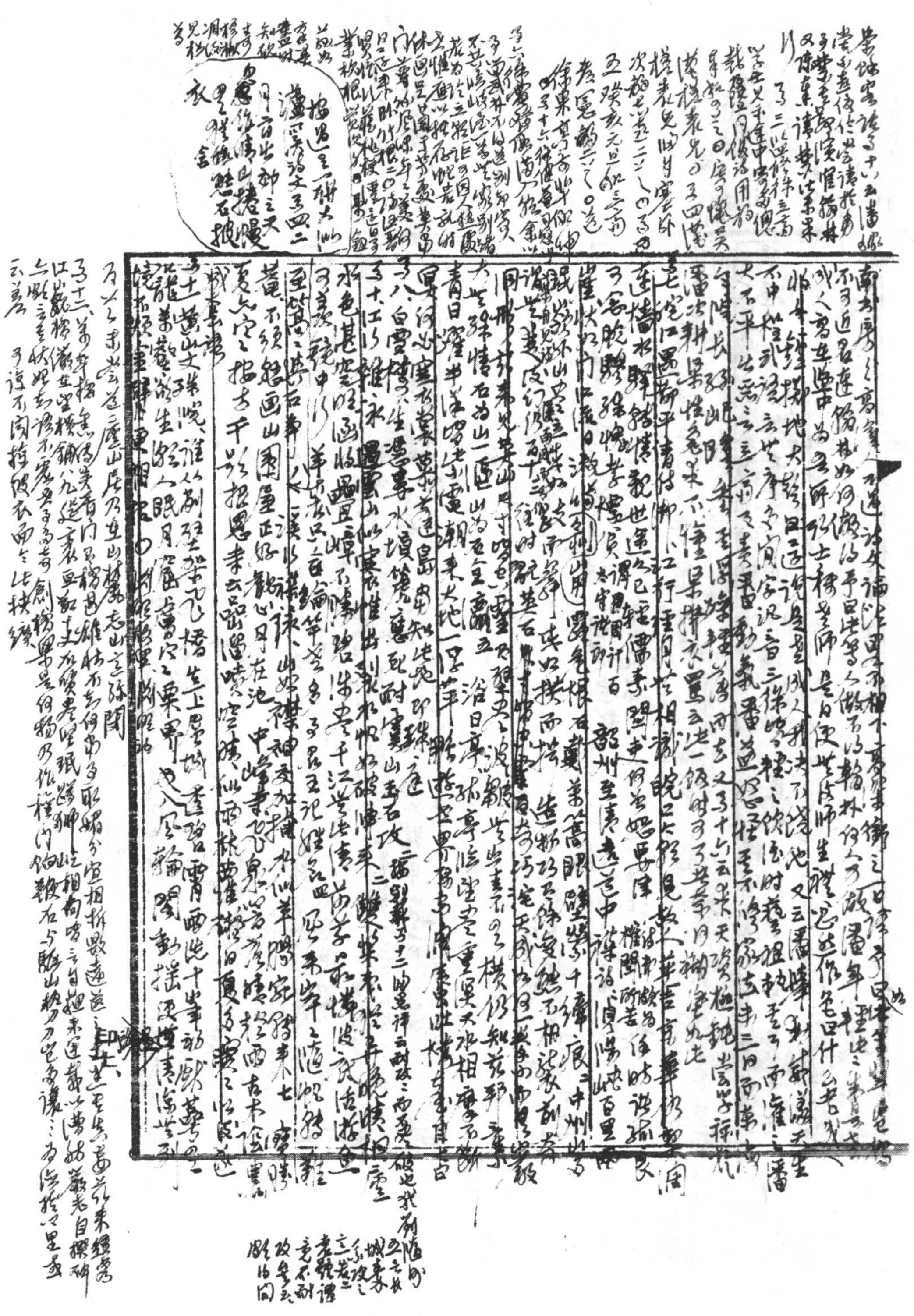
[illegible]天地為[illegible]

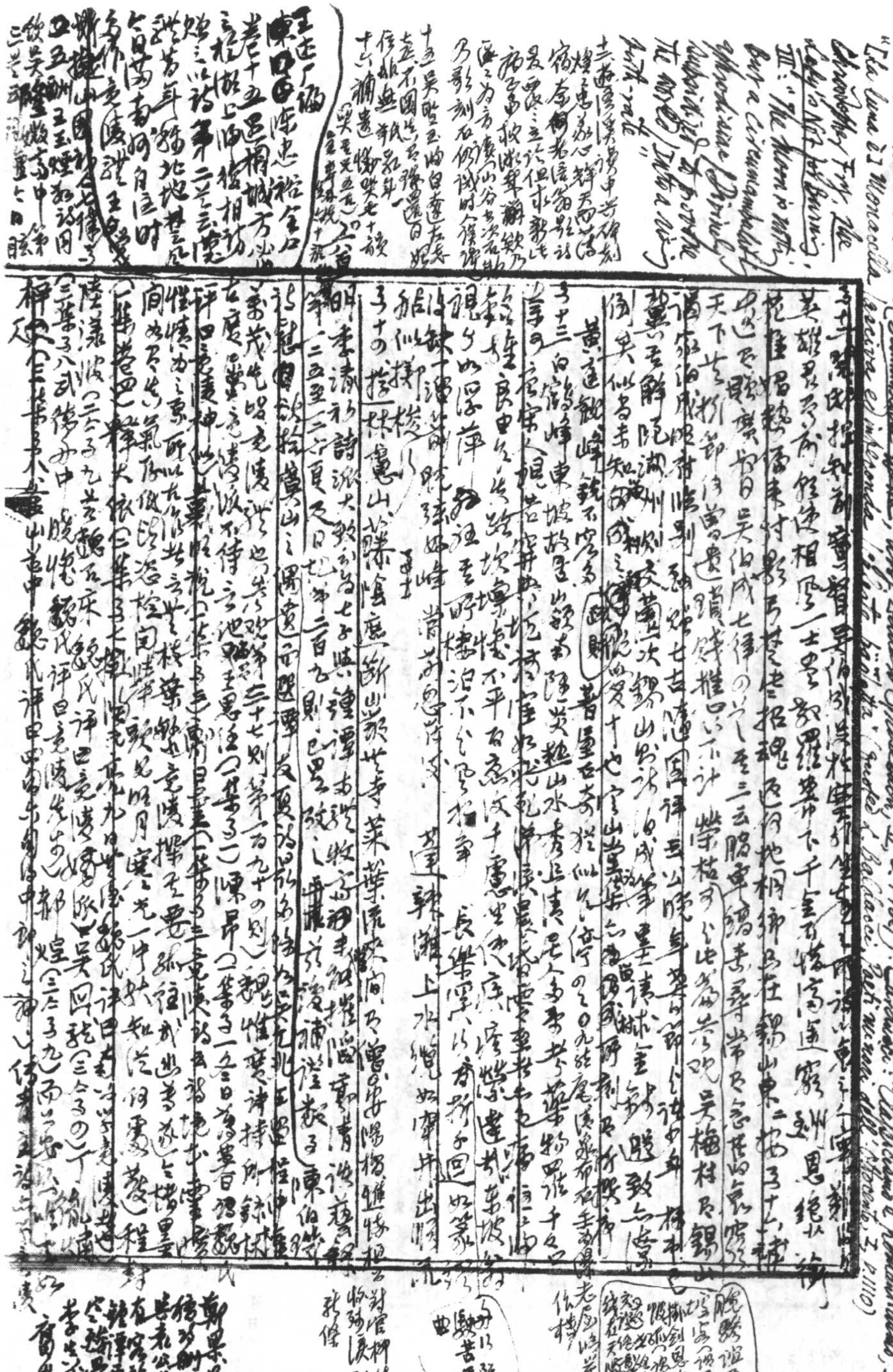
[illegible]村自[illegible]

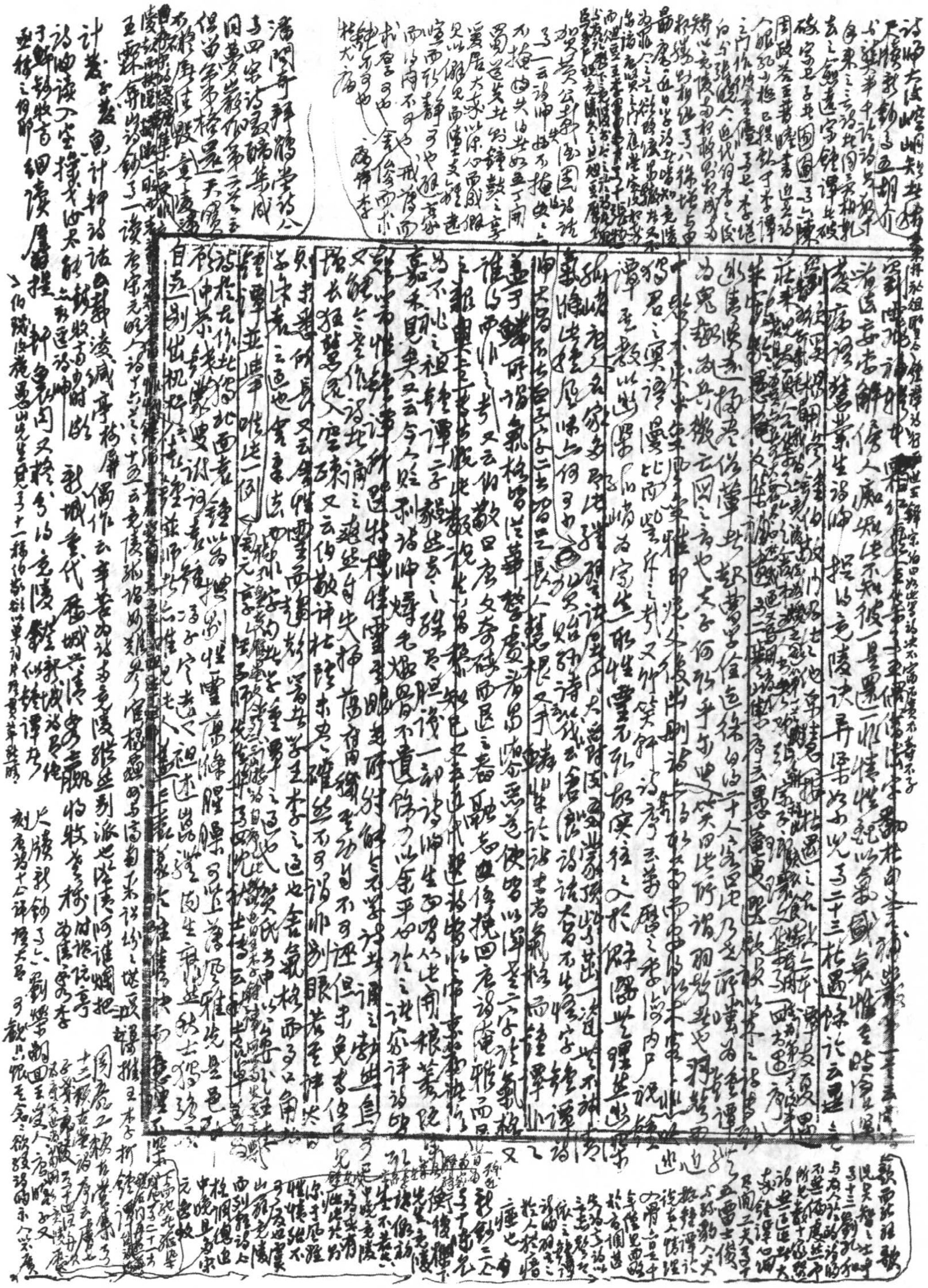
[illegible]組[illegible]

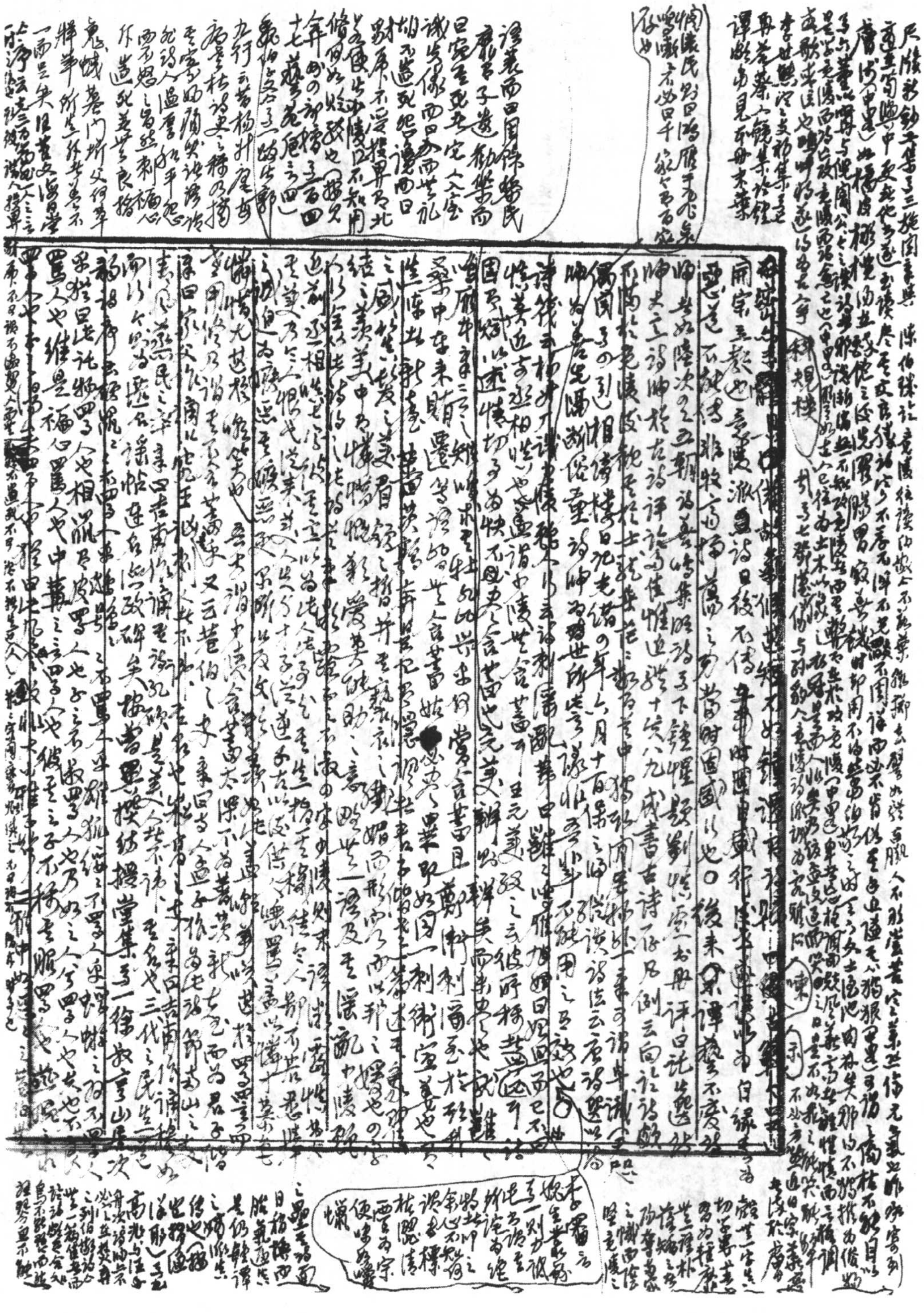
子三[illegible]相料理[illegible]

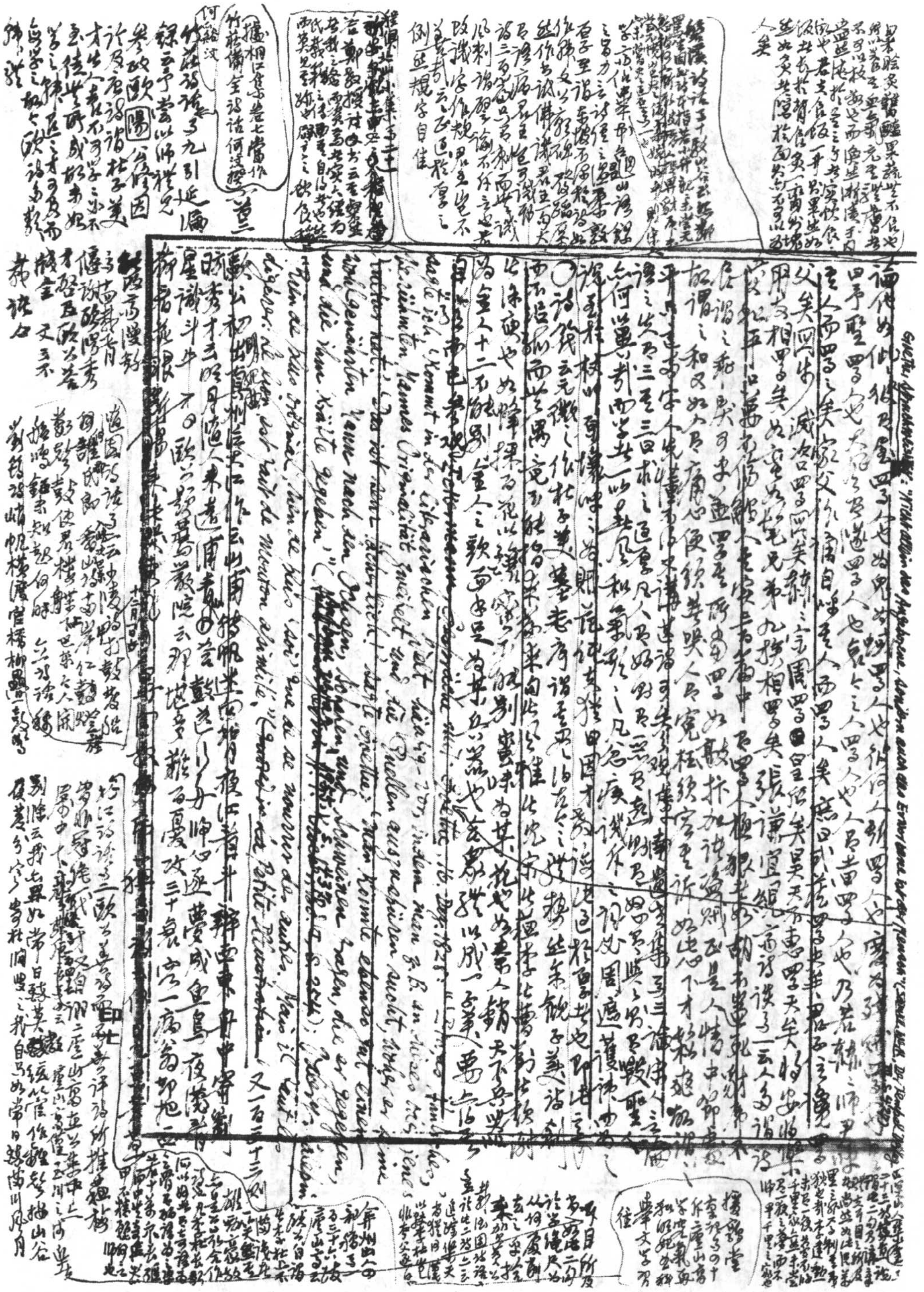
垣是良[illegible]村[illegible]子十四云[illegible]



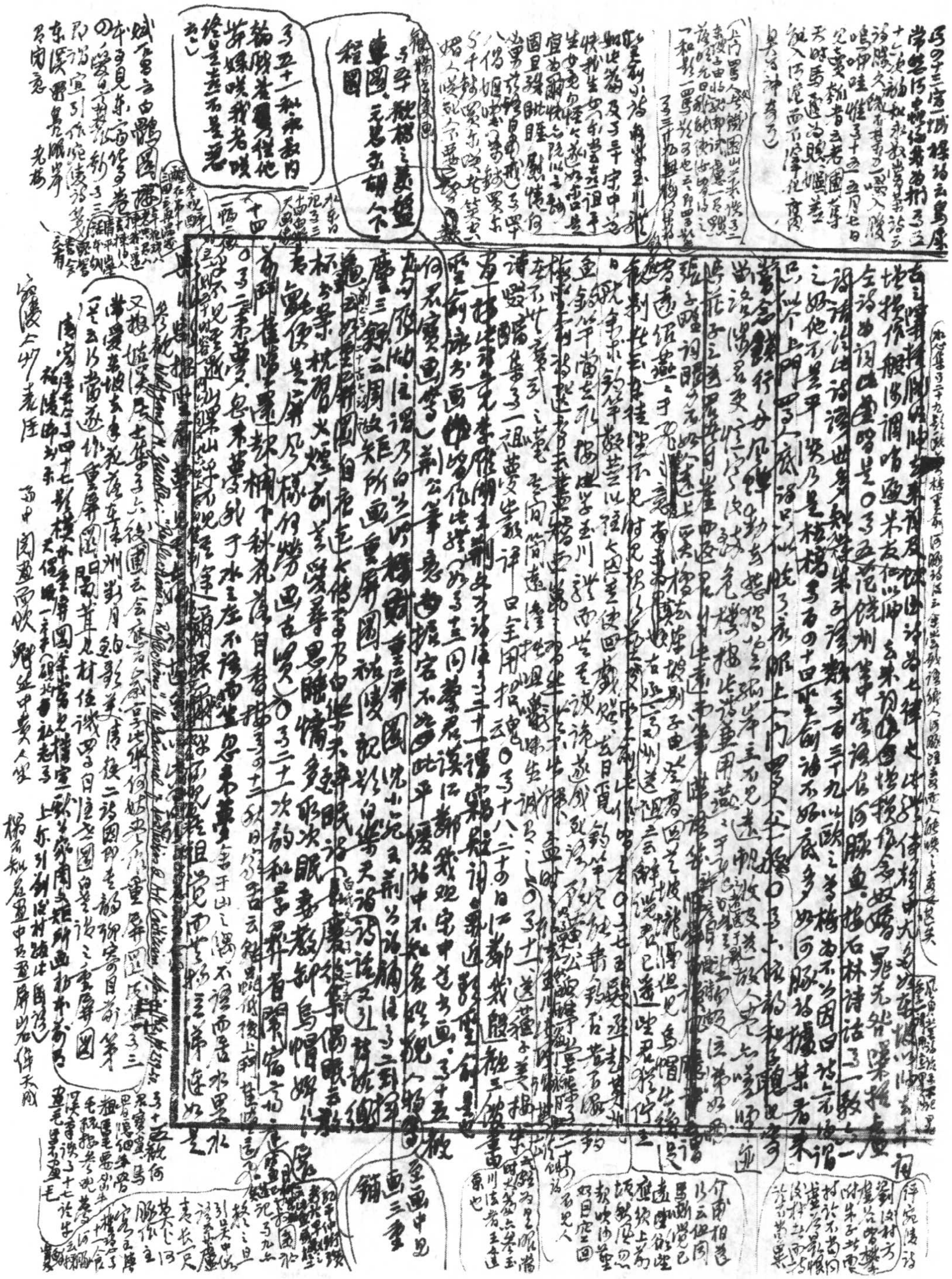


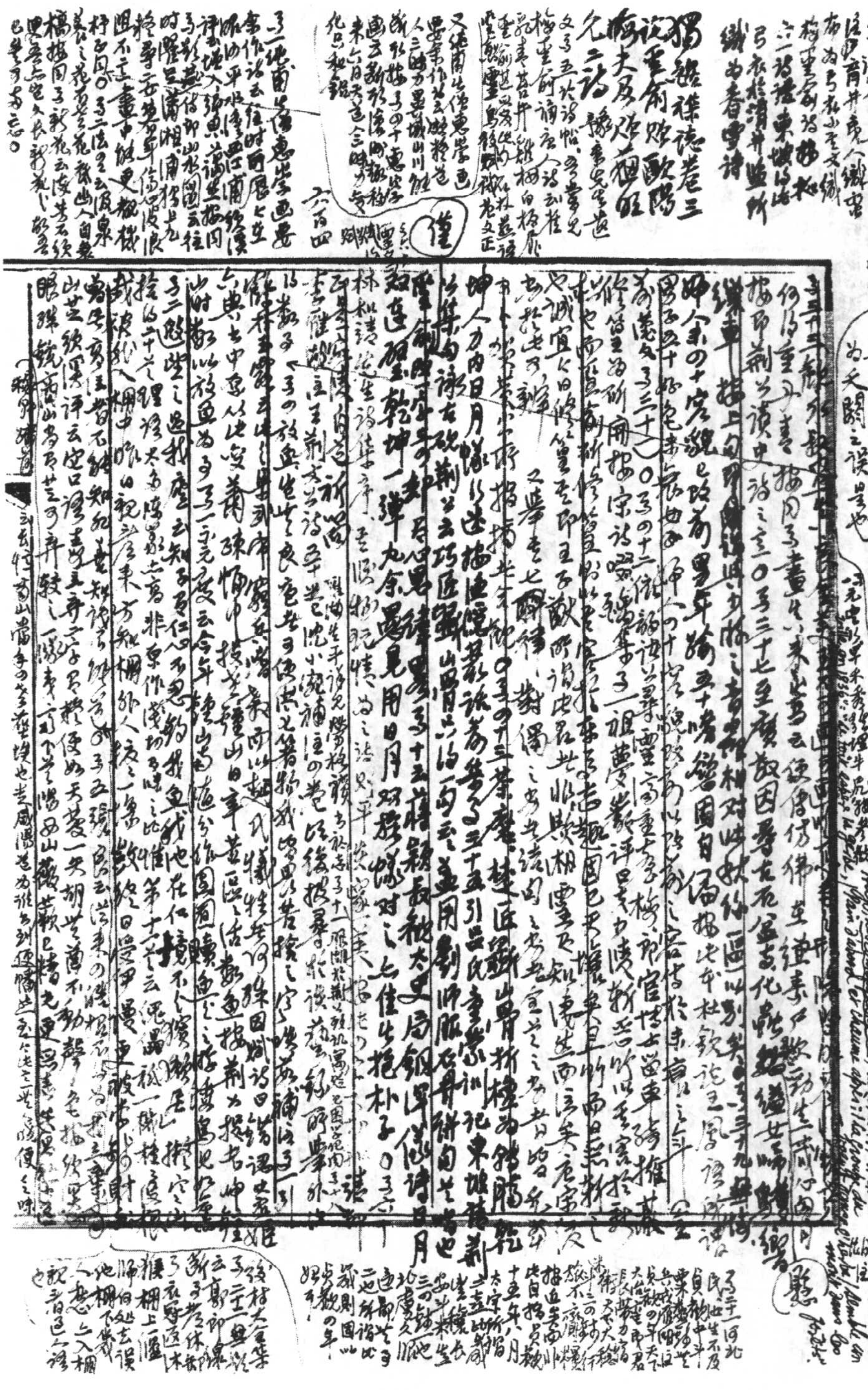


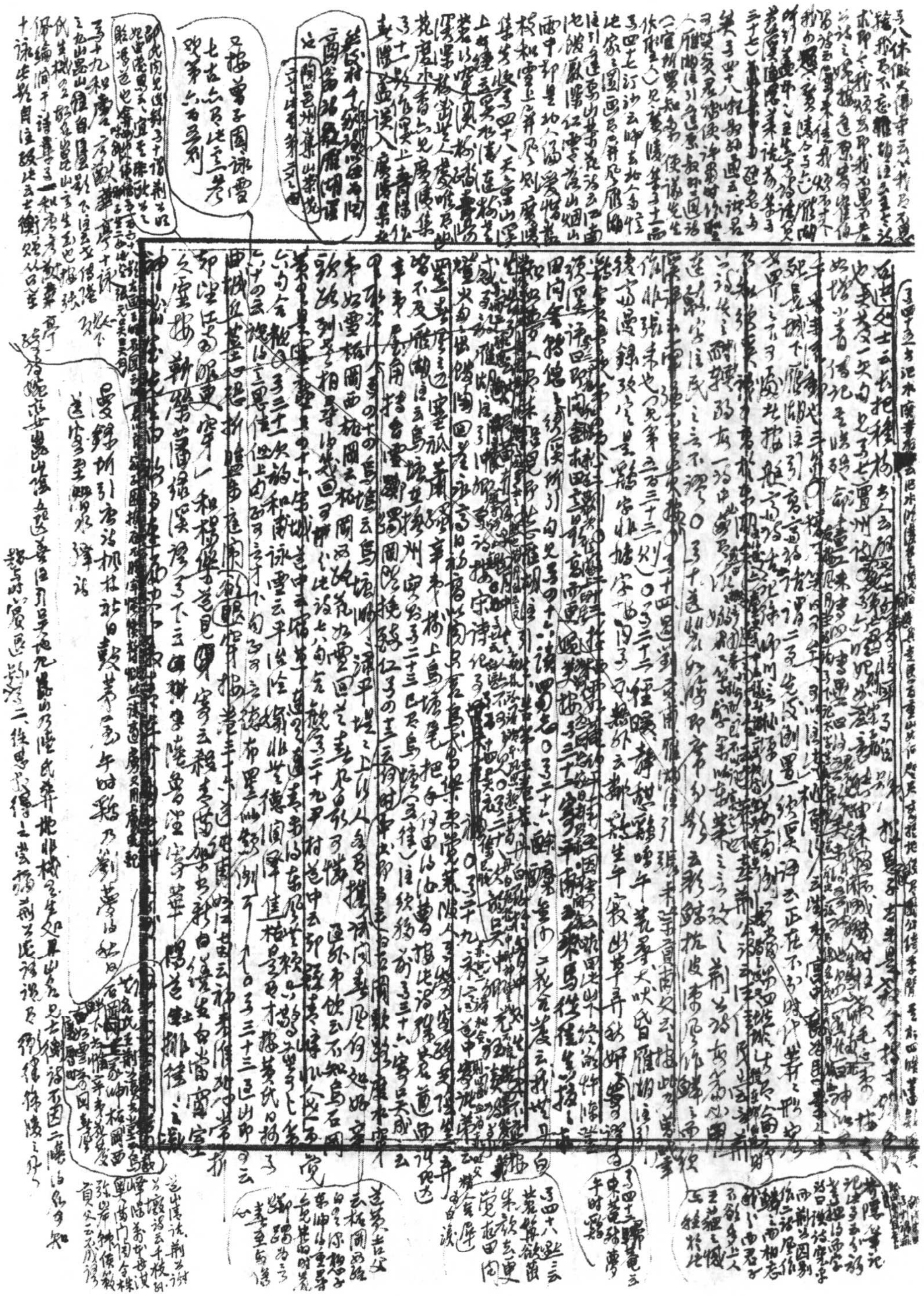




[illegible]







喜復七翦之
二十三孤思邀
願美人枕中方、
入仙於是悅其夫
夢佳者者與情
一歲老丹白存
紅顏山中則生一
幽不悉

樂府張侯雪堂后
卷四十五模錄王荊公
臨川集[illegible]三[illegible]
何[illegible]但[illegible]大
手[illegible]之[illegible]
後[illegible]是[illegible]上
以[illegible]二十[illegible]
龍[illegible]橫自在大
出[illegible]兒

都[illegible]永叔兄[illegible]
[illegible]
[illegible]

異而男[illegible]往之[illegible]宗介夫[illegible]情[illegible]思[illegible]人生[illegible]
在知心[illegible]人[illegible]方寸不待[illegible]
[illegible]文[illegible]七[illegible]君[illegible]
三代之精[illegible]也但[illegible]三代之[illegible]之人材[illegible]成

楊鐵崖點錦玉賦[illegible]後[illegible]十七謂[illegible]南安在爰[illegible]

何良俊四友齋叢說卷三[illegible]不足[illegible]之言法[illegible]

[illegible]何之法[illegible]以所[illegible]何之民若我之所以[illegible]是然人之何之情

吳景旭歷代詩話卷五十七注荊公詩[illegible]

[illegible]野堂集[illegible]荊公[illegible]下評友之[illegible]

高[illegible]學序[illegible]一[illegible]相[illegible]加罪[illegible]也[illegible]

[illegible]

姜[illegible]荊公[illegible]

道[illegible]判官山鳥自呼泥滑滑行人相對馬蕭蕭、[illegible]世[illegible]王[illegible]常

集卷十二大田道中即事[illegible]鳥似呼泥滑滑、行人[illegible]理爲蕭蕭、吳[illegible]

蓮[illegible]集卷三[illegible]春山鳥[illegible]吳[illegible]

錢[illegible]卷三十一[illegible]

只上[illegible]

是一物又[illegible]文[illegible]鄭[illegible]

章[illegible]東先生[illegible]卷十四上[illegible]以餘[illegible]何[illegible]

邵氏聞見錄卷五[illegible]伊川[illegible]

[illegible]

鶴林玉露卷十[illegible]荊公[illegible]

吾[illegible]卷十二[illegible]

得[illegible]四百[illegible]卷七上[illegible]

補六百一則

李世熊元仲《寒支初集》卷七《再答范[illegible]宗人鏡書》：「竊笑近代作者板重臃腫，謬許雄健，頑而寡氣，莫覺。鍾譚一派文字僅可單行孤往，見蜀人尹西有，為言此語，謂大家園林然，具之即茲亭便柴栽徑，將其鍾譚一種文字，雪腕快人心絕，可離一宗。李嘆謂西有曰：君誤矣。鍾譚佳處，深細小曲，文字偏窄之思，深細幽標，標格華致，絕人自覺，當逆不厭。鍾譚著之曲觀物自然之心，入願華彩，昔西紀不婚，無味目畢，竟氣韻妖冶，不似大家風範耳」——《中興》伯敬讀此。譚名尤重於鍾，平心論之，友夏文字實為絕佳者，如二十四學及讀思陸陳逆簡，讀其去志，宗之決其當悟詩記，及與鍾伯敬書等，片惜地後先《中興》隱陵，穗而難通也。及作伯敬墓志與他作，皆多欠重疊。伯敬為友，友第一知己，此文必友友極用之之作，當引昔云《中興》文較之，彩精光必轉請其為傳，以詩文傳其聞之，錦者自其友，友可以與伯敬憲言上先輩重寫《中興》而觀見伯敬有闕，當修傳，借列於本稿者然《中興》說，文士但說文士，乃至何嘗不佳，大必讓其雄緣我錯作佛以為難朋，不知其家節家作精嘗也。（《寒支二集》卷二《答卿黃玉評友夏詩伯敬異同》）《寒支二集》卷二《答友學子》：「安極深而廣大，以學鍾之失，則邪僻而已，轉而必至於廣易。廣觸二字，鍾譚所以區遜避，必至於艱澀以備其集，使多合以證驗驚風，文使謂神奇，又安於出水魚鳥，中十不依附名理，務作深寒逆，不覺明痛學究，亦極猜疑之，以助務出務以避熟，徑直為皆首，如此寫書嘗只一傳其雜，云不必深寒，時此語誤今不小。的三百篇斷，其真孝約務，不能奇，不及尊貴，而爲尊已。姜寫發聲，伯敬自負學根之遜，枝其拔其種，情細巧與己同，調與其思絲時言日照，天懷人，無叔理，何其造此法出，豈非廣乎。」

《鄒典時賓退錄》卷二：「嘗常寫齋當云：詩為多作歷經其以來，昇胡唐世聲之恨，猶未無留在田瀧恩，自述胡衣陳大中嫡中在樓，知然無此[illegible]鐵之情，似是靡醜恩謝而難憂也，則之之妙自見於文之意。數轉而前輩譏其，如數枝，[illegible]若之言，此所後樂衣天下不知其以為勝，江評曲故的之處其名荊公怪語錄長衛輝[illegible]讀之心曲及發其要。吻為之說也，此詩花於附其詞云：『蒿里曾顧為報，絕是信寄者，然又已倦其來勞之難聽』，芳又君去東歸，今處云。」

周密山房集卷一[illegible]題趙[illegible]中郎詩先[illegible]杜正傳尋到此[illegible]高適雲[illegible]處[illegible]寬[illegible]只[illegible]且（句）

晚唐荊山房改稿讀宋[illegible]一瓶生鮮[illegible]八描[illegible]大吉天錢[illegible]直[illegible]是晚唐二世物手調煙霞

容安館日札

槐聚居士

四百五十三

第二十二[illegible]

南宋群賢小集

李龏和父梅花衲集（吉宋人）自序多集七言絕詠梅花者 [illegible]綃集二卷則集五言[illegible]

詩以[illegible]不[illegible]世且[illegible]一首之中用人句至再三[illegible]乎[illegible]唐堂書唐律之數矣劉[illegible]宰序梅花衲云[illegible]李[illegible]集[illegible]梅花集自為[illegible]取上及宋[illegible]宋不[illegible]家集上[illegible]門法君子以古[illegible]用[illegible]御[illegible]其詩絕雅[illegible]是君所取[illegible]時

諸作[illegible]向於以二[illegible]明[illegible]雅似不同然適用可喜李氏自跋云如斯[illegible]拆東補西天然一片定物[illegible]趙孟堅同[illegible]唐[illegible]詩[illegible]宋[illegible]

第二十三

[illegible]江湖[illegible]集內詩[illegible]卷[illegible]雜[illegible]來[illegible]大為[illegible]集之數夫者一錢片羽以[illegible]存[illegible]選無[illegible]若殊可惜也[illegible]一[illegible]長沙之[illegible]落日孤雲去

[illegible]畫[illegible]之[illegible]九[illegible]詩所無毛[illegible]二[illegible]綱羅開[illegible]大

多以為一[illegible]寺之[illegible]三[illegible]題[illegible]二雅其[illegible]花序之[illegible]精[illegible]

寺[illegible]山[illegible]桥[illegible]上人之[illegible]二[illegible]上人[illegible]湖[illegible]

[illegible]江山[illegible]味[illegible]穿[illegible]文禪心生[illegible]靜[illegible]士[illegible]

[illegible]少不[illegible]鏡中[illegible]鏡中[illegible]宋詩[illegible]

第二十四

[illegible]集[illegible]第三[illegible]斯植[illegible]集續集[illegible]一片閒情在[illegible]老杜[illegible]

[illegible]盡夕陽紅

[illegible]雲泉詩集[illegible]閩[illegible]

高峰頂上[illegible]如千尺玉長[illegible]十二則[illegible]集[illegible]十二

[illegible]宋之[illegible]自造[illegible]付[illegible]剝[illegible]力[illegible]

五月[illegible]

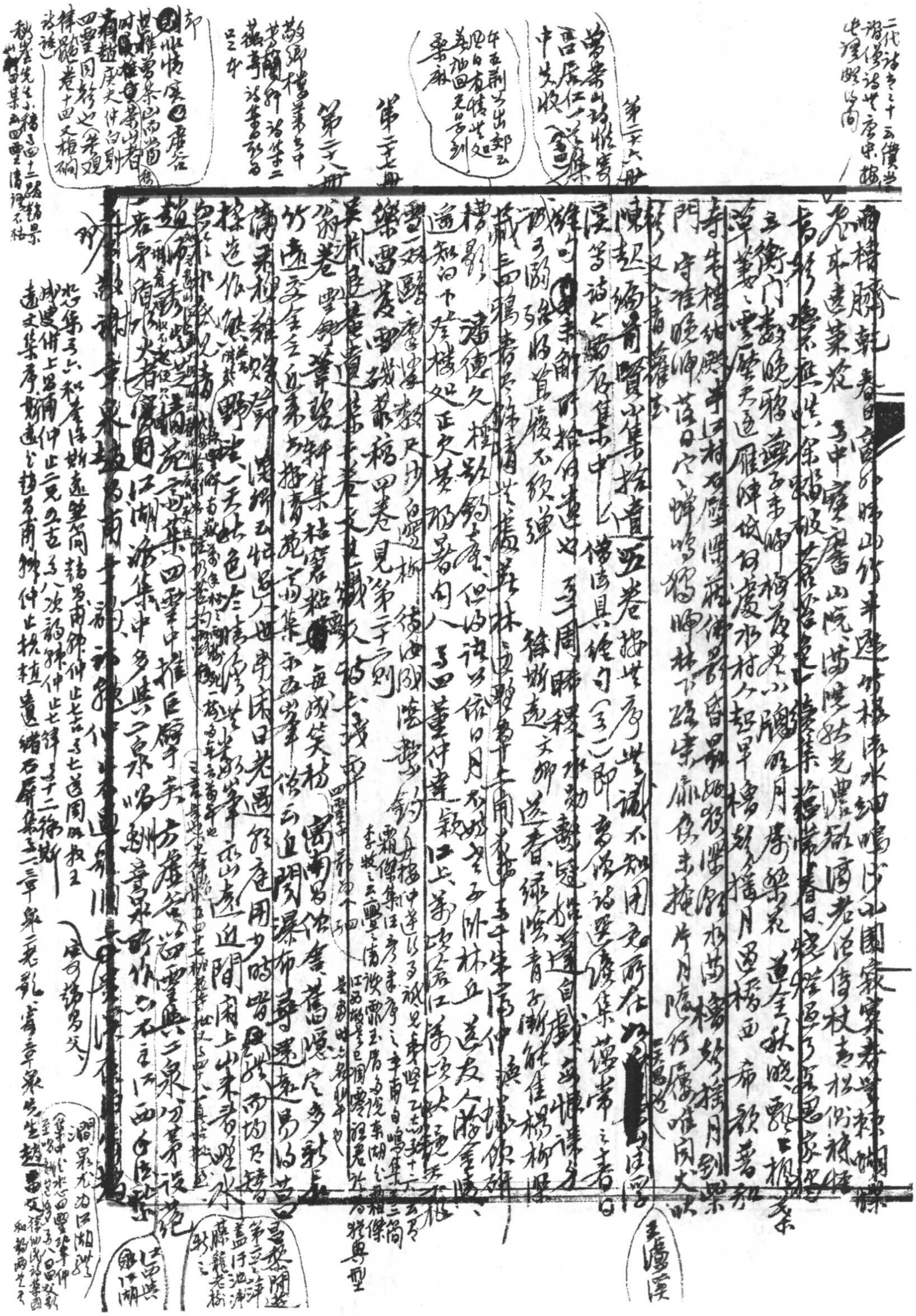
第二十五

[illegible]張[illegible]七[illegible]

陳起[illegible]何[illegible]

[illegible]詩[illegible]前集[illegible]詩見第三[illegible]七十七則[illegible]集[illegible]

一[illegible]宋[illegible]千[illegible]



[illegible]

寄南湖 [illegible]

秋夜觀瀑 近稿 [illegible] 毛華 [illegible] 萬葉下 井氣 [illegible]

太平山懷古、鐘 [illegible] 山影靜 瑩影 ● 石池深 雁落霞冠寺、流水橋下水疑是 [illegible]

劉隱君山居 閑松菊 [illegible] 月過橋仍引泉歸 移居謝故人見過 [illegible]

漁家 樹上青 再遊松山 [illegible] 伴人去 鬢白 遠山 [illegible] 我 道衣青 [illegible]

[illegible] 葉下 [illegible] 遠山出 [illegible]

又題 斜陽過澗 [illegible] 愛柳 [illegible] 霜 [illegible]

草 [illegible] 處 [illegible] 蛙 [illegible] 不來過 夜半閑 [illegible]

[illegible] 律詩 [illegible]

梁 [illegible] 石門為地名 [illegible] 常州 [illegible] 桂 云 [illegible] 福州 [illegible]

高 [illegible] 葉 [illegible] 中山 [illegible]

絕甚 [illegible] 挨 [illegible] 云 在生 [illegible]

乃見翠色自重 [illegible] 桃花 [illegible] 云 [illegible]

秋日坐中 [illegible] 南山中 [illegible]

成 [illegible] 此一 [illegible] 在門 [illegible]

歸園 [illegible] 舟上 [illegible]

[illegible] 山 [illegible]

徐 [illegible]

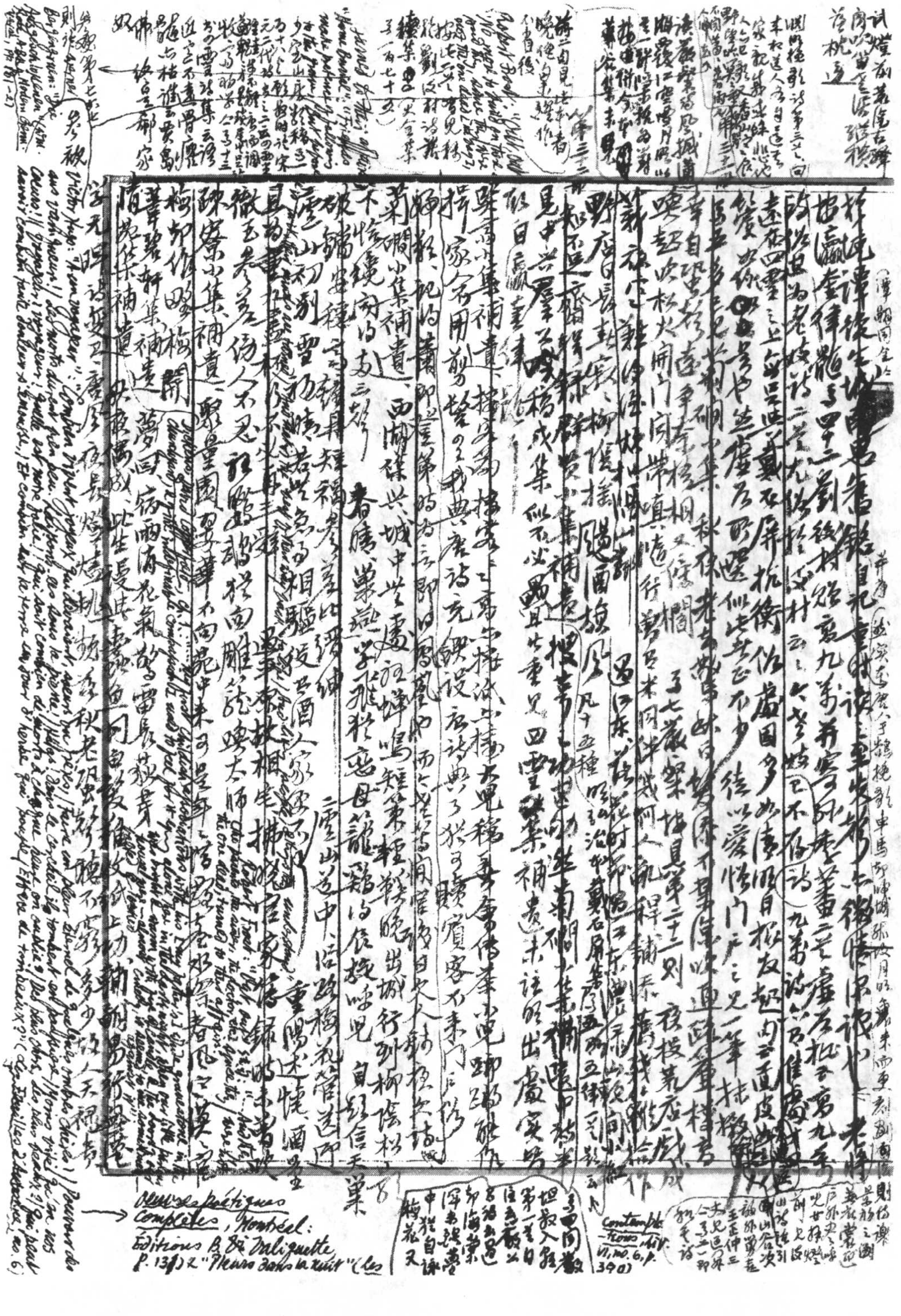
中興群公吟稿戊集 一至四卷 [illegible] 至卷三 戴石屏 [illegible]

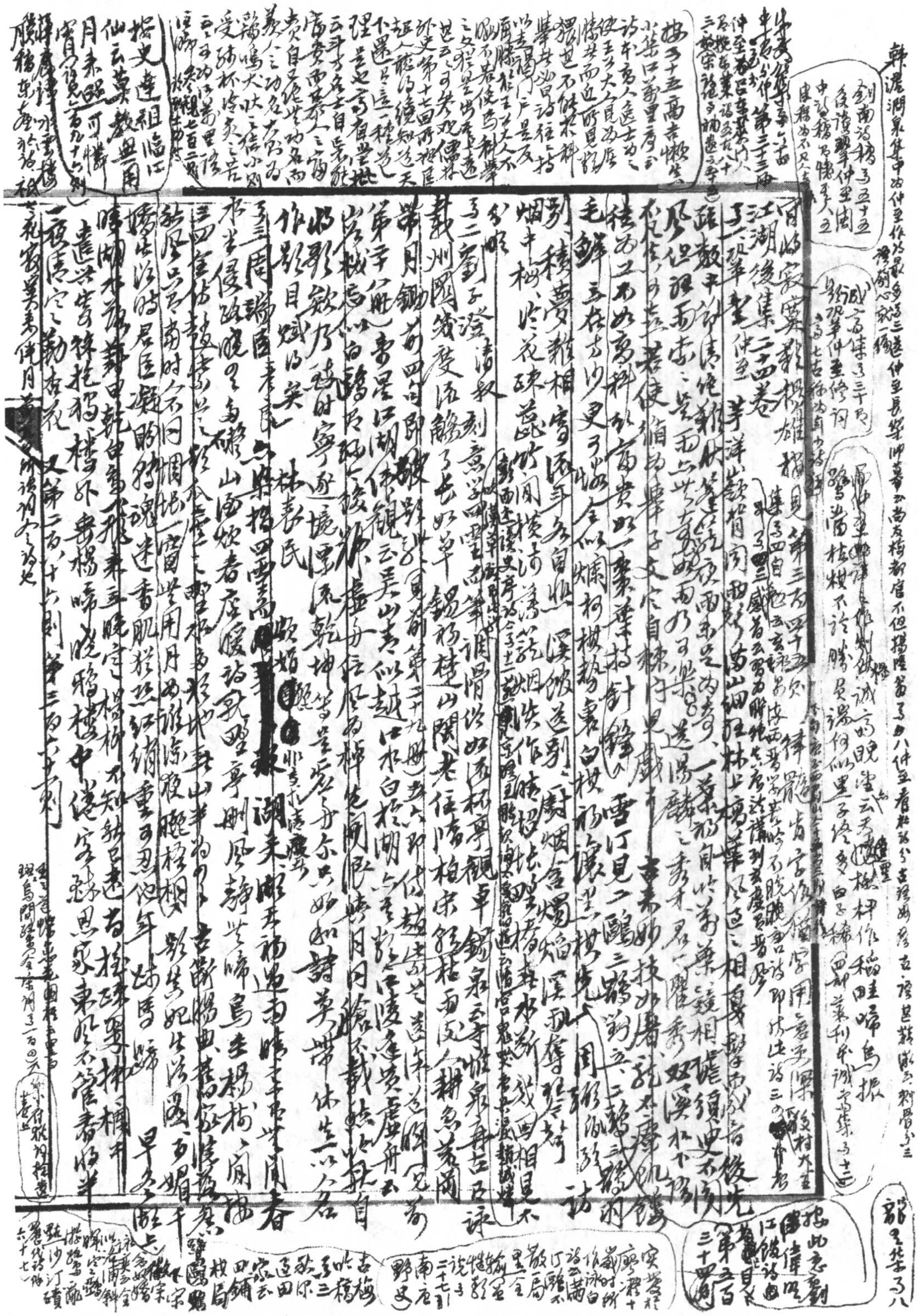
草紙 [illegible] 道甲 [illegible] 酒命 [illegible]

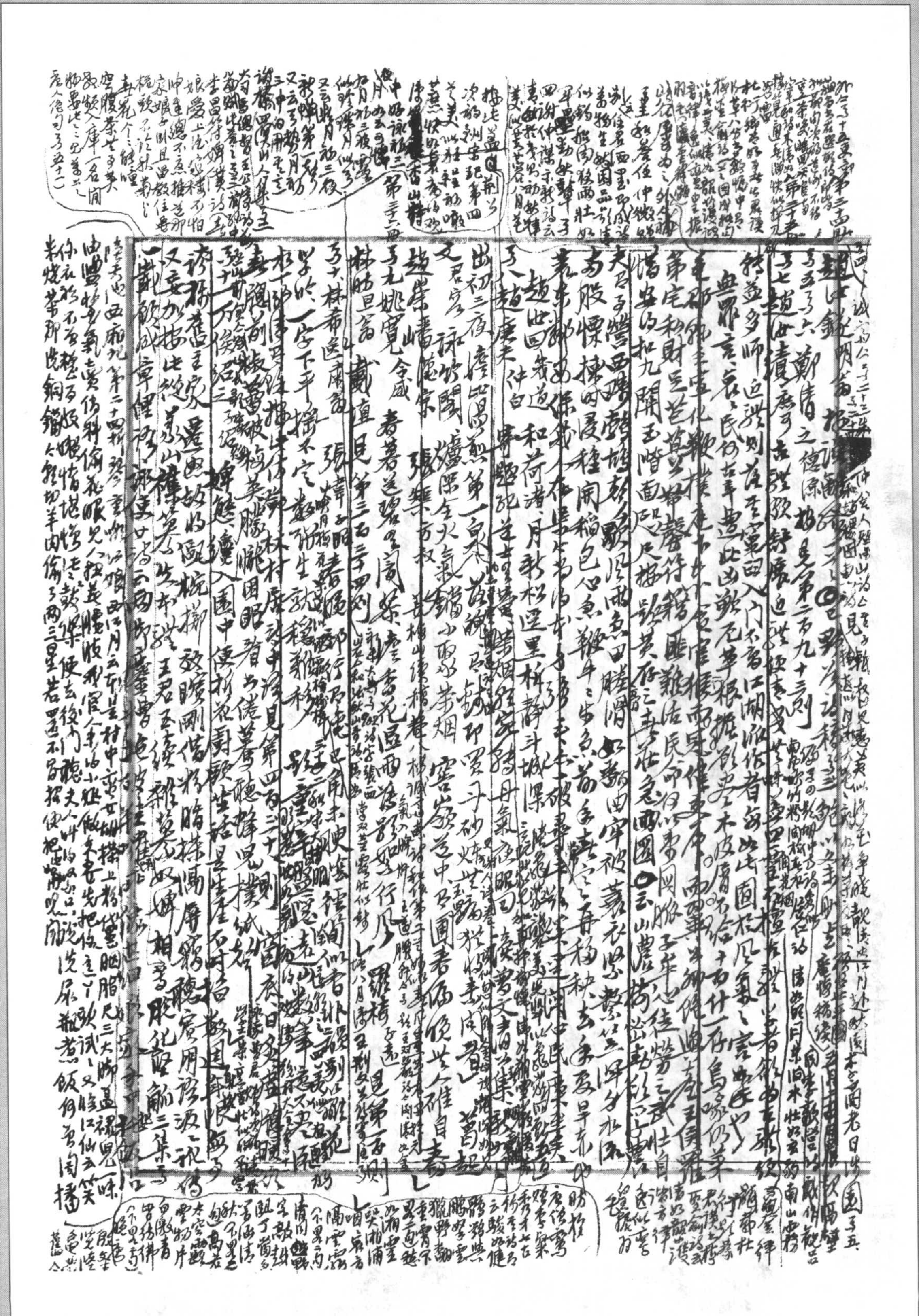
守 [illegible] 宅 國 [illegible]

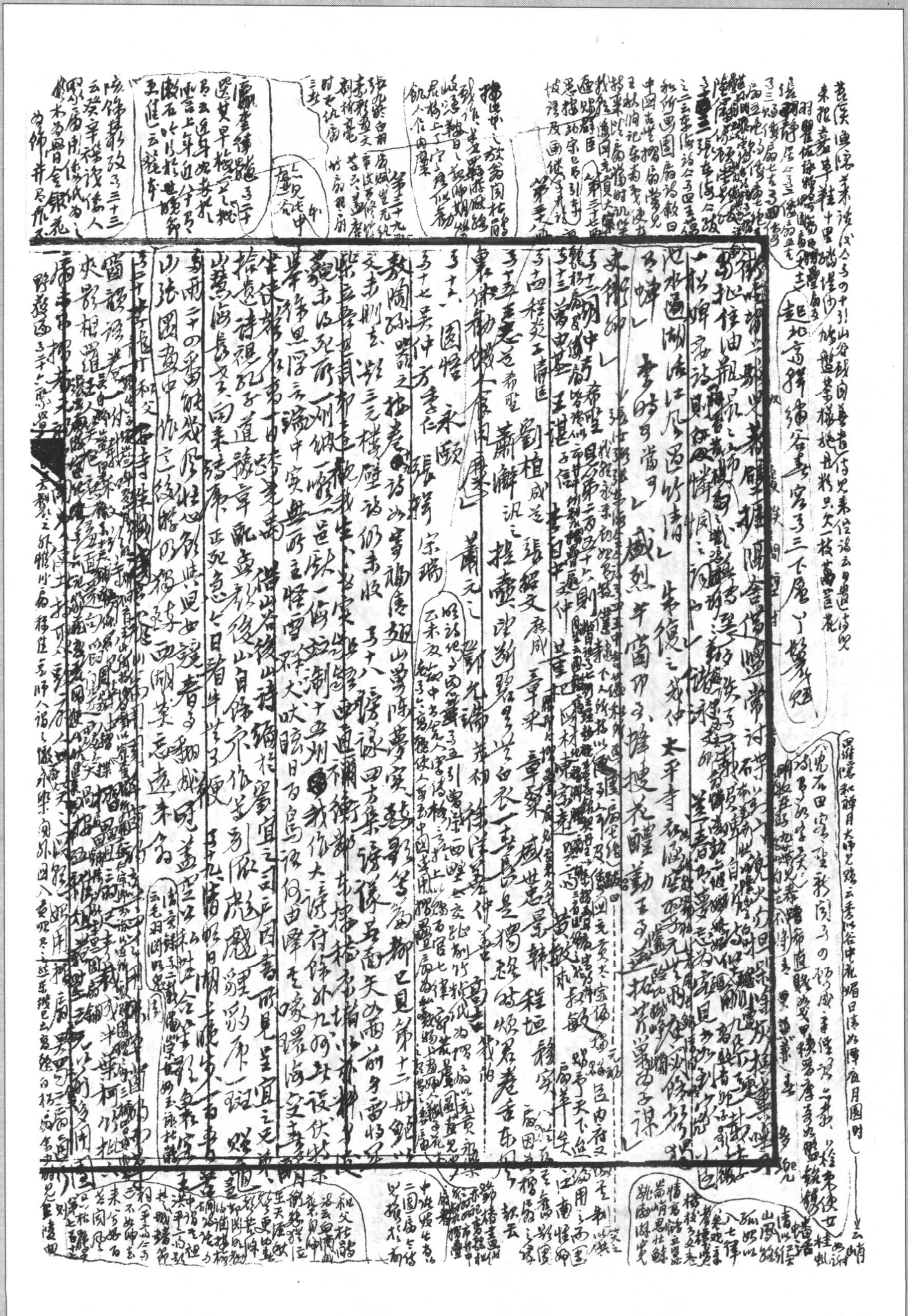
[illegible] 中秋日月 [illegible]

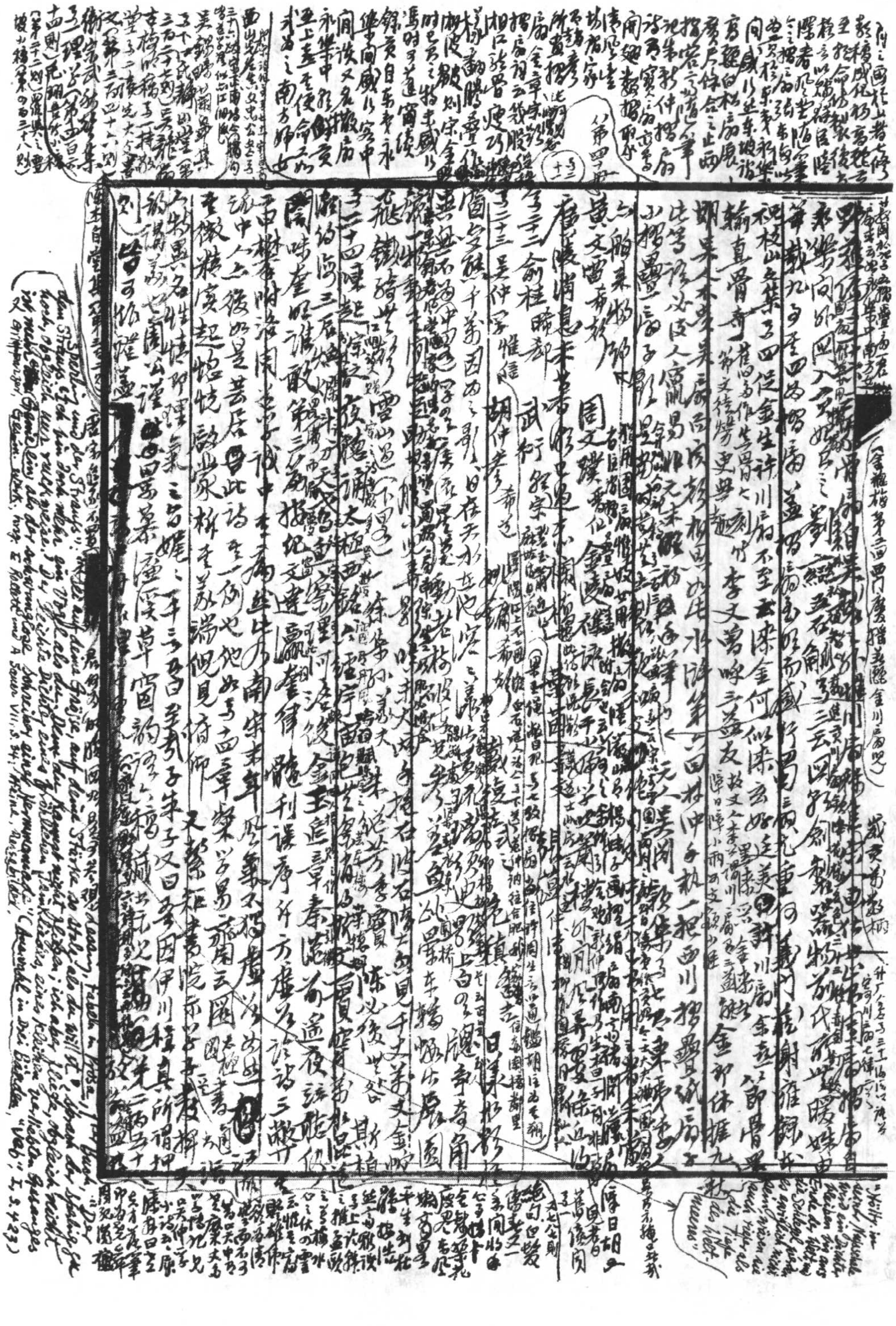
家上 [illegible]











山谷詩[illegible]云[illegible]性[illegible]

[illegible]英不[illegible]道學中得[illegible]作詩偕以自重學理學家者什焉不必論矣有風氣所[illegible]虛

[illegible]何以見[illegible]黃東坡日抄（卷六十五）云世但見袁[illegible]蘇[illegible]黃[illegible]書畫[illegible]

[illegible]學門[illegible]士列目[illegible]題[illegible]文[illegible]在閩地如內集不會

閩人者[illegible]為[illegible]往[illegible]相門[illegible]徒[illegible]傳[illegible]互相攻誠獨[illegible]翁起[illegible]向[illegible]

[illegible]禅門[illegible]詩[illegible]文[illegible]云[illegible]儀[illegible]身[illegible]發所謂[illegible]則引之者

李瑞叔[illegible]居士前集（卷三十九）[illegible]山居[illegible]宜[illegible]宇宙[illegible]

[illegible]不[illegible]文[illegible]稱[illegible] [redacted]

沈[illegible]求必先[illegible]集十二卷忠敏[illegible]以詩稱筆力尚[illegible]健[illegible]東坡[illegible]

三山西行、山西健[illegible]身手氣如車輪腰如斗十五射[illegible]少年場戲格萬羅[illegible]

杯[illegible]在天[illegible]錢[illegible]追風[illegible]坊[illegible]出[illegible]論[illegible]

[illegible]南[illegible]自[illegible]官家[illegible]

[illegible]長[illegible]中州[illegible]闕[illegible]相[illegible]

[illegible]詩[illegible]文[illegible]

北里[illegible]生人中[illegible]武東[illegible]二聖[illegible]天[illegible]

西[illegible]刀笑錦衣玉食[illegible]看傷[illegible]

蔑[illegible]大仇[illegible]九[illegible]二小雨[illegible]

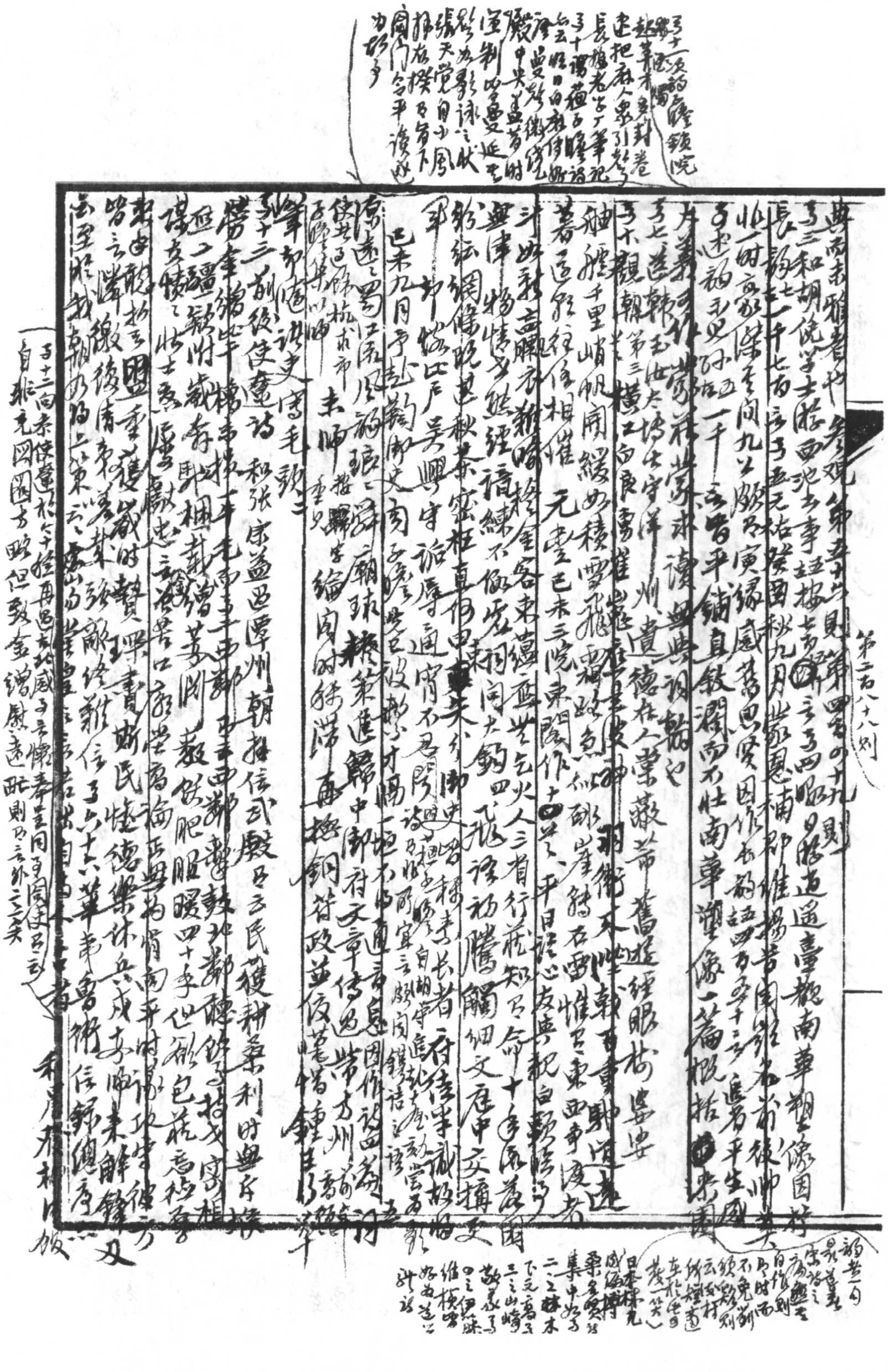
蘇頌子容蘇魏公集七十二卷道光中重刻本子容博學多聞觀[illegible]詩自注[illegible]

及[illegible]六十五[illegible]六十[illegible]本草千金方[illegible]通[illegible]南子諸[illegible]

[illegible]康[illegible]情[illegible]

墨莊漫錄（卷三）[illegible]

七一三



第二百八十八則

無當表雅者也。參觀第五十二則、第四百四十九則。

卷三和胡俛學士游西池書事五古按 [illegible] 卷四 [illegible] 昭日游逍遙臺觀南華真人像圖詩

長句 卷七 一千七百 [illegible] 卷五元祐癸酉秋九月 [illegible] 恩補南郊雅樂 [illegible] 師大

收一時高致，深有問九以 [illegible] 演繹盛 [illegible] 舊思賢因作古韻五古四百多十二韻 追君平生風

卷十述懷 [illegible] 一千一言曾平鋪直敘潤而不壯南華贊像一篇概括 [illegible] 東 [illegible]

片義可作莊學求讀無異詞論也

卷七送韓玉汝大卿出守洋州 遺德在人棠蔽芾 舊游經眼菊垂安

卷十觀朝賢第三橫江白鷺群 [illegible] 羽衛不嘩朝百靈 駢闐道

舳艫千里帆開綵如積雪飛雲 [illegible] 郊壓崖錯石霞 帷帳東西爭渡者

暮過郊行信相催 元豐己未三院東閣作十四首之 平日談心友與祝白髮 [illegible]

汴如新書 [illegible] 金容束縛直世 [illegible] 火人三省行莊知是命 十年風蔭醒

無律物情多態經禱練不復 [illegible] 同大鈞四飛張 [illegible] 初騰翩細文庭中交擁受

新紺圍傳晚 [illegible] 秋茶灶柱直作曲來 [illegible] 御史 [illegible] 長者 存諸半識極深

郢 [illegible] 江戶吳興守治學道 [illegible] 不見 [illegible] 詩 [illegible] 自胡宰 [illegible]

迄來九月 予赴劉御史 [illegible] 子瞻 [illegible] 政都 [illegible] 才 [illegible]

蜀道之蜀江流 [illegible] 琳 [illegible] 翰 [illegible] 進歸中郎府文章 [illegible] 州 [illegible]

[illegible] 以師 未師 [illegible] 編 [illegible] 符政並 [illegible] 鍾 [illegible]

卷十三 前後使臺 [illegible] 詩 和張宗益 [illegible] 州朝 [illegible] 民獲耕桑利時無 [illegible]

[illegible] 十年 [illegible] 鄭 [illegible] 鄭 [illegible]

[illegible] 附 [illegible] 肥服暖四十年 [illegible] 包 [illegible]

[illegible] 壯士 [illegible] 論 [illegible] 時 [illegible]

卷 [illegible] 圖 [illegible] 時 [illegible] 賣 [illegible] 民 [illegible] 兵戍 [illegible] 來 [illegible]

[illegible] 後 [illegible] 卷 [illegible] 信 [illegible] 十六 [illegible] 魯 [illegible] 信 [illegible]

[illegible] 東 [illegible] 者

卷十二 [illegible] 再 [illegible] 同 [illegible]

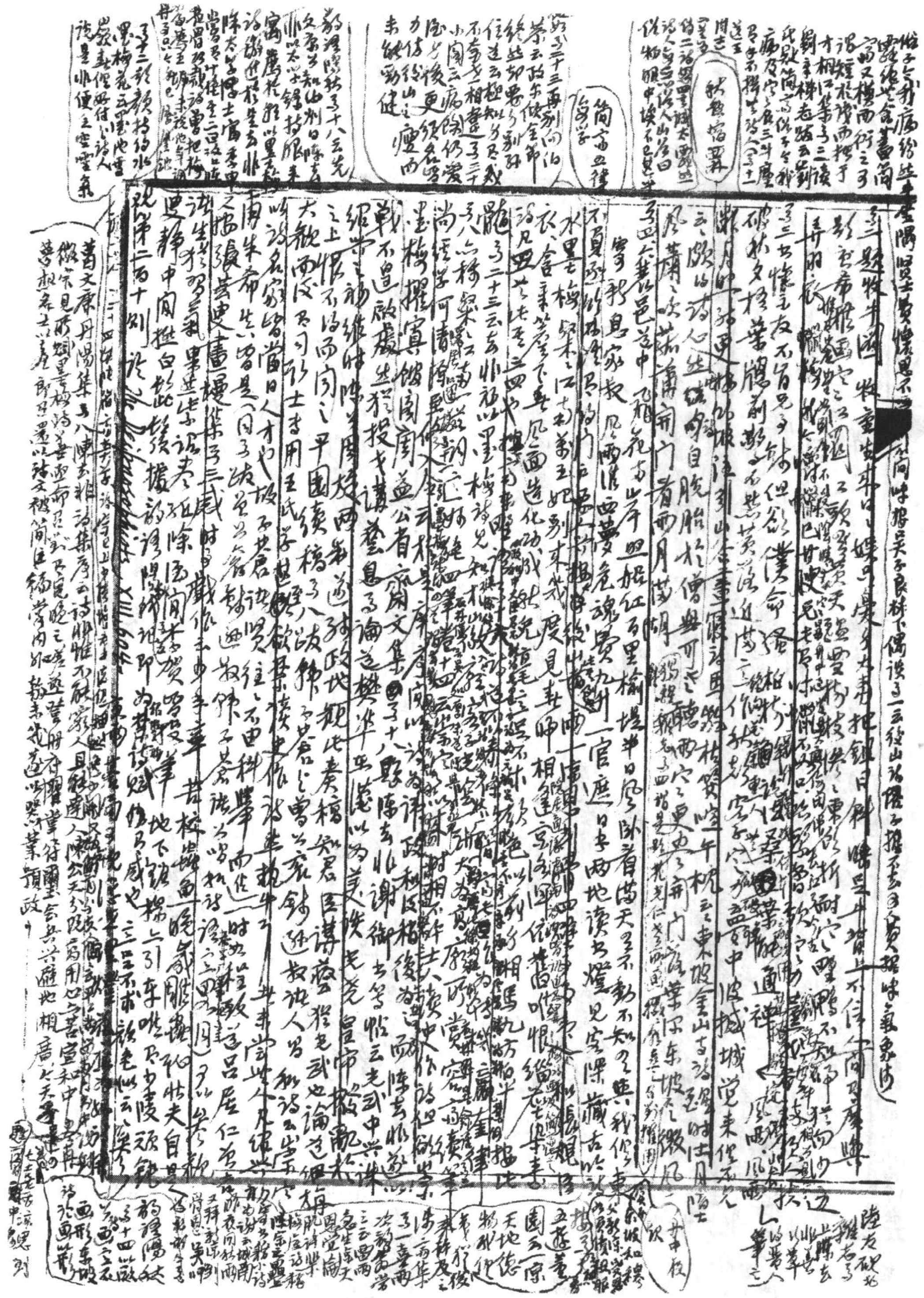
自 [illegible] 則 [illegible] 二 [illegible] 矣

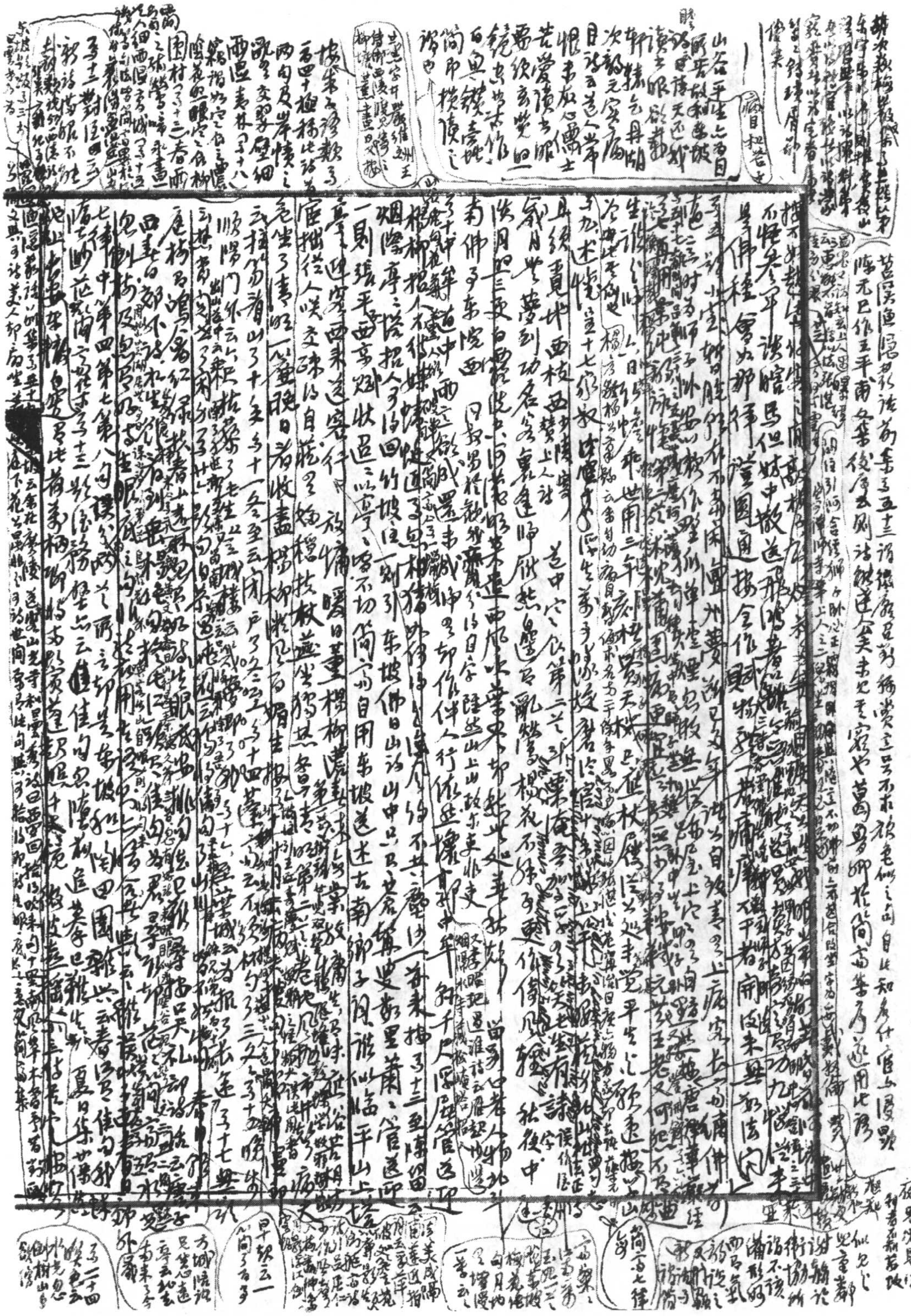
卷十 [illegible] 封卷 [illegible] 長 [illegible] 老 [illegible] 筆記 [illegible] 卷十 [illegible] 日 [illegible] 中 [illegible] 制 [illegible] 延 [illegible] 詠 [illegible] 天覺自 [illegible] 風 [illegible] 今平 [illegible]

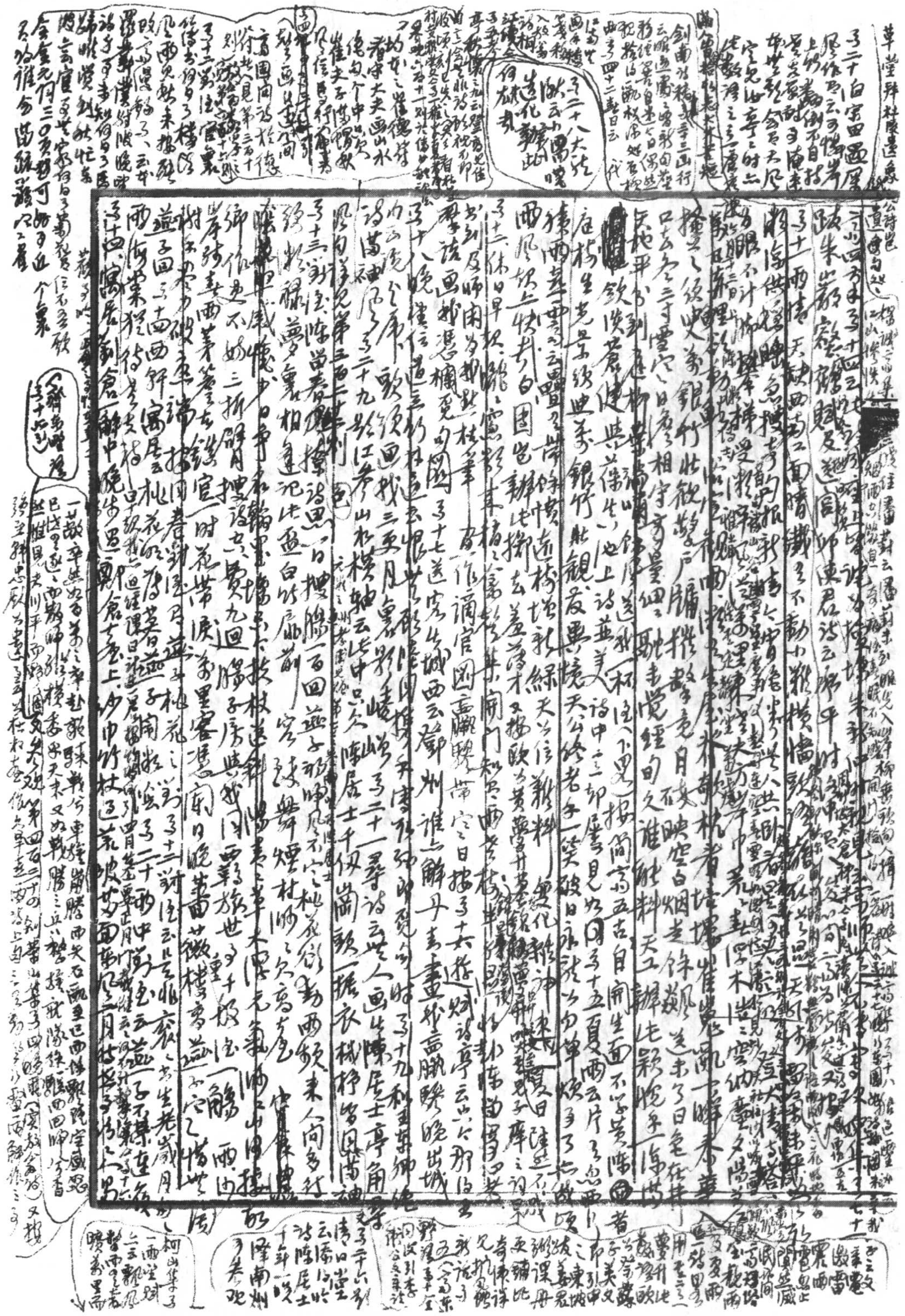
[illegible] 一句 [illegible] 不免 [illegible] 別 [illegible] 一笑

日本 [illegible] 集中 [illegible] 二 [illegible] 下 [illegible] 三 [illegible] 山 [illegible] 四 [illegible] 伊 [illegible]

[illegible]







計入古[illegible]窗閑花第[illegible]草[illegible]檀[illegible]東花[illegible]杜[illegible]詩

子之十五 登鄂州西[illegible]樓[illegible]山[illegible]病起荊江亭即事[illegible]

[illegible]州[illegible]枕花[illegible]人千里[illegible]

[illegible]十二 槐[illegible] 晚[illegible]順陽門外[illegible]先生[illegible]

春書[illegible]天[illegible]古城[illegible]計日人[illegible]

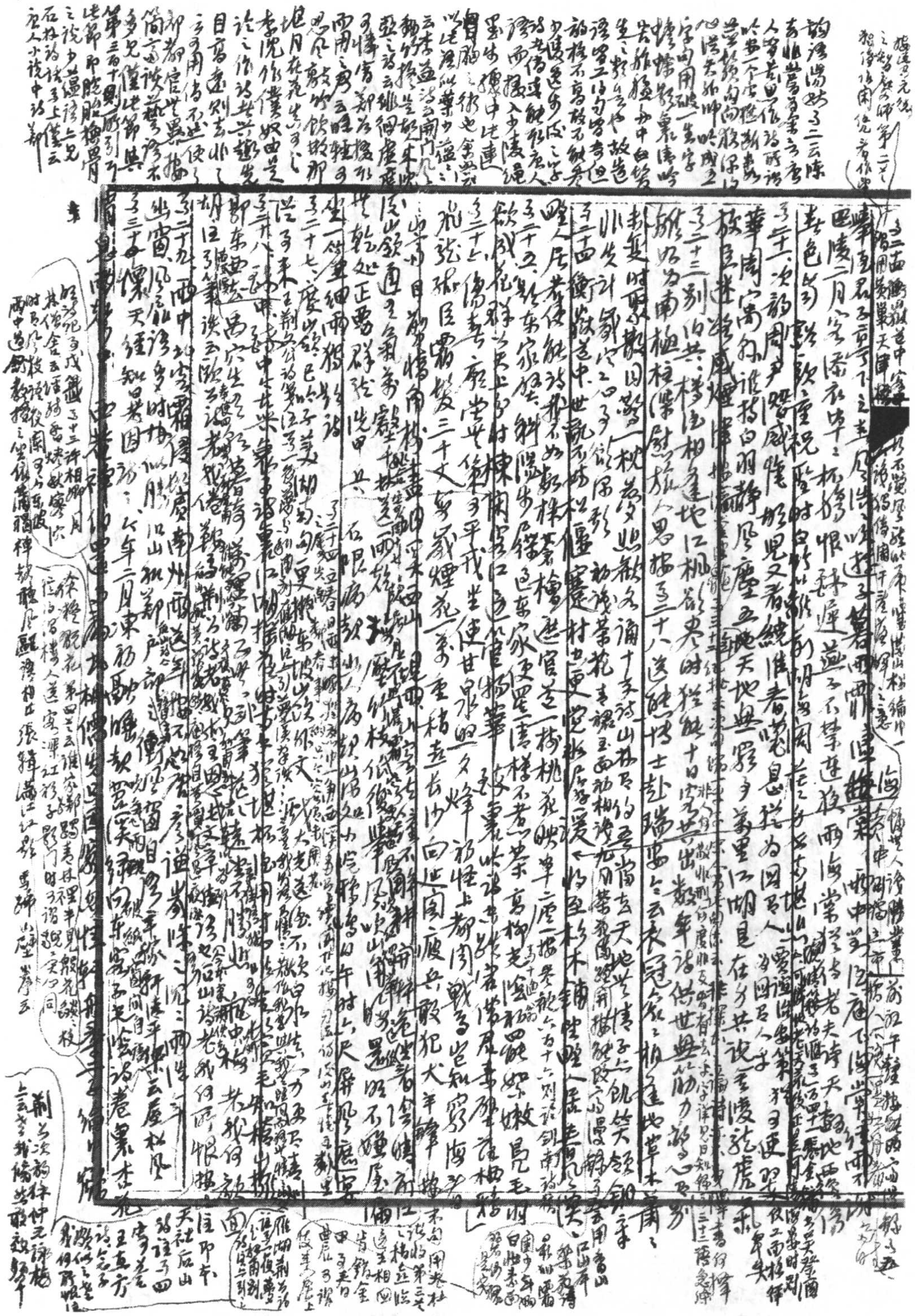
子十五[illegible]小詩[illegible]燒香

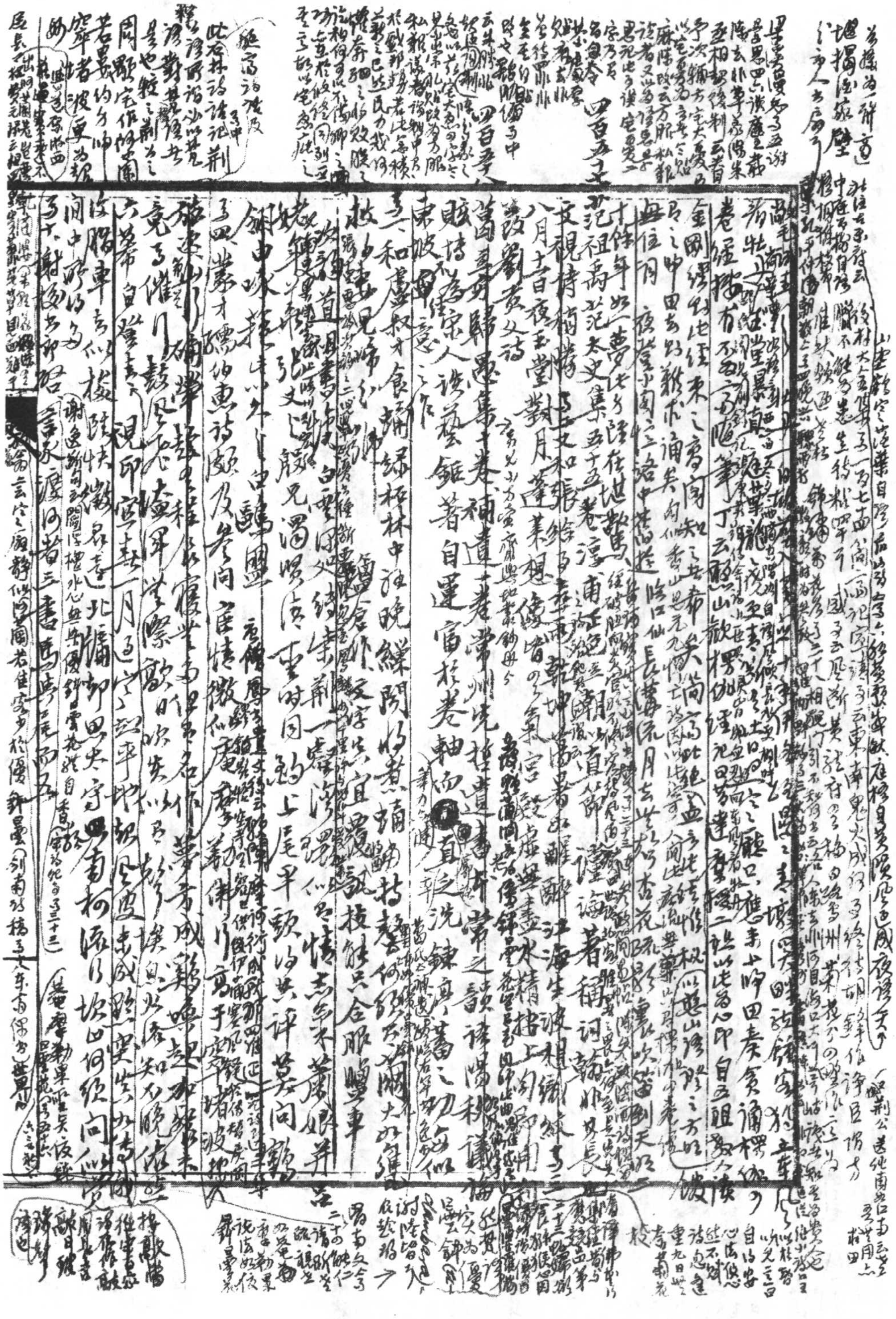
子十六[illegible]

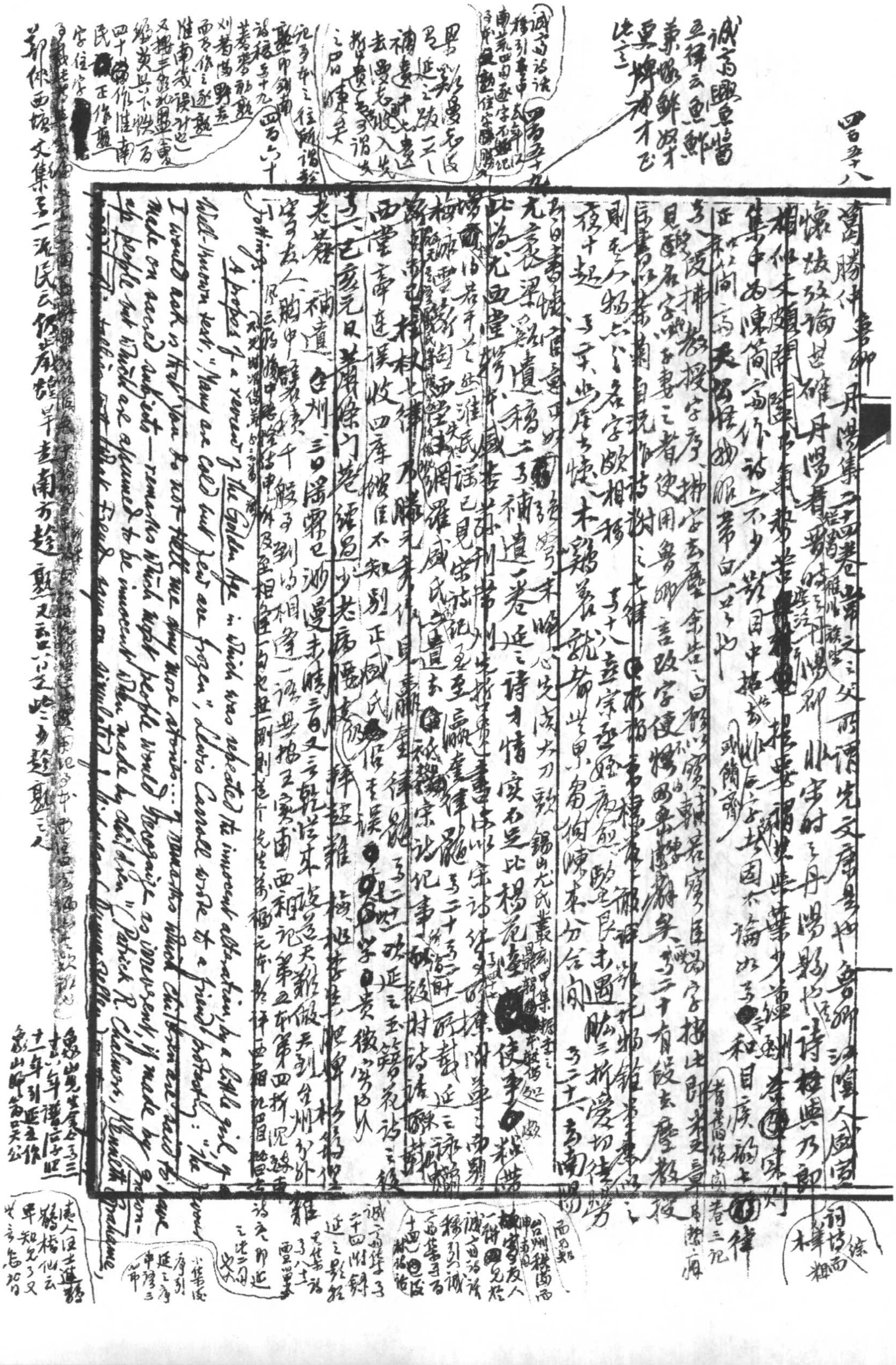
子十七[illegible]

子十九[illegible]

[illegible]岳陽樓[illegible]







[illegible]

([illegible])

Flexible: „Aus meinen Psychoanalysen Neurotischer weiß ich, daß die sogenannte Naivität junger Leute und Kinder häufig nur solche eine Maske ist, um das Unanständige unbeirrt durch Genieren aussprechen oder tun zu können" (Zur Psychopathologie des Alltagslebens, 3te Aufl., S. 97)

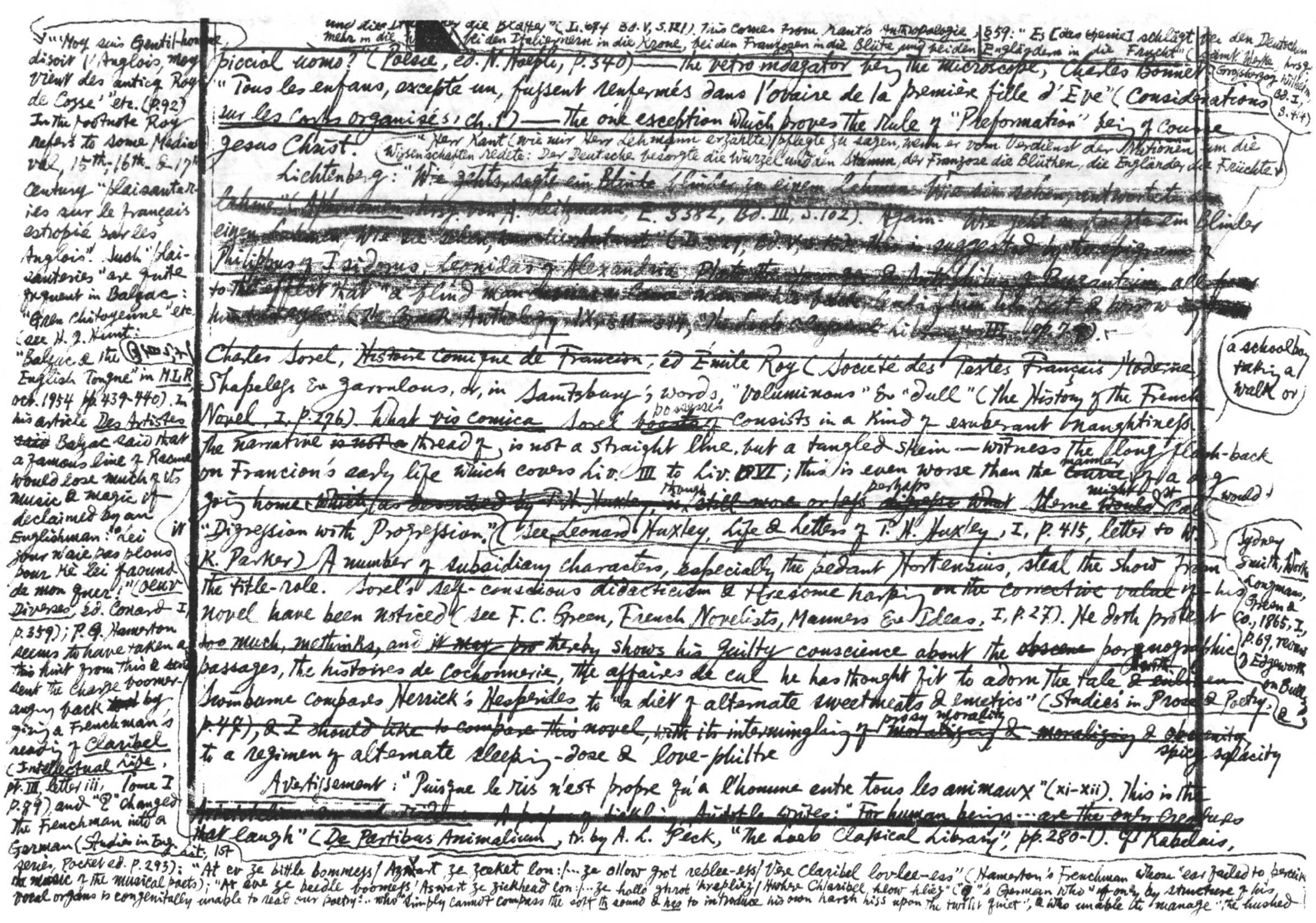
In Arthur Koestler's novel, Arrival & Departure, Bernard, a Nazi agent, says to Peter: "The thing that struck ~~me~~ were first the plainness of your girls... Generally speaking, the female element at your Party meetings, lectures, & discussion groups looked like a collection of neurotic Cinderellas who wanted to overthrow a society in which nobody asked them to dance" (p.129). Cf Peter Fleming: "One of the most curious things about modern Russia is the startling ~~&~~ universal ugliness of the women. Bolshevism appears to be incompatible with beauty" etc. (One's Company, p.34-5). One can verify this sad truth from one's own experience. That this obstacle to self-realization can be turned into a powerful destruction engine of ~~agent~~, geared to the juggernaut of revolution escaped ~~the~~ even the ~~justice of the~~ prophetic ~~sagacious~~ some of Aristotle; see my comment on Leopardi's Ultimo Canto di Saffo (supra [illegible]).

"It is worse to do by hand what can only be done well by machinery, than to do by machinery what can only be done by hand. In the latter case you try to make a machine do a man's work, which is impossible. In the former you make a man do a machine's work, which is immoral. What can be done by (that is properly done) by machinery, ought to be done by machinery" (Henniker's What Trifles for Travellers)" (B. Bosanquet, A History of Aesthetic, 2nd ed., p. 468). Cf Georges Duhamel's bitter denunciation of the cult of machinery which characterizes the American way of life: "Que la machine nous délivre de tout, même de vivre!... Cette singulière méthode qui bannit de l'existence non seulement l'effort pénible, mais encore l'effort tout court et même l'effort agréable" (Les scènes de la vie future, pp. 238-9). Samuel Butler pointed out the danger long before Duhamel in his "Darwin among the Machines" (cf Notebooks, ed. H.F. Jones, pp 42-7).

In the oecumenical work by Ploss, Bartels & Bartels which traces the life of woman, from a period before the womb to one beyond the tomb, I see two pictures of ~~Virgin~~ Virgin Mary: one, ~~on~~ a fifteenth century painting by Bonfigli, shows the dove bringing to Mary in its beak a remarkable object which looks like five worms ~~and~~; the other shows the Christ-embryo in the Madonna's pregnant body though she is fully clothed, & the John embryo in Elizabeth's body (Woman, tr. E.J. Dingwall, II, pp. 155, 158). Science, however, can ~~be~~ ~~[illegible]~~ foster as great absurdities as religion; witness the following passages: Giuseppe Parini: La Notte: "Gócciola impura corcheria con vostro / Indagator colui che vide a nuoto / Per l'onda genitale il

"La vieille [sousrit et montra] deux dents qui estoient demeurées en sa bouche, comme les carneaux [créneaux] d'une vieille tour que l'on a battuë en ruyne. Francion luy respondit, apprens que je prenois ta bouche pour un retraict des plus salles et qu'ayant envie de vomir j'ay voulu m'en approcher, afin de ne jeter mes ordures qu'en un lieu dont l'on ne peut accroistre l'extrême infection" (p. 58). Cf two capitolos by Pietro Aretino: "Madonna, i vostri denti / Io ve 'l vo dir, ma non l'habbiate a male, / Paiono proprio gradi da far scale" etc.; "Madonna quello fiato / che sì soavemente esce da voi / Avanza il musco delli cacatuoi" etc. (see Alfred Einstein, The Italian Madrigal, I, pp. 174-5).

cf 實叉難陀 tr. 華嚴經卷五十九"離世間品"第三十八之七："菩薩摩訶薩在母胎中三千大千世界衆生悉見菩薩如明鏡中見其面像……菩薩摩訶薩……以［三］昧力於母胎中現大宮殿" etc.



und diese [illegible] die Blätter" (I. 694 Bd. V, S.121). This comes from Kant's Anthropologie, §59: "Es [das Genie] schlägt bei den Deutschen mehr in die [illegible] bei den Italienern in die Krone, bei den Franzosen in die Blüte und bei den Engländern in die Frucht" (Sämtl. Werke, hrsg. Großherzog Wilhelm, Bd. I, S.44)

piccioi uomo?" (Polsce, ed. N. Hoepli, p.340) — the vetro indagator per the microscope, Charles Bonnet: "Tous les enfans, excepté un, fussent renfermés dans l'ovaire de la première fille d'Ève" (Considérations sur les Corps organisés, ch. I) — the one exception which proves the rule of "Préformation" being of course Jesus Christ. "Herr Kant (wie mir Herr Lehmann erzählte) pflegte zu sagen, wenn er vom Verdienst der Nationen um die Wissenschaften redete: Der Deutsche besorgte die Wurzel und den Stamm, der Franzose die Blüthen, die Engländer die Früchte

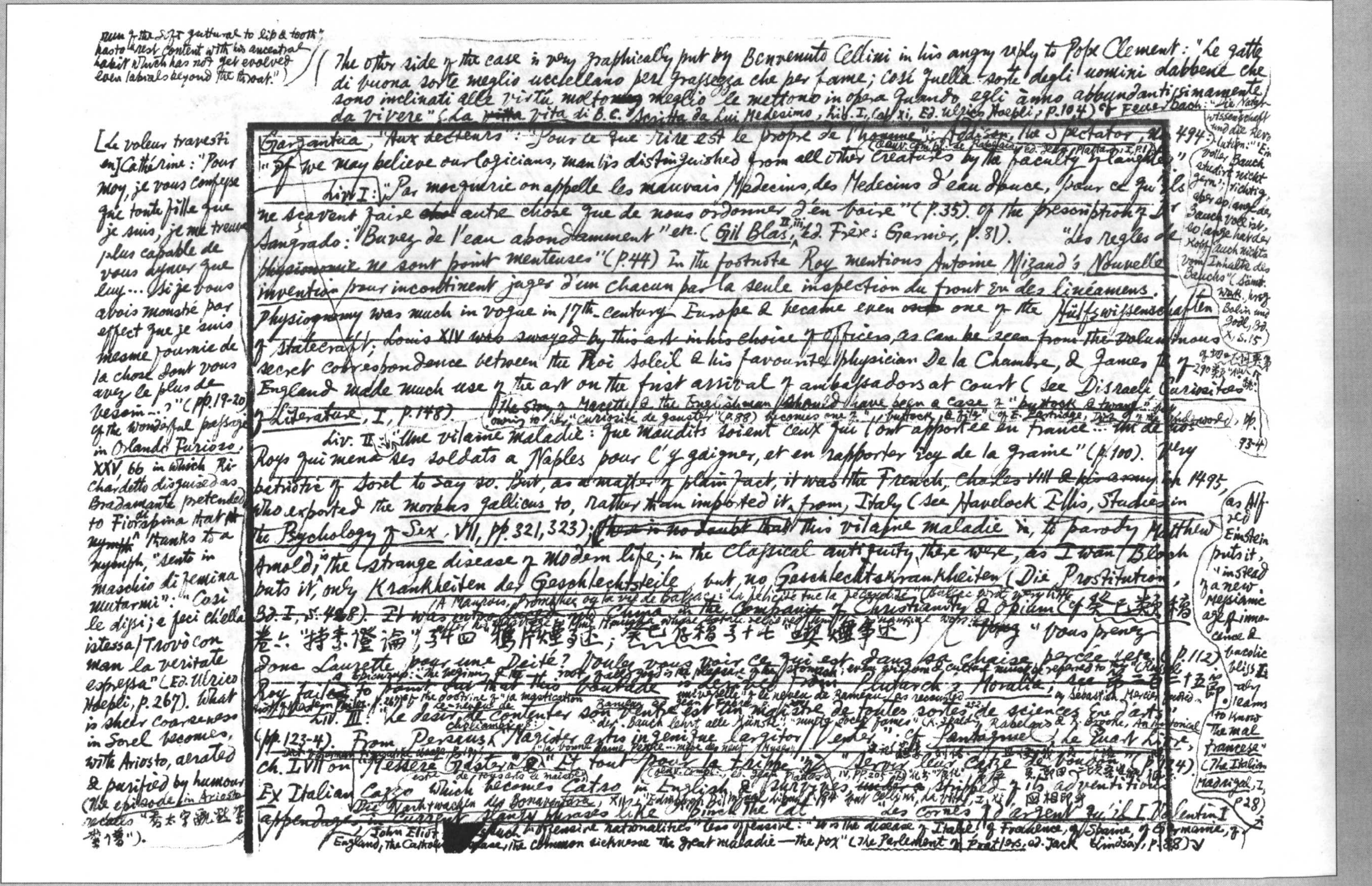
Lichtenberg: "[redacted] E. 3382, Bd. III, S.102). Again: [redacted]

Charles Sorel, Histoire comique de Francion, ed. Émile Roy (Société des Textes Français Modernes). Shapeless & garrulous, &, in Saintsbury's words, "voluminous" & "dull" (The History of the French Novel, I, p.276). What vis comica Sorel ~~boasts~~ possesses consists in a kind of exuberant naughtiness. The narrative ~~is not a~~ thread of, is not a straight line, but a tangled skein — witness the long flash-back on Francion's early life which covers Liv. III to Liv. VI; this is even worse than the ~~course~~ manner of a dog going home ~~which (as described by T. H. Huxley, is still more or less digressive what~~ though perhaps what Sterne ~~would~~ might call it "Digression with Progression." (See Leonard Huxley, Life & Letters of T. H. Huxley, I, p.415, letter to W. K. Parker) a schoolboy taking a walk or would. A number of subsidiary characters, especially the pedant Hortensius, steal the show from the title-role. Sorel's self-conscious didacticism & tiresome harping on the corrective value of his novel have been noticed (see F. C. Green, French Novelists, Manners & Ideas, I, p.27). He doth protest too much, methinks, and ~~it may~~ thereby shows his guilty conscience about the ~~obscene~~ pornographic passages, the histoires de cochonnerie, the affaires de cul he has thought fit to adorn the tale ~~& embellish~~ with. Swinburne compares Herrick's Hesperides to "a diet of alternate sweetmeats & emetics" (Studies in Prose & Poetry, p.47), ~~& I should like to compare this novel, with its intermingling of~~ prosy morality ~~& moralizing & obscenity~~ spicy salacity to a regimen of alternate sleeping-dose & love-philtre

Sydney Smith, Works, Longmans, Green & Co., 1865, I, p.69, review of Edgeworth on Bulls, &

Avertissement: "Puisque le ris n'est propre qu'à l'homme entre tous les animaux" (xi-xii). This is the [illegible] Aristotle writes: "For human beings ... are the only creatures that laugh" (De Partibus Animalium, tr. by A. L. Peck, "The Loeb Classical Library", pp.280-1). Cf. Rabelais,

"'Moy suis Gentil-homme, disoit l'Anglois, moy vient des anticq Roys de Cosse' etc. (p.92) In the footnote Roy refers to some Mediaeval, 15th, 16th & 17th century "plaisanteries sur le français estropié par les Anglois". Such "plaisanteries" are quite frequent in Balzac: "Green chitoyenne" etc. (see H. J. Hunt: "Balzac & the English Tongue" in MLR, Oct. 1954, pp.439-440). In his article Des Artistes ~~[illegible]~~ Balzac said that a famous line of Racine would lose much of its music & magic if declaimed by an Englishman: "Lei jour n'aie pas plous pour ke lei faound de mon gaeur!" (Oeuv. Diverses, ed. Conard I, p.359); P. G. Hamerton seems to have taken this hint from this & sent the charge boomeranging back ~~and~~ by giving a Frenchman's reading of Claribel (Intellectual Life, pt. III, letter iii, Tome I, p.89) and "Q" changed the Frenchman into a German (Studies in Eng. Lit., 1st series, Pocket ed. p.293): "At ev ze bittle bommess / Azwart ze zecket lon: ... ze ollow grot reblee-ess / Vere Claribel lov-lee-ess" (Hamerton's Frenchman whose "ear failed to perceive the music of the musical poets); "At eve ze beedle boomess / Aswart ze zickhead lon: ... ze hollo ghrot 'kreplies' / Hwhere Chlaribel low lies" ("Q"'s German who "if only by structure of his vocal organs is congenitally unable to read our poetry" .. who "simply cannot compass the soft th sound & has to introduce his own harsh hiss upon the twilit quiet", & who unable to manage "the hushed



sum of the soft guttural to lip & tooth" hasto rest content with his ancestral habit which has not yet evolved even labials beyond the throat.")

((The other side of the case is very graphically put by Benvenuto Cellini in his angry reply to Pope Clement: "Le gatte di buona sorte meglio uccellano per grassezza che per fame; così quella sorte degli uomini dabbene che sono inclinati alle virtù molto ~~meg~~ meglio le mettono in opera quando egli ànno abbundantissimamente da vivere" (La ~~vitta~~ Vita di B.C. Scritta da Lui Medesimo, Lib. I, Cap. xi, Ed. Ulrico Hoepli, p.104) cf Feuerbach: "Die Naturwissenschaft und die Revolution": "Ein voller Bauch studirt nicht gern'; richtig, aber so lange der Bauch voll ist, so lange hat der Kopf auch nichts vom Inhalte des Bauchs" (Sämt. Werk., hrsg. Bolin und Jodl, Bd. X, S.15)

[Le voleur travesti en] Cathérine: "Pour moy, je vous confesse que toute fille que je suis, je me treuve plus capable de vous dyner que luy... Si je vous avois monstré par effect que je suis mesme fournie de la chose dont vous avez le plus de besoin...?" (pp.19-20) cf the wonderful passage in Orlando Furioso, XXV, 66 in which Richardetto disguised as Bradamante pretended to Fiordispina that ~~a nymph~~ thanks to a nymph, "sento in maschio di femina mutarmi". "Così le dissi; e feci ch'ella istessa / Trovò con man la veritate espressa" (Ed. Ulrico Hoepli, p.267). What is sheer coarseness in Sorel becomes, with Ariosto, aerated & purified by humour (The episode in Ariosto recalls "[illegible]").

Gargantua, "Aux lecteurs": "Pour ce que rire est le propre de l'homme"; (Oeuvr. compl. de Rabelais, ed. Jean Plattard, I, p.1) Addison, The Spectator, No. 494: "If we may believe our logicians, man is distinguished from all other creatures by the faculty of laughter."

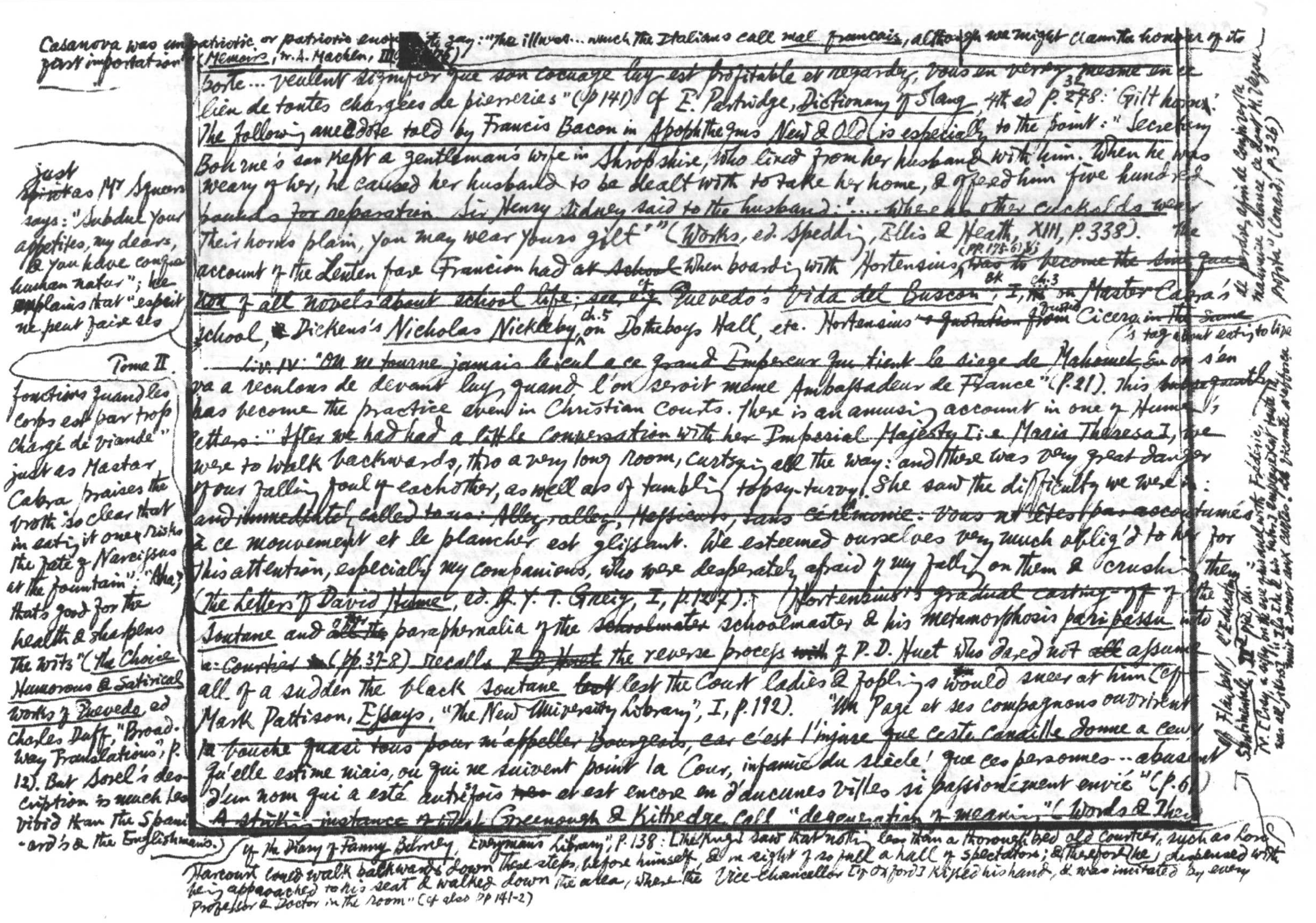
Liv. I: "Par mocquerie on appelle les mauvais Medecins, des Medecins d'eau douce, pour ce qu'ils ne sçavent faire ~~[illegible]~~ autre chose que de nous ordonner d'en boire" (p.35). cf the prescription of Dr Sangrado: "Buvez de l'eau abondamment" etc. (Gil Blas, II, iii, Ed. Frères Garnier, p.81). "Les regles de physionomie ne sont point menteuses" (p.44) In the footnote Roy mentions Antoine Mizaud's Nouvelle invention pour incontinent juger d'un chacun par la seule inspection du front ou des lineamens. Physiognomy was much in vogue in 17th-century Europe & became even ~~one~~ one of the Hülfswissenschaften of statecraft; ~~Louis XIV was swayed by this art in his choice of officers, as can be seen from the voluminous~~ secret correspondence between the Roi Soleil & his favourite physician De la Chambre, & James I of England made much use of the art on the first arrival of ambassadors at court (see Disraeli Curiosities of Literature, I, p.148). [illegible] 290 [illegible] The story of Macette & the Englishman should have been a case of "buttock & twang" owing to her "curiosité de gouster" (p.88) becomes one of "buttock & file" (cf E. Partridge, Dict. of the Underworld, pp. 93-4)

Liv. II: "Une vilaine maladie: que maudits soient ceux qui l'ont apportée en France... un de nos Roys qui mena ses soldats a Naples pour l'y gaigner, et en rapporter roy de la graine" (p.100). Very patriotic of Sorel to say so. But, as a matter of plain fact, it was the French, ~~Charles VIII & his army~~ in 1495, who exported the morbus gallicus to, rather than imported it from, Italy (see Havelock Ellis, Studies in the Psychology of Sex, VII, pp.321, 323); ~~there is no doubt that~~ this vilaine maladie is, to parody Matthew Arnold, the strange disease of modern life; in the classical antiquity there were, as Iwan Bloch puts it, only Krankheiten der Geschlechtsteile but no Geschlechtskrankheiten (Die Prostitution, Bd. I, S. 408). It was introduced into China in the Company of Christianity & Opium (cf 癸巳類稿卷六"持素證論"，卷十四"鴉片煙事述"；癸巳存稿卷十七"鴉片煙事述") (as Alfred Einstein puts it, "instead of a new Messianic age of innocence & bucolic bliss [illegible] Italy learns to know the mal francese" (The Italian Madrigal, I, p.28)) (A. Maurois, Prométhée ou la vie de Balzac: "La félicité tue la fécondité" (Balzac wrote very little after his marriage to Mme Hanska whose wealth relieved him of the financial worries))

(~~Yang~~ "Vous prenez donc Laurette pour une Deité? Voulez vous voir ce qui est dans sa chaise percée, etc." (p.112) Roy failed to point out that this boutade is derived from Plutarch's Moralia; see [illegible]二十五 [illegible] cf Epicurus: "The beginning & the root of all good is the pleasure of the stomach; even wisdom & culture must be referred to this" (Russell, Hist. of Western Philos., p.267) cf the doctrine of "la mastication universelle" of le neveu de Rameau as recounted by Sébastien Mercier, quoted in Jean Fabre's ed. of Le Neveu de Rameau, p.252.

Liv. III: "Le desir de contenter son ventre est un maistre de toutes sortes de sciences & d'arts" (pp.123-4). From Persius: "Magister artis ingenique largitor / Venter". Cf Pantagruel, Le Quart Livre, ch. LVII on "Messere Gaster" "est de tous arts le maistre"; "der Bauch lehrt alle Künste"; "multa docet fames" (K. Spalding, Rabelais & K. Brooke, An Historical Dict. of German Figurative Usage, p.191); "la bonne dame Penie... mère des neuf Muses" "Et tout pour la trippe" (Oeuvr. compl., ed. Jean Plattard, IV, pp.205-7) [illegible] "Servir leur Gaster de [illegible]" (p.124).

Ex Italian cazzo which becomes catso in English & stripped of its adventitious appendages in current slangy phrases like "pinch the cat" (Die Nachtwachen des Bonaventura, XII, "Edinburgh Bilingual Library", p.194; cf Cellini, La Vita, I, xi) [illegible] "Les cornes d'argent qu'il [illegible]" cf John Eliot [illegible] such "offensive nationalities" less offensive: "It is the disease of Italie, of Fraunce, of Spaine, of Germanie, of England, the Catholike disease, the common sicknesse the great maladie — the pox" (The Parlement of Pratlers, ed. Jack Lindsay, p.88)



Casanova was unpatriotic or patriotic enough to say: "The illness... which the Italians call mal francais, although we might claim the honour of its first importation" (Memoirs, tr. A. Machen, III, [illegible])

sorte... veulent dissimuler que son cocuage luy est profitable et regardez, vous en verrez mesme en ce lieu de toutes chargées de pierreries" (p.141) Cf. E. Partridge, Dictionary of Slang, 4th ed p. 278 32: 'Gilt horns'. The following anecdote told by Francis Bacon in Apophthegms New & Old is especially to the point: "Secretary Bourne's son kept a gentleman's wife in Shropshire, who lived from her husband with him. When he was weary of her, he caused her husband to be dealt with to take her home, & offered him five hundred pounds for reparation. Sir Henry Sidney said to the husband: '... Where all other cuckolds wear their horns plain, you may wear yours gilt'" (Works, ed. Spedding, Ellis & Heath, XIII, p.338). The account of the Lenten fare Francion had ~~at School~~ when boarding with Hortensius (pp.175-6) ~~was to become the~~ [illegible] ~~of all novels about school life; see, e.g.~~ cf Quevedo's Vida del Buscon, Bk I, ch.3 on Master Cabra's school, Dickens's Nicholas Nickleby ch.5 on Dotheboys Hall, etc. Hortensius' ~~quotation from~~ quoting Cicero ~~in the Same~~ ('s tag about eating to live

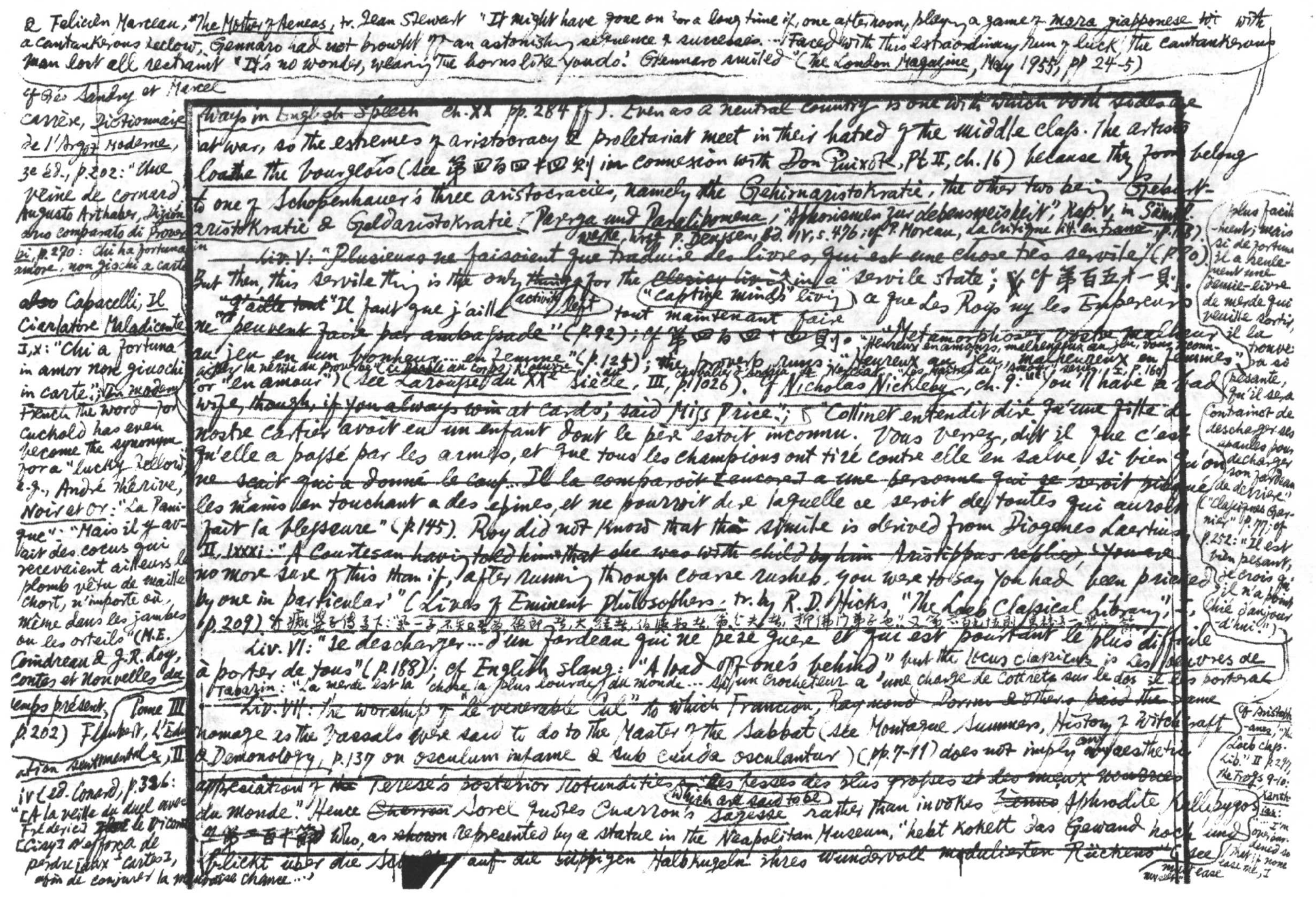
just as Mr Squeers says: "Subdue your appetites, my dears, & you have conquered human nature"; he explains that "esprit ne peut faire ses fonctions quand le corps est par trop chargé de viande" just as Master Cabra praises the broth "so clear that in eating it one risks the fate of Narcissus at the fountain": "Aha, that's good for the health & sharpens the wits" (The Choice Humorous & Satirical Works of Quevedo, ed Charles Duff, "Broadway Translations", p. 12). But Sorel's description is much less vivid than the Spaniard's & the Englishman's.)

Tome II.

Liv. IV: "On ne tourne jamais le cul à ce grand Empereur qui tient le siège de Mahomet, on s'en va à reculons de devant luy, quand l'on seroit mesme Ambassadeur de France" (p.21). This ~~subsequently~~ has become the practice even in Christian Courts. There is an amusing account in one of Hume's letters: "After we had had a little conversation with her Imperial Majesty [i.e. Maria Theresa], we were to walk backwards, thro a very long room, curtsying all the way: and there was very great danger of our falling foul of each other, as well as of tumbling topsy-turvy. She saw the difficulty we were in: and immediately called to us: Allez, allez, Messieurs, sans cérémonie: vous n'êtes pas accoutumés à ce mouvement et le plancher est glissant. We esteemed ourselves very much oblig'd to her for this attention, especially my companions, who were desperately afraid of my falling on them & crushing them" (The Letters of David Hume, ed. J. Y. T. Greig, I, p.127). Hortensius's gradual casting-off of the soutane and ~~all the~~ other paraphernalia of the ~~schoolmater~~ schoolmaster & his metamorphosis pari passu into a courtier (pp.37-8) recalls ~~P.D. Huet~~ the reverse process ~~with~~ of P.D. Huet who dared not ~~all~~ assume all of a sudden the black soutane ~~lest~~ lest the Court ladies & foplings would sneer at him (Cf Mark Pattison, Essays, "The New University Library", I, p.192). "Un Page et ses compagnons ouvrirent la bouche quasi tous pour m'appeller Bourgeois, car c'est l'injure que ceste canaille donne à ceux qu'elle estime niais, ou qui ne suivent point la Cour, infamie du siècle! que ces personnes... abusent d'un nom qui a esté autrefois ~~[illegible]~~ et est encore en d'aucunes villes si passionément envié" (p.61). A striking instance of what Greenough & Kittredge call "degeneration of meaning" (Words & Their

Cf. the Diary of Fanny Burney, Everyman's Library, p.138: [The King] saw that nothing less than a thoroughbred old courtier, such as Lord Harcourt, could walk backwards down these steps, before himself, & in sight of so full a hall of spectators; & therefore [he] dispensed with being approached to his seat & walked down the area, where the Vice-Chancellor [of Oxford] kissed his hand, & was imitated by every Professor & Doctor in the room" (cf also pp 141-2)

Cf. Flaubert, L'Education Sentimentale, IIe pie, ch. IV: [Cisy, a sissy, on the eve of his duel with Frédéric, was all jitters:] "Ils [i.e. he & his tutors] employèrent toute la nuit à jouer aux cartes. Le Vicomte s'efforça de perdre, afin de conjurer la mauvaise chance ce dont M. Vézou profita" (Conard, p.326)



& Felicien Marceau, The Mother of Aeneas, tr. Jean Stewart "It might have gone on for a long time if, one afternoon, playing a game of mora giapponese with a cantankerous fellow, Gennaro had not brought off an astonishing sequence of successes... Faced with this extraordinary run of luck, the cantankerous man lost all restraint "It's no wonder, wearing the horns like you do." Gennaro smiled" (The London Magazine, May 1955, pp 24-5)

cf Géo Sandry et Marcel Carrère, Dictionnaire de l'Argot moderne, 3e éd., p. 202: "Une veine de cornard"; Augusto Arthaber, Dizionario comparato di Proverbi, p. 270: Chi ha fortuna in amore, non giochi a carte; also Capacelli, Il Ciarlatore Maladicente I, x: "Chi a fortuna in amor non giuochi in carte"; in modern French the word for cuckold has even become the synonym for a "lucky fellow", e.g., André Thérive, Noir et Or: "La Panique": "Mais il y avait des cocus qui recevaient ailleurs le plomb vêtu de maillechort, n'importe où, même dans les jambes ou les orteils" (M.E. Coindreau & J.R. Loy, Contes et Nouvelles du temps présent, Tome III, p. 202) Flaubert, L'Éducation sentimentale, II, iv (éd. Conard, p. 336): "[A la veille du duel avec Frédéric] le vicomte [Cisy] s'efforça de perdre [aux cartes], afin de conjurer la mauvaise chance..."

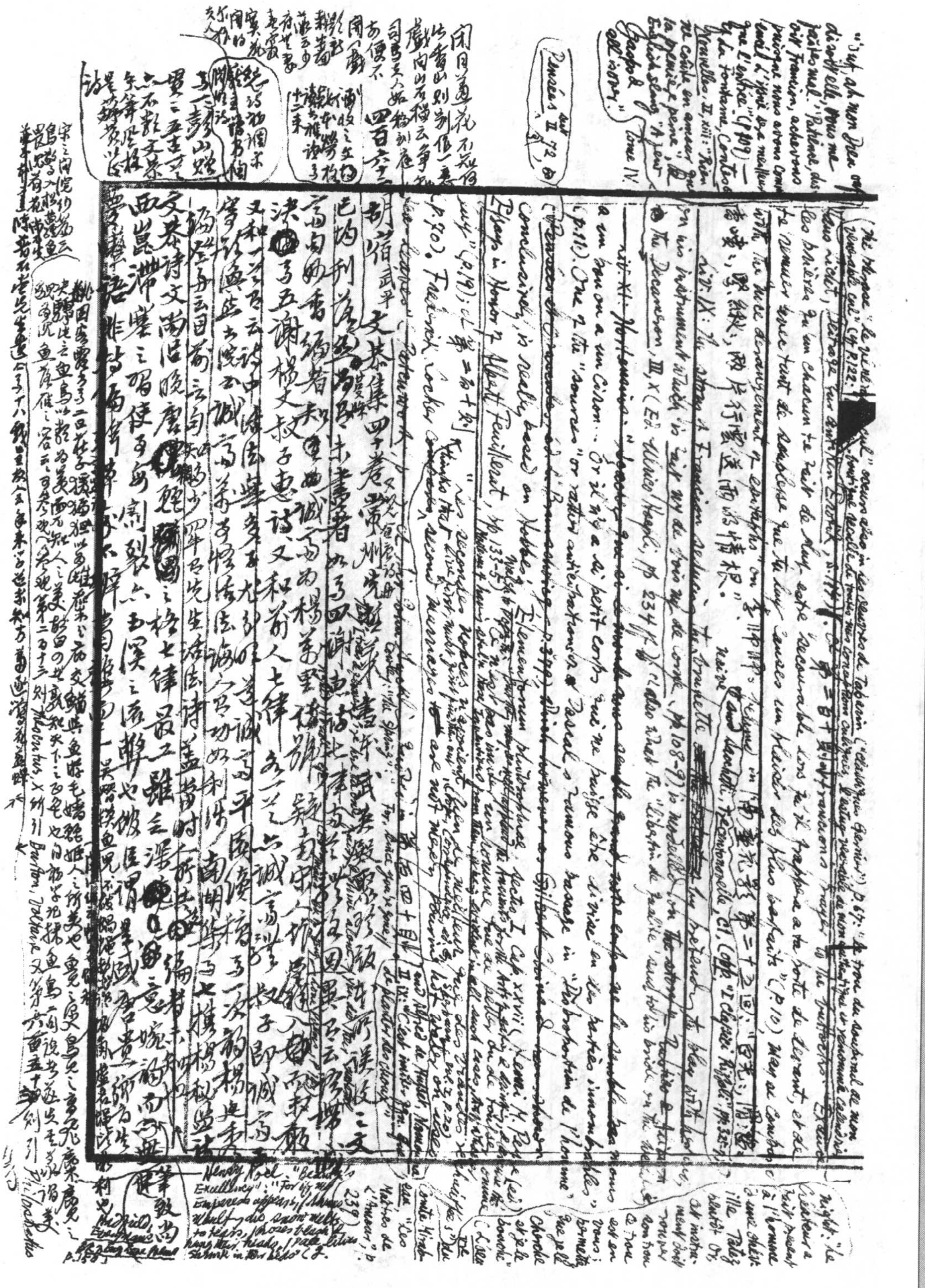
Ways in English Speech ch. XX pp. 284 ff.). ~~Even as a neutral country is one with which both sides are~~ at war, so the extremes of aristocracy & proletariat meet in their hatred of the middle class. The artists loathe the bourgeois (see 第四百四十四則 in connexion with Don Quixote, Pt II, ch. 16) because they form belong to one of Schopenhauer's three aristocracies, namely the Gehirnaristokratie, the other two being Geburtsaristokratie & Geldaristokratie (Parerga und Paralipomena, "Aphorismen zur Lebensweisheit", Kap. V, in Sämtl. Werke, hrsg. P. Deussen, Bd. IV, S. 476; cf P. Moreau, La Critique litt. en France, p. 1[illegible]8).

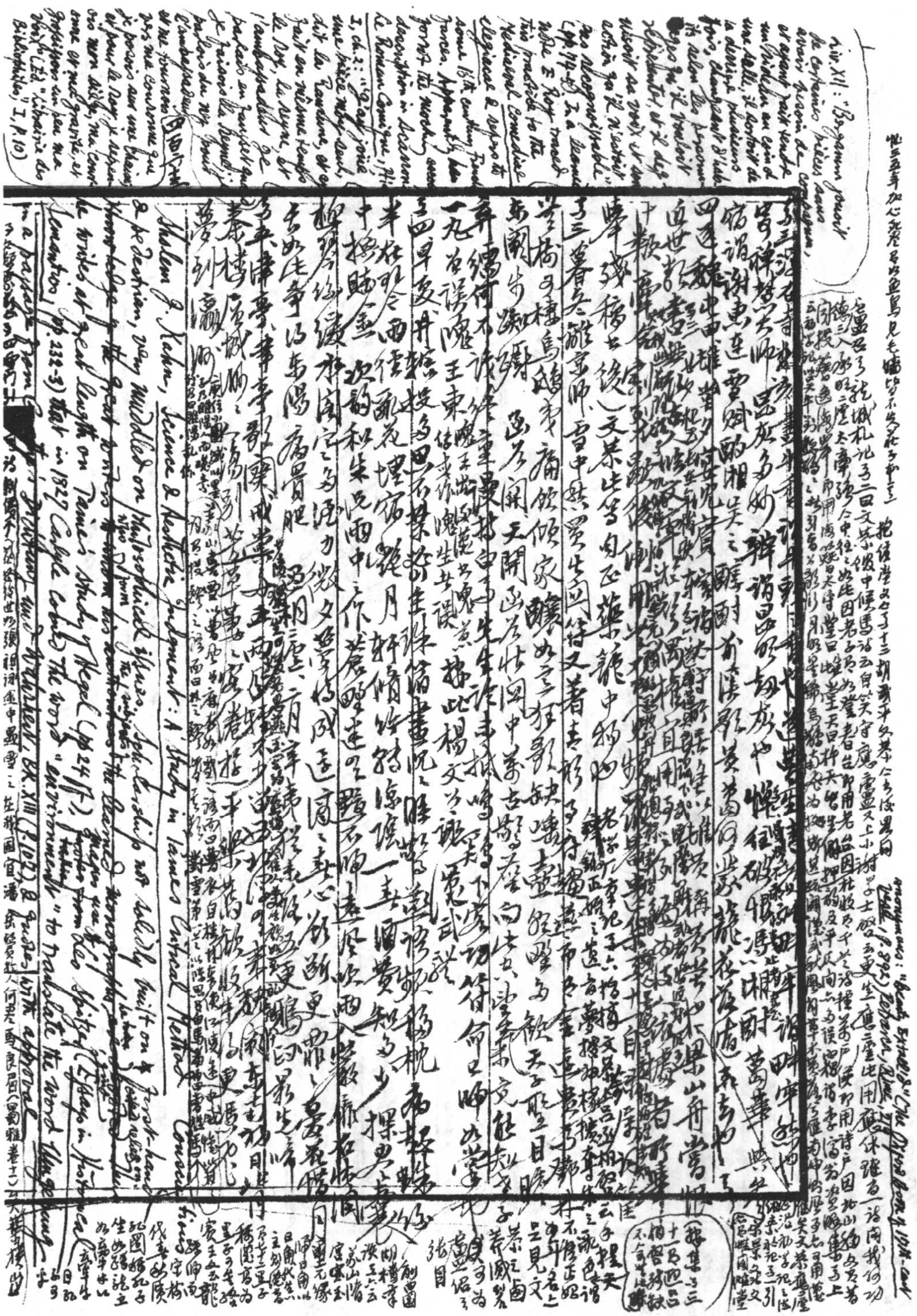
~~Liv. V: "Plusieurs ne faisoient que traduire des livres, qui est une chose tres servile"~~ (p. 90). But then, this servile thing is the only ~~thing~~ activity left for the ~~classical [illegible]~~ "captive minds" living in a "servile state"; cf 第百五十一則. ~~"J'aille tout~~ "Il faut que j'aille tout maintenant faire ce que les Roys ny les Empereurs ne ~~peuvent faire par ambassade~~" (p. 92); cf 第四百四十四則. "~~Metamorphoses, [illegible] malheur au jeu en leur bonheur... en femme~~" (p. 125); the proverb runs: "Heureux au jeu, malheureux en femmes" or "en amour" (see Larousse du XXe Siècle, III, p. 1026). "Heureux en amours, malheureux au jeu, dong recon-[illegible] la vérité du proverbe" (Le Diable au corps, Radiguet); [illegible] "Les Maîtres de l'amour" série I, p. 160. cf Nicholas Nickleby, ch. 9: "You'll have a bad wife, though, if you always win at cards," said Miss Price. "Collinet entendit dire qu'une fille de nostre cartier avoit eu un enfant dont le père estoit incommu. Vous verrez, dit il, que c'est qu'elle a passé par les armes, et que tous les champions ont tiré contre elle en salve, si bien qu'on ~~ne scait qui a donné le coup. Il la comparoit [encore] a une personne qui se seroit piqué~~ les mains en touchant a des espines, et ne pourroit dire laquelle ce seroit de toutes qui auroit fait la blesseure" (p. 145). Roy did not know that this simile is derived from Diogenes Laertius, II, lxxxi: "~~A Courtesan having told him that she was with child by him Aristippus replied 'You are~~ no more sure of this than if, after running through coarse rushes, you were to say you had been pricked by one in particular'" (Lives of Eminent Philosophers, tr. by R. D. Hicks, "The Loeb Classical Library", I, p. 209). cf 癡婆子傳卷下：[illegible]

Liv. VI: "se descharger... d'un fardeau qui ne peze guere et qui est pourtant le plus difficile à porter de tous" (p. 188); cf English slang: "A load off one's behind" but the locus classicus is Les Oeuvres de Tabarin: "La merde est la chose la plus lourde du monde... Si un crocheteur a une charge de cotterets sur le dos il les portera" ("plus facilement; mais si de fortune il a seulement une demie-livre de merde qui veuille sortir, il la trouve si pesante, qu'il sera contrainct de descharger ses espaulles pour decharger son fardeau de derriere" ("Classiques Garnier" p. 77; cf p. 252: "Il est bien pesant, je crois qu'il n'a point chié d'aujourd'hui.")

~~Liv. VII: the worship of "le venerable Cul" to which Francion, Raymond, Dorini & others paid the same~~ homage as the vassals were said to do to the Master of the Sabbat (see Montague Summers, History of Witchcraft & Demonology, p. 137 on osculum infame & sub cauda osculantur) (pp. 7-11) does not imply any aesthetic appreciation of ~~the~~ Terese's posterior rotundities, ~~"les fesses des plus grosses et des mieux troussées~~ du monde." Hence ~~Charron~~ Sorel quotes Charron's Sagesse rather than invokes ~~Venus~~ Aphrodite Kallipygos, which are said to be ~~第一百十則~~ who, as ~~shown~~ represented by a statue in the Neapolitan Museum, "hebt kokett das Gewand hoch und ~~blickt über die Schulter auf die üppigen Halbkugeln ihres wundervoll modellierten Rückens~~" (see [illegible] ease

cf Aristophanes, "The Loeb Class. Lib." II p. 297, the Frogs 9-10: Xanthias: "... I'm over-burdened so that if none ease me, I myself [illegible] ease





Shalom J. Kahn, *Science & Aesthetic Judgment: A Study in Taine's Critical Method*

Taine's Study of Hegel (pp. 24 ff.)

I, ch. 2 … Bibliophiles," I, p. 10)

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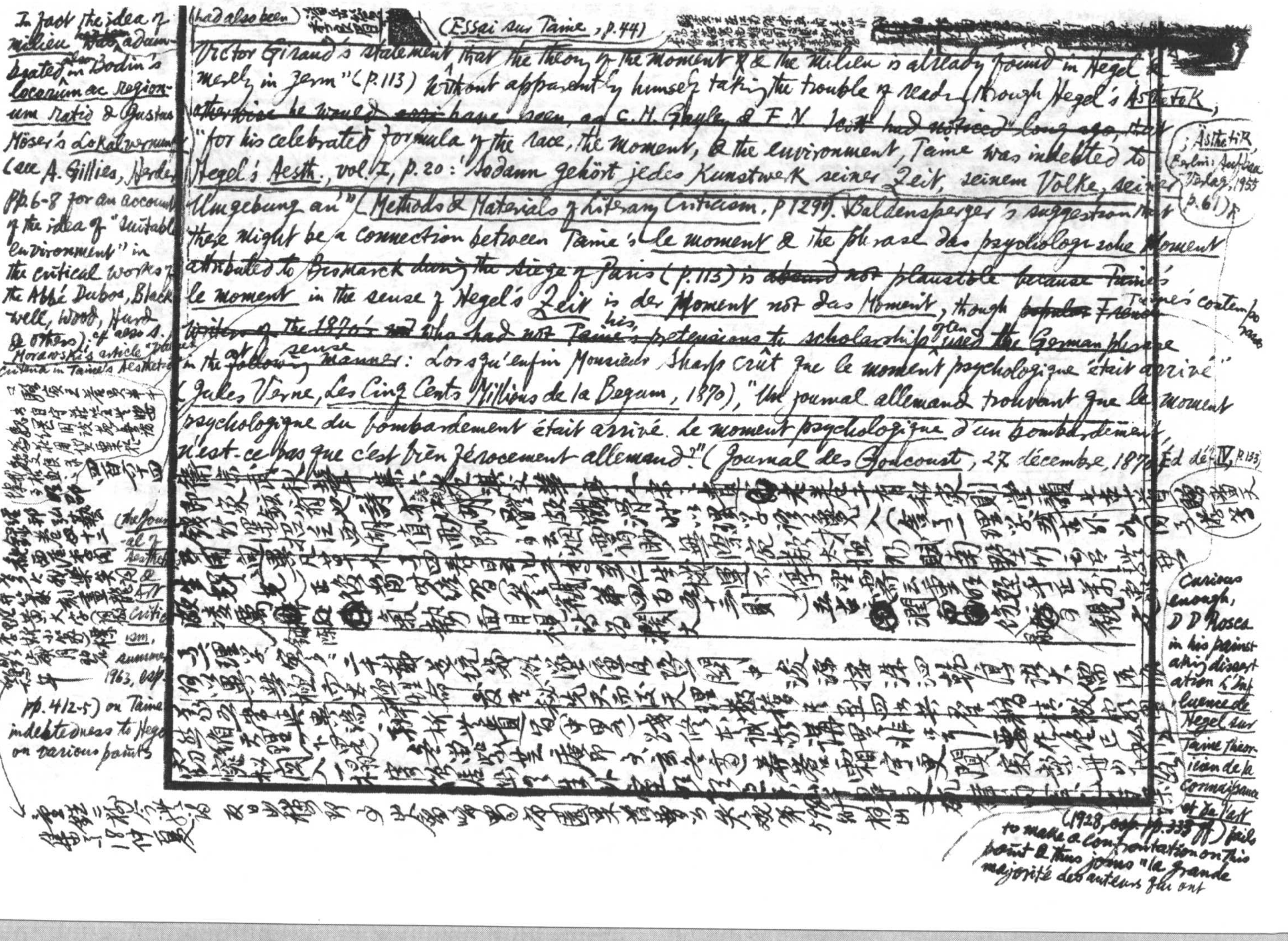


(had also been) [illegible] [redacted] (Essai sur Taine, p.44) [illegible] [redacted]

Victor Giraud's statement that the theory of the moment & the milieu is already found in Hegel "merely in germ" (p.113) without apparently himself taking the trouble of reading through Hegel's Ästhetik, otherwise he would have been, as C.H. Gayley & F.N. Scott had noticed long ago, that "for his celebrated formula of the race, the moment, & the environment, Taine was indebted to Hegel's Aesth., vol. I, p.20: 'Sodann gehört jedes Kunstwerk seiner Zeit, seinem Volke, seiner Umgebung an'" (Methods & Materials of Literary Criticism, p.129ff). Baldensperger's suggestion that there might be a connection between Taine's le moment & the phrase das psychologische Moment attributed to Bismarck during the siege of Paris (p.113) is ~~absurd~~ not plausible because Taine's le moment in the sense of Hegel's Zeit is der Moment not das Moment, though ~~popular French~~ Taine's contemporaries writers of the 1870's who had not his pretensions to scholarship often used the German phrase in the ~~following manner~~ sense: "Lorsqu'enfin Monsieur Sharp crût que le moment psychologique était arrivé" (Jules Verne, Les Cinq Cents Millions de la Begum, 1870), "Un journal allemand trouvant que le moment psychologique du bombardement était arrivé. Le moment psychologique d'un bombardement, n'est-ce pas que c'est bien férocement allemand?" (Journal des Goncourt, 27 décembre 1870, Éd. déf. IV, p.133)

(; Ästhetik, Berlin: Aufbau-Verlag, 1955, p.61)

[illegible]

In fact the idea of milieu had been adumbrated also in Bodin's locorum ac regionum ratio & Gustav Möser's Lokalvernunft (see A. Gillies, Herder, pp.6-8 for an account of the idea of "suitable environment" in the critical works of the Abbé Dubos, Blackwell, Wood, Hurd & others); cf also S. Morawski's article "Place Criteria in Taine's Aesthetic" (The Journal of Aesthetics & Art Criticism, summer 1963, esp. pp.412-5) on Taine's indebtedness to Hegel on various points

[illegible]

Curious enough, D.D. Rosca in his painstaking dissertation L'Influence de Hegel sur Taine théoricien de la Connaissance et de l'Art (1928, esp. pp.333 ff) fails to make a confrontation on this point & thus joins "la grande majorité des auteurs qui ont [illegible] l'esthétique de Taine"; whom "cette influence … aussi profonde qu'étendue … a complètement échappé" (p.333).

[illegible]居[illegible]

敬劉季[illegible]分席一盃[illegible]孟方覺日之夕林鳥歸鳴栖[illegible]競翔集第[illegible]

平田已[illegible]出[illegible]情[illegible]爲訪梅[illegible]尋後西覓微見暮橫斜[illegible]

第一春織[illegible]伯太[illegible]日我[illegible]來[illegible]見[illegible]枝白

第三和南[illegible]讓[illegible]劉[illegible]謾說[illegible]懷[illegible]劉内[illegible]龍填

四百[illegible]五

Cf 第三百九十一則.
第三百四十九則.

Prologue: "Athelete of the Faith" (p.4). Cf 增壹阿含經卷二十五之三、四 on "五種戰鬥人"

Cf E.R. Curtius Europäische Literatur und Lateinisches Mittelalter, II^te Aufl. S.66 on Paris as "das Bildungszentrum des lateinischen Abendlandes"

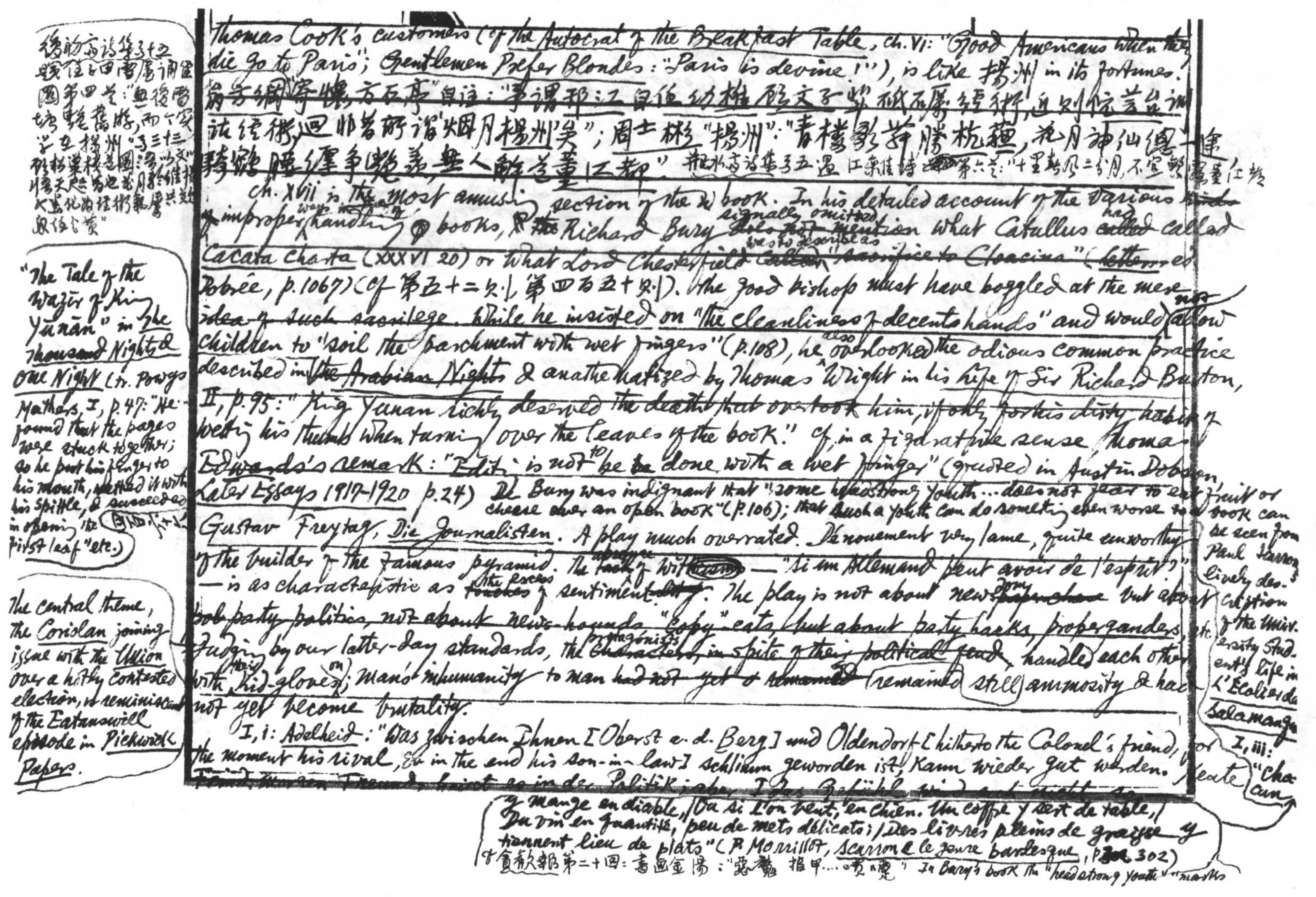
Cf Voltaire, Dict. Phil., art "Antiquité" "Un Ecossais démontre que le jardin d'Eden était à Edimbourg, qui en a retenu le nom" (Oeuv. Compl., éd. Moland, XVII p.275

The Love of Books: the Philobiblon of Richard de Bury, translated by E. C. Thomas ("The Mediaeval Library") ~~Humanism~~ the Love of ~~human letters~~ the humanities ~~speaking~~ expressed in the language of ~~divine letters~~ divinity, hence a cento of Biblical phrases & similes

Ch. ii: "In moral science we do not insist upon demonstration, remembering that the educated man seeks such degree of certainty as he perceives the subject will bear, as Aristotle testifies in the first book of his Ethics. For Tully does not appeal to Euclid, nor does Euclid rely upon Tully" (p.14). As can be seen from the following quotation, the second sentence has also been suggested by Aristotle, the Nicomachean Ethics, I, iii: "The same exactness must not be expected in all departments of philosophy alike … It is the mark of an educated mind to expect that amount of exactness in each kind which the nature of the particular subject admits. It is equally unreasonable to accept merely probable conclusions from a mathematician, & to demand strict demonstration from an orator" (tr. H. Rackham, "The Loeb Classical Library", pp.7-9). Cf Ramsay, Foundations of Mathematics & Other Essays, p.269: "The chief danger to our philosophy apart from laziness & woolliness, is scholasticism, the essence of which is treating what is vague as if it were precise & trying to fit it into an exact logical category." Cf "Malheur au vague! Mieux vaut le faux!" (quoted à propos of the Ionian school with its passion for logical clarity F.M. Cornford, From Religion to Philosophy, "Harper Torchbooks", p vi) in ch. viii.

Ch. vii: The pun on Phronesis subject to the power of phrenesis (p.54) is as good as the one (on wanting) libros non libras (p.56). Salvador de Madariaga who has laid down the rule, "Puns should be ~~punished unless they are pungent," would give them his approval~~ let them go scot free.

Ch. viii: "Paris, the Paradise of the world" (p.56). Cf Geoffrey de Vinsauf on Paris as paradisus deliciarum for learning (Cambridge Hist. of Eng. Lit., I, p.215); also Jules Renard's mot: "Ajoutez deux lettres à 'Paris': c'est le Paradis" (Journal, Édition de la NRF, p 202). On the other hand, cf Heine on Paris as "die Hölle der Engel, der Teufel Paradies"; Balzac: "cette succursale de l'enfer", "l'antichambre de l'enfer." Curious enough, ~~the fortunate~~ Paris, in ~~coming to be~~ changing from the Paradise of scholars ~~to become~~ into the Paradise of Cocott[redacted] &



[illegible]詩集卷七十五 [illegible]圖第四卷："無復雷塘[illegible]"而今[illegible]在揚州"卷三十三[illegible]"

Thomas Cook's customers (cf. the Autocrat of the Breakfast Table, ch. VI: "Good Americans when they die go to Paris"; Gentlemen Prefer Blondes: "Paris is devine!"), is like 揚州 in its fortunes. 翁方綱寄懷方石亭自注：[illegible]揚州"矣"；周士彬"揚州"："青樓影并勝杭趣，花月神仙總一途。[illegible]爭艷羨，無人解道董江都"。瓶水齋詩集卷五還江[illegible]第六首："十里[illegible]二分月，不[illegible]董江[illegible]"

Ch. XVII is the most amusing section of the book. In his detailed account of the various ways in which improper handling ~~of~~ books, Richard Bury signally omitted ~~does not~~ mention what Catullus had ~~called~~ called Cacata charta (XXXVI 20) or what Lord Chesterfield ~~called~~ was to describe as "sacrifice to Cloacina" (Letters, ed. Dobrée, p.1067) (cf 第五十二則，第四百五十則). The good bishop must have boggled at the mere idea of such sacrilege. While he insisted on "the cleanliness of decent hands" and would not allow children to "soil the parchment with wet fingers" (p.108), he also overlooked the odious common practice described in the Arabian Nights & anathematized by Thomas Wright in his Life of Sir Richard Burton, II, p.95: "King Yunan richly deserved the death that overtook him, if only for his dirty habit of wetting his thumbs when turning over the leaves of the book." Cf. in a figurative sense Thomas Edwards's remark: "Editing is not to be done with a wet finger" (quoted in Austin Dobson, Later Essays 1917-1920 p.24). Dr Bury was indignant that "some headstrong youth ... does not fear to eat fruit or cheese over an open book" (p.106); that such a youth can do something even worse to a book can be seen from Paul Scarron's lively description of the University student's life in L'Ecolier de Salamanque, I, iii: "Chacun y mange en diable, / Ou si l'on veut, en chien. Un coffre y sert de table, / Du vin en quantité, peu de mets délicats; / Des livres pleins de graisse y tiennent lieu de plats" (P. Morillot, Scarron et le genre burlesque, p.302) cf 貪歡報第二十四回：書畫金湯："惡魔 指甲……噴嚏" In Bury's book the "headstrong youth" "marks

"The Tale of the Wazir of King Yunan" in The Thousand Nights & One Night (tr. Powys Mathers, I, p.47: "He ... found that the pages were stuck together; so he put his finger to his mouth, wetted it with his spittle, & succeeded in opening the first leaf" etc.) [illegible]

Gustav Freytag, Die Journalisten. A play much overrated. Dénouement very lame, quite unworthy of the builder of the famous pyramid. The absence of wit — "Si un Allemand peut avoir de l'esprit?" — is as characteristic as the excess of sentiment. The play is not about newsdom but about party politics, not about news-hounds "copy"-cats, but about party hacks, propagandists, etc. Judging by our latter-day standards, the protagonists, in spite of their political feud, handled each other with their kid-gloves on; man's inhumanity to man ~~had not yet~~ remained still animosity & had not yet become brutality.

The central theme, the Coriolan joining issue with the Union over a hotly contested election, is reminiscent of the Eatanswill episode in Pickwick Papers.

I, i: Adelheid: "Was zwischen Ihnen [Oberst v. d. Berg] und Oldendorf [hitherto the Colonel's friend, for the moment his rival, & in the end his son-in-law] schlimm geworden ist, kann wieder gut werden. ~~Feind, wieder Freund, heisst es in der Politik; aber das Gefühl wird nicht~~ [illegible] (any passage that pleases him" with "nails—snuffed with fetid filth (p.105); cf Herrick's poem "To the Detractor": "Where others love, I praise my Verses; still/ Thy long-black-thumb-nail marks 'em out for ill" (Poetical Works, ed. L. C. Martin, p.66, also p.514 where Joseph Hall's Sat. VI.i.1-2 are quoted: "Labeo reserues a long nayle for the nonce/ To wound my Margent through ten leaves at once"); 劉若愚"酌中志"卷十三，閻若璩"潛邱劄記"卷四上. Also Crashaw's Poetical Works, ed. L. C. Martin, p.427 same.)

Adelheid had ample, ~~the only~~ this excuse for her naïveté view in the fact that she lived before the days of brain-washing" or ~~idolo~~ ideological re-education. Nowadays we have body-urge or elective affinities de commande, or love can be made to tow the party line. Cf Alphonse Daudet: "O politique, je te hais. Tu sépares de braves coeurs faits pour être unis; tu lies au contraire des êtres tout à dissemblables. Tu est le grand dissolvant des consciences, tu donnes l'habitude du mensonge du subterfuge, et, grâce à toi on voit des honnêtes gens devenus amis des coquins, pourvu qu'ils soient du même parti. Je te hais surtout parceque tu en es arrivée à tuer dans nos coeurs l'idée de patrie" (quoted in Antoine Albalat, Souvenirs de la vie littéraire, nouvelle édition augmentée, p.23). (verses gratis)

II, i: Adelheid: "...die weise Lebensregel meiner alten Tante: Rauchen Sie Tabak, mein Gemahl, soviel Sie wollen, er verdirbt höchstens die Tapeten, aber unterstehen Sie sich nicht, jemals eine Zeitung anzusehen, das verdirbt Ihren Charakter," cf the more enthusiastic words of David Kalisch parodying J. G. Seume's Die Gesänge: "Wo man raucht da kannst du ruhig harren,/ Böse Menschen haben nie Zigarren" (G. Büchmann, Geflügelte Worte, Volks-Ausgabe von B. Krieger, S.178). ii: Schmock: "Ich habe ... gelernt in allen Richtungen zu schreiben. Ich habe geschrieben links und wieder rechts. Ich kann schreiben nach jeder Richtung." This ignoble hack has spawned a vast progeny who ~~have~~ are ~~improved upon his pliancy~~ even more pliant, though less honest about it, towards their masters, perhaps. Artists in uniform, scientists in livery, ~~publicists~~ philosophers wearing motley as well as the party badge & publicists turning their coats all to change sides with the same frequency & the same consideration of personal comfort as ~~the convalescent~~ a sick man in his bed. This time-serving & truckling to the Powers that be is the real trahison des clercs. In other words, they have become "journalists", ~~become~~ Journalisten ~~because they appear~~ écrivains become engagés ~~but~~ in order to be engaged, i.e. not to be unemployed. He notices ~~the~~ a similar lack of principles in Bolz's eloquent plea in III i: "Wir Zeitungsschreiber füttern unsern Geist mit Tagesneuigkeiten, wir müssen alle Gerichte welche Satan für die Menschen kocht, in den allerkleinsten Bissen durchkosten ... Wer immer für den Tag arbeitet ist es bei dem nicht auch natürlich, dass er in den Tag hinein lebt? ... Wir sammeln wie die Bienen, durchfliegen im Geist die ganze Welt, saugen Honig wo wir ihn finden, und stechen, wo uns etwas missfällt." All points & no centre. Significantly, in I, ii, Bolz took Bellmaus to task not for

(cf Paul Léautaud, Journal littéraire, V, p.390: "Il paraît que c'est Gohier qui écrit les articles du parfumeur Coty, directeur du Figaro. Pauvre Gohier. Il écrit tout ce qu'on veut cet homme, du moment qu'on le paie, révolutionnaire ou conservateur, selon qu'il est mieux payé d'un côté ou de l'autre. Cela prouve au moins une bonne souplesse d'esprit")

They have, to borrow F. Flora's ~~formula~~ apt characterization of Pietro Aretino's activities, followed "il mestiere della ~~pro~~ parola", a profession in which a man "non rispetta la sua stessa parola e non conosce la suprema morale del verbo" (Storia della lett. ital., II, p.439)

under the menace ~~in the fear~~ of being disengaged, i.e., unemployed or displaced.

lying but for dressing up stale lies (abgedroschene Lüge): "Es gibt so vieles was geschieht, und so ungeheuer vieles was nicht geschieht, dass es einem ehrlichen Zeitungsschreiber nie an Neuigkeiten fehlen darf." A man who holds such views can at ~~most~~ best only be a Platonic lover of truth. The irony in his remark to the Colonel, "Ich wünsche Sie überzeugen, dass auch ein Journalist bedauern kann, Unwahres geschrieben zu haben" (III, i) is therefore deeper than he himself is conscious of. ~~him~~ Thus one can understand Kierkegaard's tirade in his Journals: "The sign of the press would have to read: Here men are demoralized in the shortest possible time on the largest scale for the smallest possible price... There is a far greater need for total-abstinence societies which would not read newspapers than for ones which do not drink alcohol. The lowest depth to which people can sink before God is defined by the word 'Journalist.' If I were a father & had a daughter who was seduced, I should not despair over her; I would hope for her salvation. But if I had a son who became a journalist, & continued to be one for five years, I would give him up" (A Kierkegaard Anthology, ed. Robert Bretall, p. 431). The Colonel shared the earnest Dane's opinion though he wrote occasionally for the papers himself: "Dass er [Oldendorf] ein Zeitungsschreiber ist, das trennt uns" (IV, i). By the way, in this comedy it is the journaux d'opinion

III, i: Adelheid: "Alle Welt klagt über ihn [Journalismus] und jedermann möchte ihn für sich benutzen. Mein Oberst hat so lange die Zeitungsschreiber verachtet, bis er selbst einer geworden ist" u.s.w. But of course one must distinguish the occasional from the vocational. Cf. Richard Aldington on his journalistic writings: "I was exactly in the position of a woman who from time to time does a bit of whoring so that she may devote all the rest of her life to a fascinating but penniless lover" (Life for Life's Sake, p. 85). The French have also the saying, "Le journalisme mène à tout, à condition d'en sortir."

One excellent comic touch in II, ii: Bolz: "Wir wünschen dem Herren eine rechte lange Dauer, wie die Katze zum Vogel sagte, als sie ihm den Kopf abbiss." Kleinmichel: "Wir lassen ihn leben, indem wir ihm den Garaus machen." Bolz's sally is in the best Cockney vein & worthy of Sam Weller, but Kleinmichel's dull-witted & literal-minded pointing of the moral is really [illegible]. A pretty stroke in III, i: Adelheid: "[illegible] gut, Sie haben ein Herz." Bolz: "Es

that comes into question. As to the journaux d'information which touch nothing that they do not vulgarize — even the Last Judgement, as Mark Twain said — Grillparzer's disdainful poem "Der Henker hole die Journale" puts the matter very well: "Der Henker hole die Journale, / Sie sind das Brandmal unsrer neuen Welt, / Der eckle Abhub von dem Wissenmahle, / Der, für die Viehmast, in die Zuber fällt. // ... Du brauchst nicht mehr zu wissen noch zu denken, / Ein Tagblatt denkt für dich nach deiner Wahl. / Die Weisheit statt zu kaufen, steht zu schenken: / Zu kaufen brauchst du nichts als das Journal" (Werke, hrsg. Stefan Hock, I, S. 151-2).

(cf. B. W. Downs, Ibsen: The Intellectual Background, p. 15 on "open & acid contempt of the press" as a recurrent theme in modern Norwegian literature, e.g. Ibsen's An Enemy of the People & Pillars of Society, Bjørnson's The Editor, Kielland's The Feast of St John, Knut Hamsun's Editor Lynge). Cf. English slang "the lowest form of animal life" for "a reporter" (E. Partridge, Dict. of Slang, 4th ed., p. 1103); also the second of Giusti's "mezzo Decalogo": "Leggere, scrivere, pensare, ma non fare il giornalista nè il poeta cesareo".

Carlyle: "Magazine work is below street sweeping as a trade" (Letters, ed. C. E. Norton, I, p. 283)

(Prose e poesie scelte, "Biblioteca classica Hoepliana", p. 10) Sir Walter Scott on journalism: "I would rather sell gin to the poor people & poison them that way" (Letters, ed. H. J. C. Grierson, XI, p. 162); again: "Nothing but a thorough-going blackguard ought to attempt the daily press" (Journal, ed. D. Douglas, II, p. 262) (quoted in G. N. Ray Thackeray: the Uses of Adversity, pp. 194-5)

v. 7 ein ganz Taschenherz zum Privatgebrauch　cf. T.L.S. Jan [illegible], 1990, John Carey

鶴林玉露丙編三五載及之，爲引宜宰傳公謀依貴酬詩

許及之溪南涉齋集十八卷，[illegible]書本。溪南與李同鄉，[illegible]德久唱酬最密。集中所謂楷者是也。卷三有〈進致遠〉[illegible]韵詩，見亦推許，退當[illegible]病

中[illegible]放翁韵奉[illegible]七古，[illegible]有次韵誠齋[illegible]海棠園[illegible]放翁[illegible]帽[illegible]地七古，次韵誠齋飲張園[illegible]放翁[illegible]圖海棠花下七古[illegible]

㊂[illegible]楊[illegible]作事料雜窗而筆致迟流近，[illegible]尤病平[illegible]固出入二家者。㊂[illegible]三[illegible]致遠詩云：我詩何敢希楊陸，復進[illegible]放翁[illegible]君

妙悟相繼[illegible]得[illegible]有以也。[illegible]第三[illegible]編[illegible]第[illegible]知而勉之五古[illegible]而未觀至[illegible]溪南[illegible]名編，後以[illegible]十五[illegible]讀王文公詩七絕[illegible]少讀[illegible]

[illegible]白之句[illegible]云[illegible]香安石傍引律[illegible]在[illegible]之言無識[illegible]批[illegible]真

記[illegible]黃羣自東甌詩續集補遺，[illegible]其中[illegible]七絕，及評[illegible]古[illegible]記

宋詩紀事[illegible]五十三已誤屬及之

見[illegible]詩稿[illegible]氏[illegible]誤[illegible]

考[illegible]師[illegible]著[illegible]律[illegible]著[illegible]珠[illegible]柳[illegible]

如[illegible]少[illegible]色[illegible]枝門[illegible]花[illegible]形[illegible]

考三：以[illegible]南詩集[illegible]以謝夢得詩見示[illegible]韵，我[illegible]詩[illegible]

[illegible]長[illegible]早[illegible]趙謝如魯[illegible]宋章南謝詩[illegible]豪且古趙

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窺生

考五[illegible]意[illegible]花

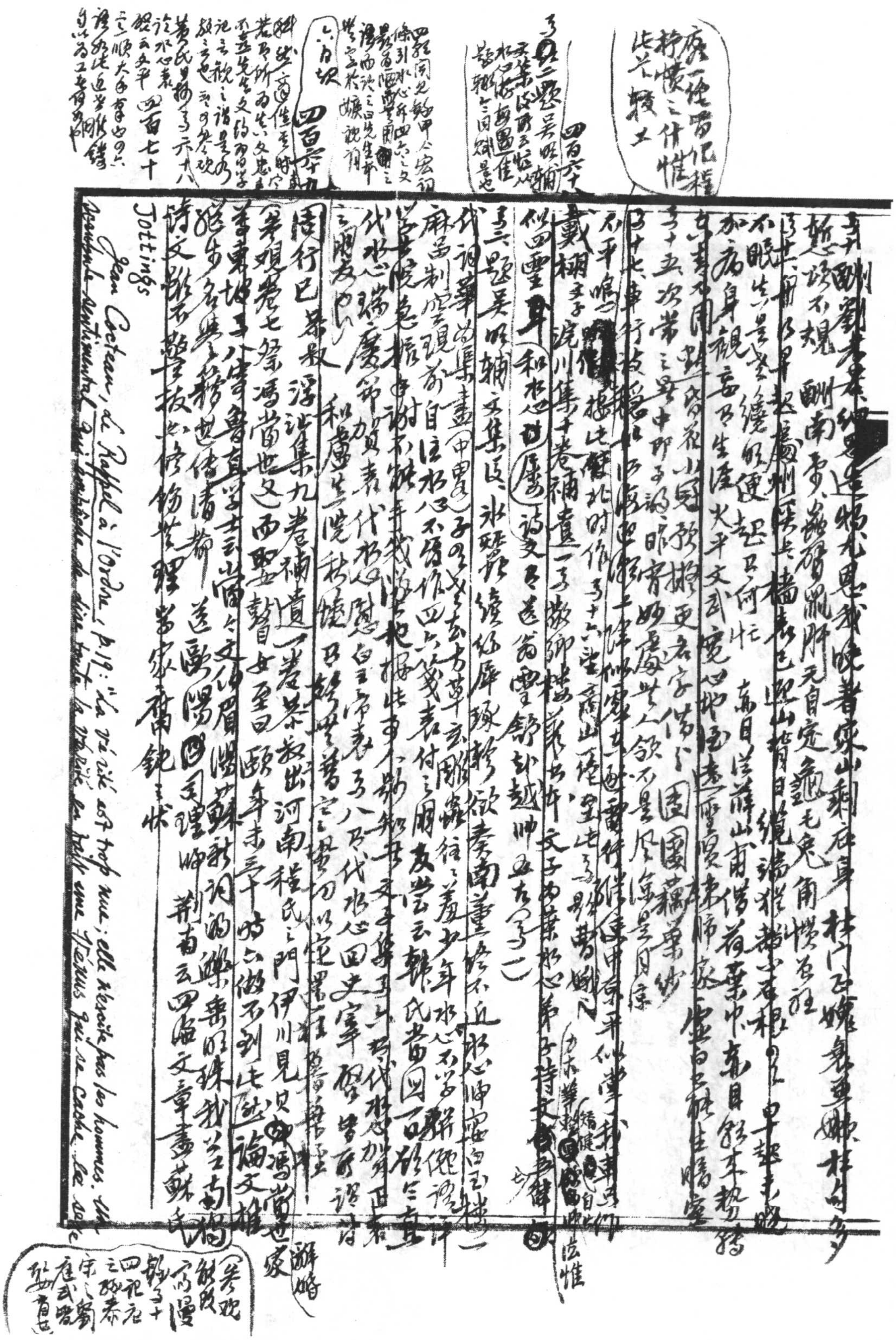
考八[illegible]晚[illegible]黃鶴[illegible]知雨[illegible]林

[illegible]見[illegible]久[illegible]井[illegible]金[illegible]國三四[illegible]

[illegible]劉[illegible]成[illegible]君[illegible]

考九

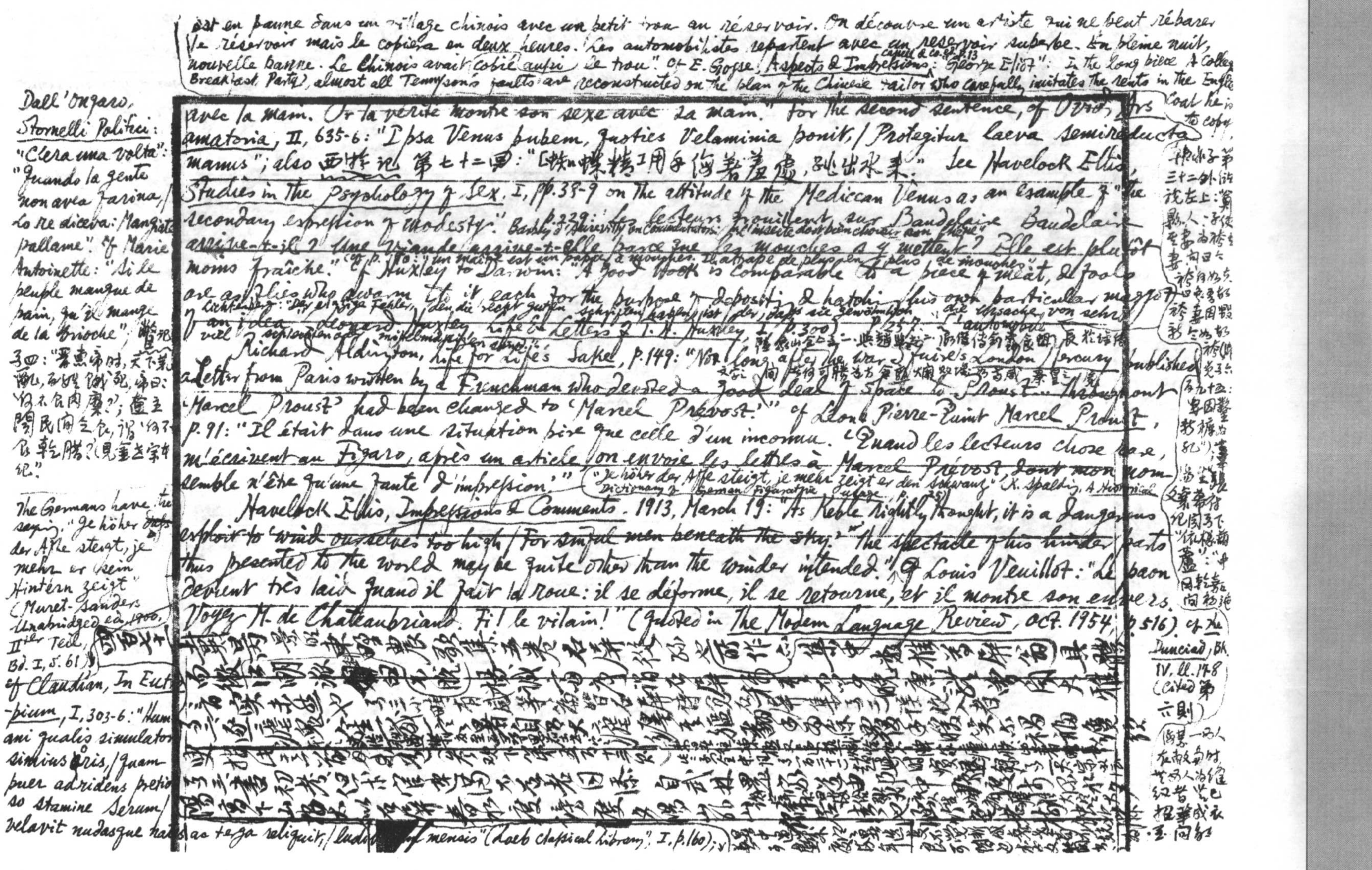
卷十六 次韵誠齋㊂食白雨中游[illegible]七絕 十六[illegible]



四百七十

Jottings

Jean Cocteau, *Le Rappel à l'Ordre*, p. 19: "La vérité est trop nue; elle n'excite pas les hommes.



est en panne dans un village chinois avec un petit trou au réservoir. On découvre un artiste qui ne peut réparer le réservoir mais le copiera en deux heures. Les automobilistes repartent avec un reservoir superbe. En blême nuit, nouvelle panne. Le Chinois avait copié aussi le trou". Cf. E. Gosse, Aspects & Impressions (Cassell & Co. p. 13): "Gloire E|107": "In the long piece A College Breakfast Party, almost all Tennyson's faults are reconstructed on the plan of the Chinese tailor who carefully imitates the rents in the English coat he is to copy".

avec la main. Or la verite montre son sexe avec la main." For the second sentence, cf. Ovid, Ars amatoria, II, 635-6: "Ipsa Venus pubem, quoties velamina ponit, / Protegitur laeva semireducta manus"; also 西遊記 第七十二回: "[蜘]蛛精……用手侮著羞處，跳出水來。" See Havelock Ellis, Studies in the Psychology of Sex, I, pp. 38-9 on the attitude of the Mediccan Venus as an example of "the secondary expression of modesty." p. 229: Les lecteurs fouillent sur Baudelaire. Baudelaire arrive-t-il? Une viande arrive-t-elle parce que les mouches y mettent? Elle est plutôt moins fraîche." (cf. p. 110: "un maître est un papier à mouches. Il attrape de plus en plus de mouches"; Barkley's University on Commentators: "Tout insecte doit bien choisir son thème".) Cf. Huxley to Darwin: "A good book is comparable to a piece of meat, & fools are as flies who swarm to it each for the purpose of depositing & hatching his own particular maggot of an idea." Leonard Huxley, Life & Letters of T. H. Huxley, I, p. 300. (Lichtenberg: "Der einzige Fehler, den die recht guten Schriften haben, ist der, dass sie gewöhnlich die Ursache von sehr viel schlechten oder mittelmässigen sind"; p. 257; "l'automobile"; 陸象山全集卷三十二 [illegible] 慎 [illegible] 侍 [illegible] 飲食 [illegible]。)

Richard Aldington, Life for Life's Sake, p. 149: "Not long after the war Squire's London Mercury published a letter from Paris written by a Frenchman who devoted a good deal of space to Proust... throughout 'Marcel Proust' had been changed to 'Marcel Prévost.'" (文公 [illegible] 向 [illegible] 可 [illegible]) Cf. Léon Pierre-Quint, Marcel Proust, p. 91: "Il était dans une situation pire que celle d'un inconnu. 'Quand les lecteurs chose rare, m'écrivent au Figaro, après un article, on envoie les lettres à Marcel Prévost, dont mon nom semble n'être qu'une faute d'impression.'" ("Je höher der Affe steigt, je mehr zeigt er den Schwanz" (K. Spalding, A Historical Dictionary of German Figurative Usage, p. 25).)

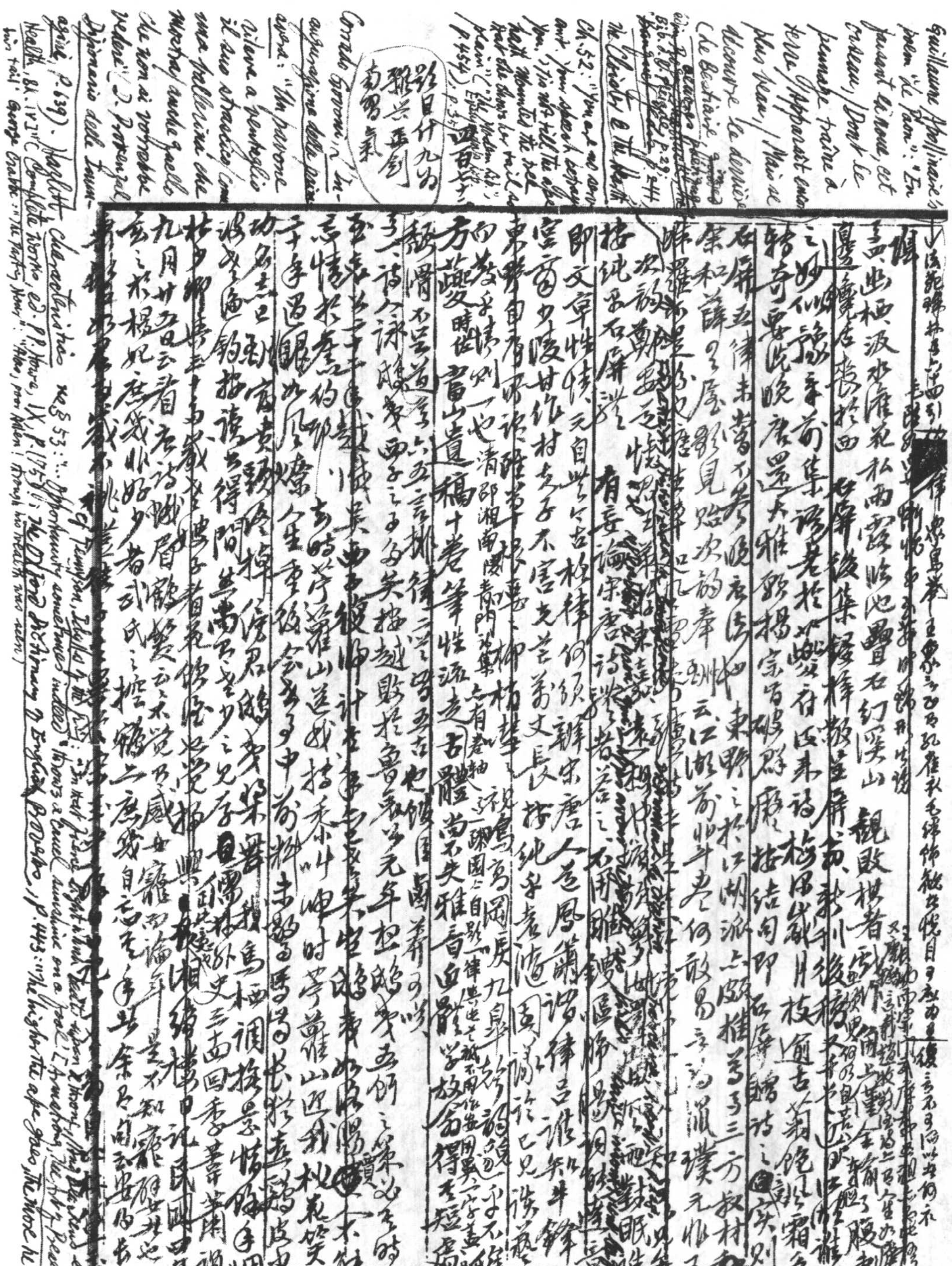
Havelock Ellis, Impressions & Comments, 1913, March 19: "As Keble rightly thought, it is a dangerous exploit to ~~wind ourselves too high / For sinful men beneath the sky.~~" "The spectacle of his hinder parts thus presented to the world may be quite other than the winder intended." Cf. Louis Veuillot: "Le paon devient très laid quand il fait la roue: il se déforme, il se retourne, et il montre son envers. Voyez M. de Chateaubriand. Fi! le vilain!" (quoted in The Modern Language Review, Oct. 1954, p. 516). Cf. The Dunciad, Bk. IV, ll. 17-8 (cited 第六則).

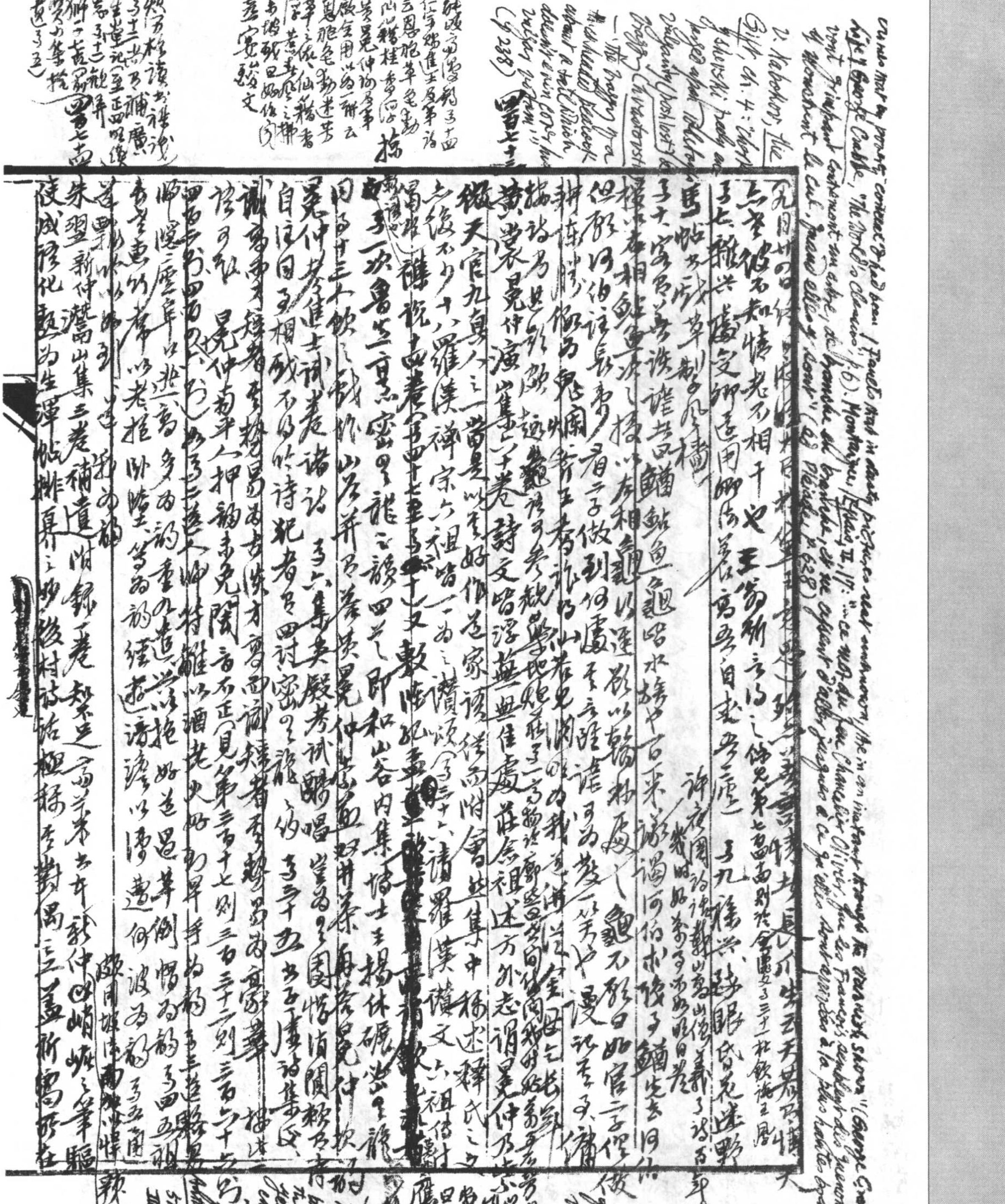
丌另 景昭東野農歌集五卷石屏後孫之所作 [illegible]

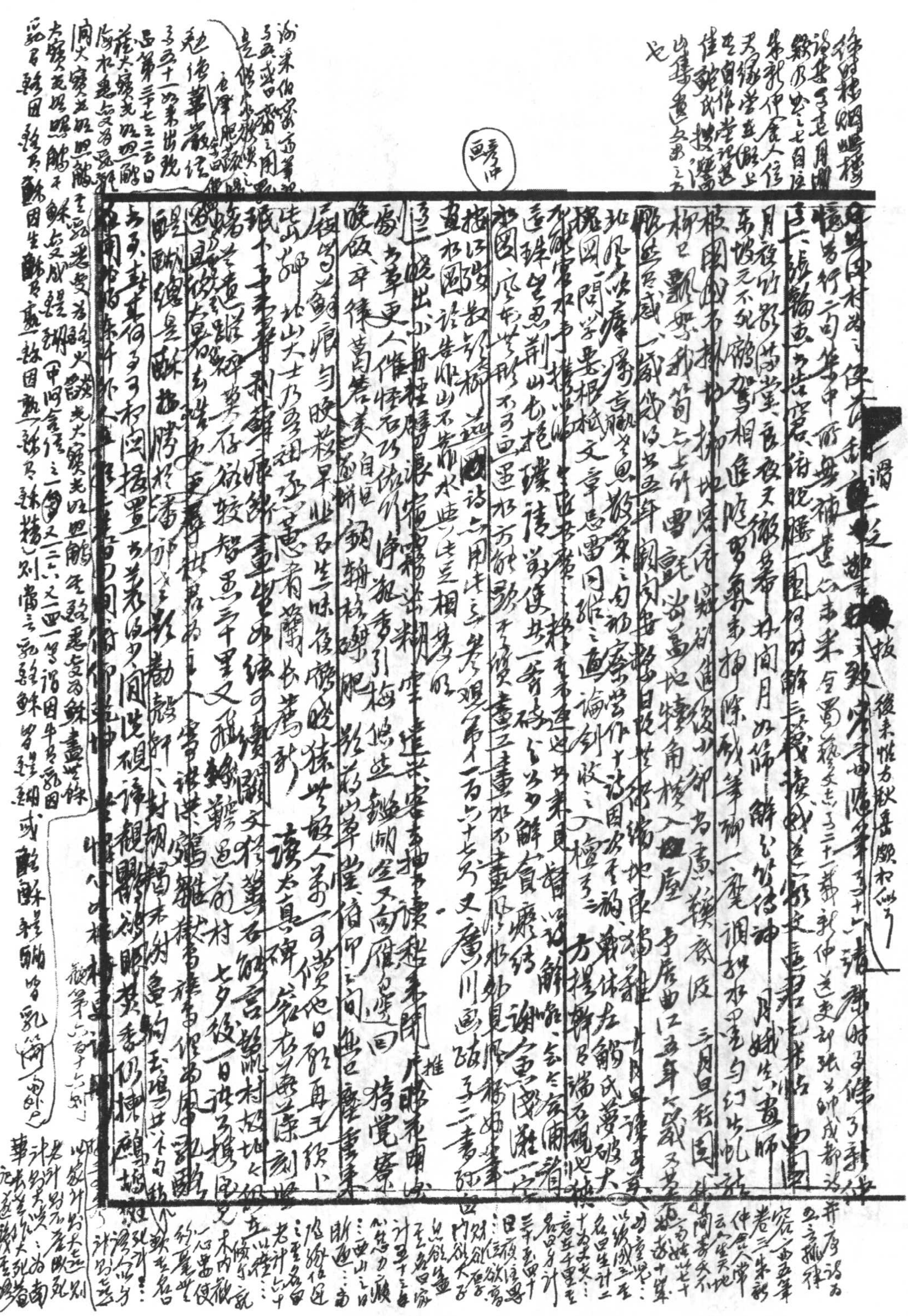
Dall'Ongaro, Stornelli Politici: "C'era una volta": "Quando la gente non avea farina, / Lo re diceva: Mangiate pallame". Cf. Marie Antoinette: "Si le peuple manque de pain, qu'il mange de la brioche"; 晉書惠帝紀四: "晉惠帝時，天下荒亂，百姓餓死，帝曰：'何不食肉糜？'"; 齊主問民何乏食，謂'何不食乾腊？'(見董世宗紀。)"

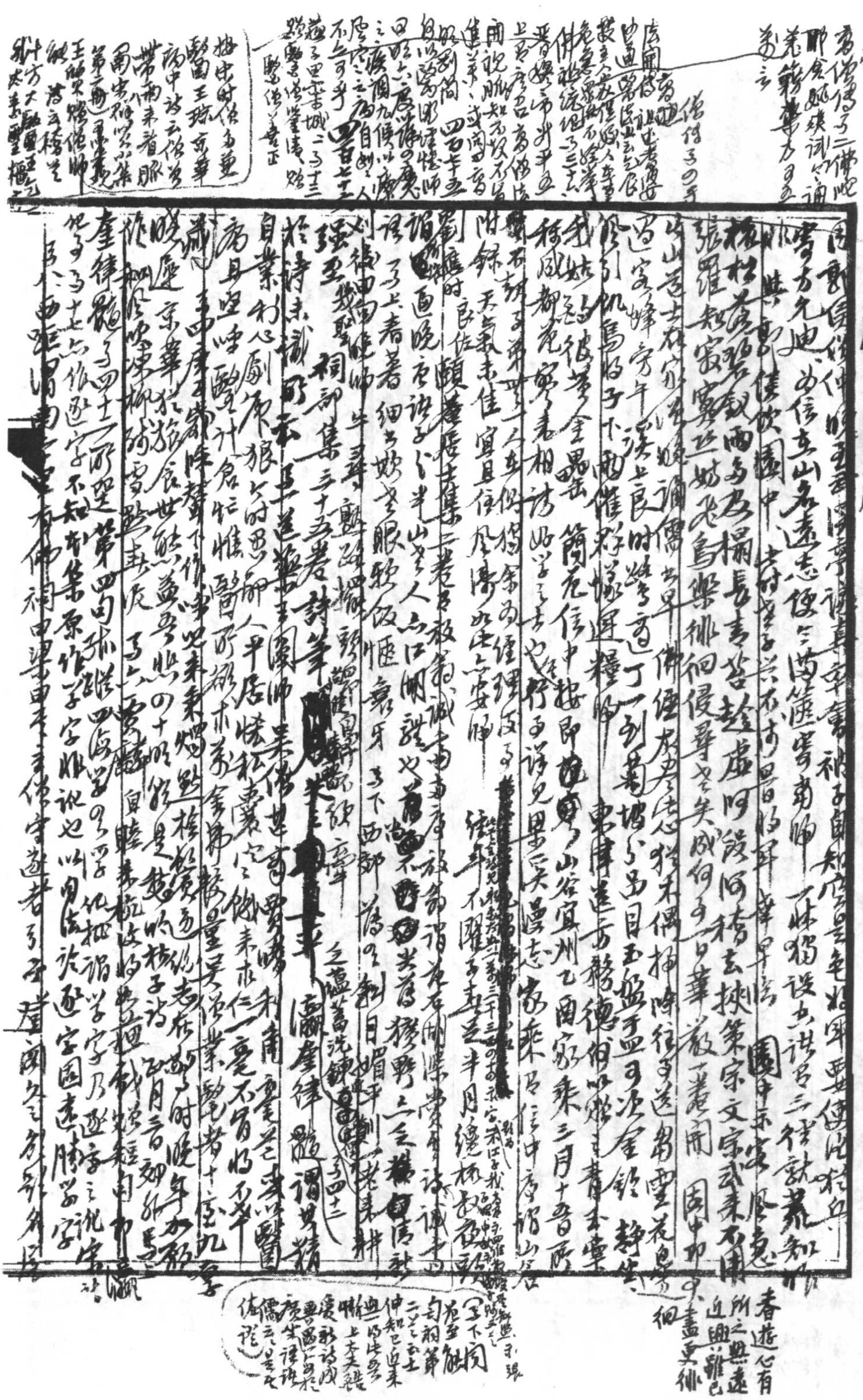
The Germans have the saying: "Je höher der Affe steigt, je mehr er seinen Hintern zeigt" (Muret-Sanders, Unabridged ed. 1900, IIter Teil, Bd. I, S. 61). Cf. Claudian, In Eutropium, I, 303-6: "Humani qualis simulator simius oris, / Quem puer arridens pretioso stamine serum / velavit nudasque nates ac terga reliquit, / ludibrium mensis" (Loeb Classical Library, I, p. 160). 四百七十

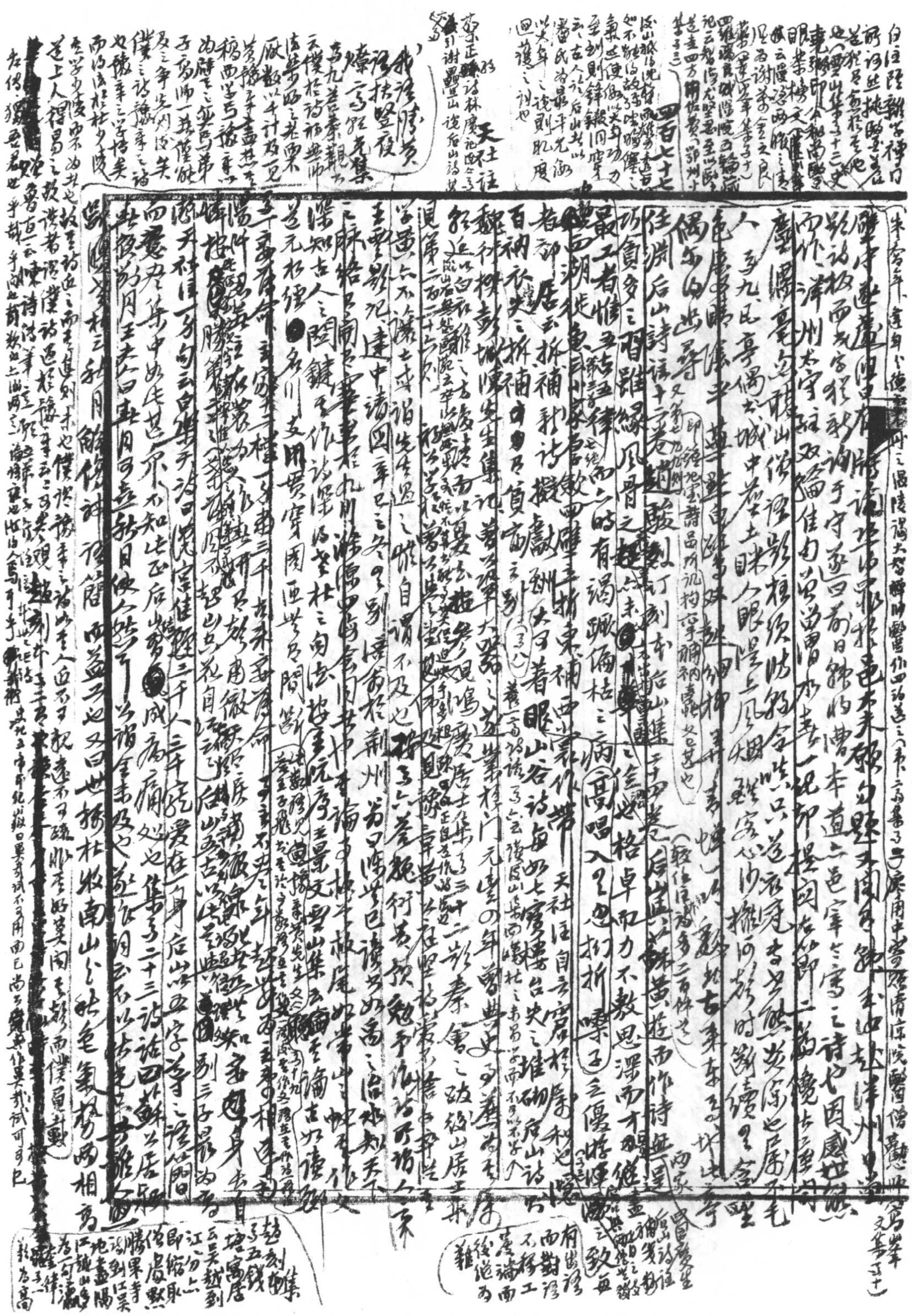
[illegible] 第三十二 [illegible]。

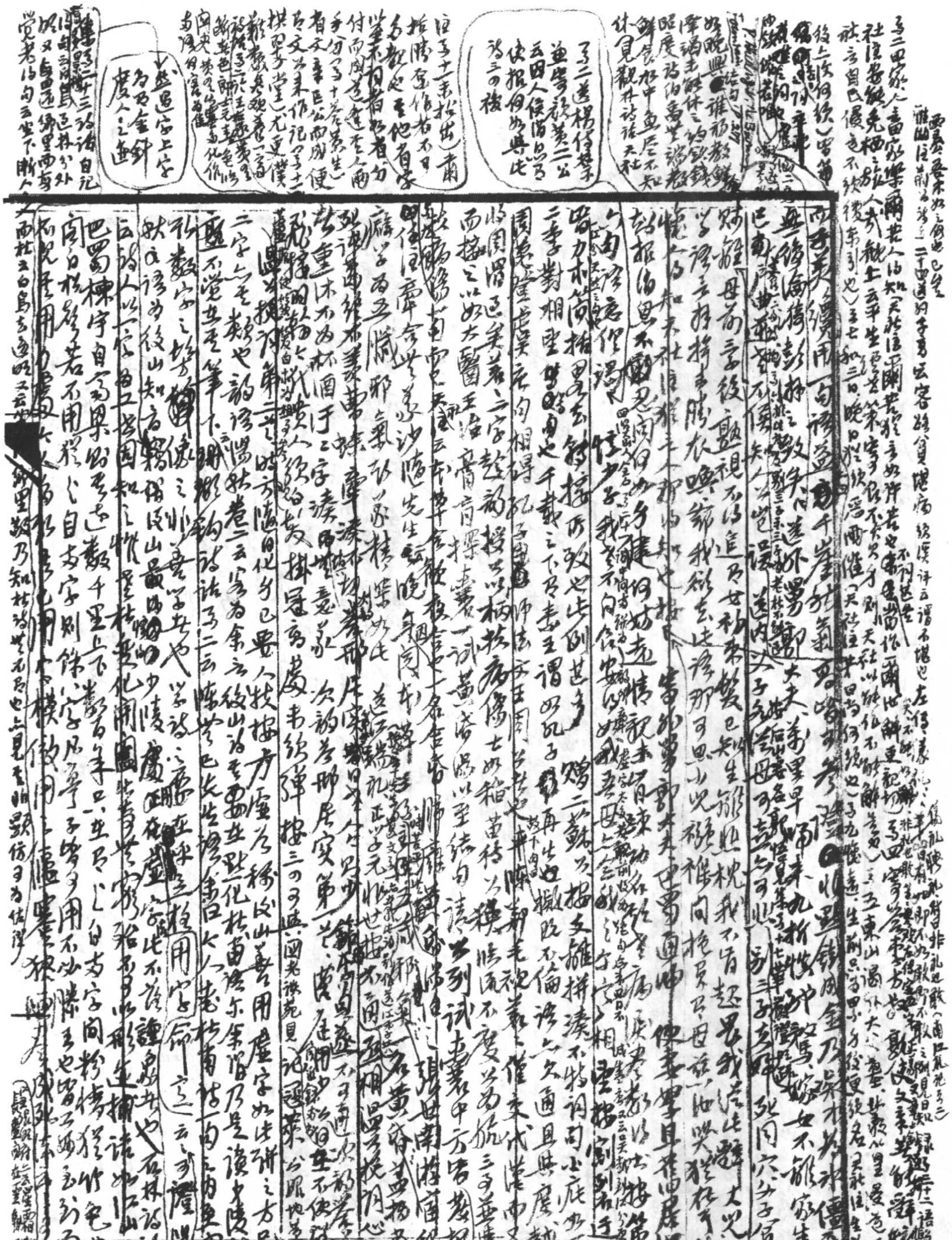


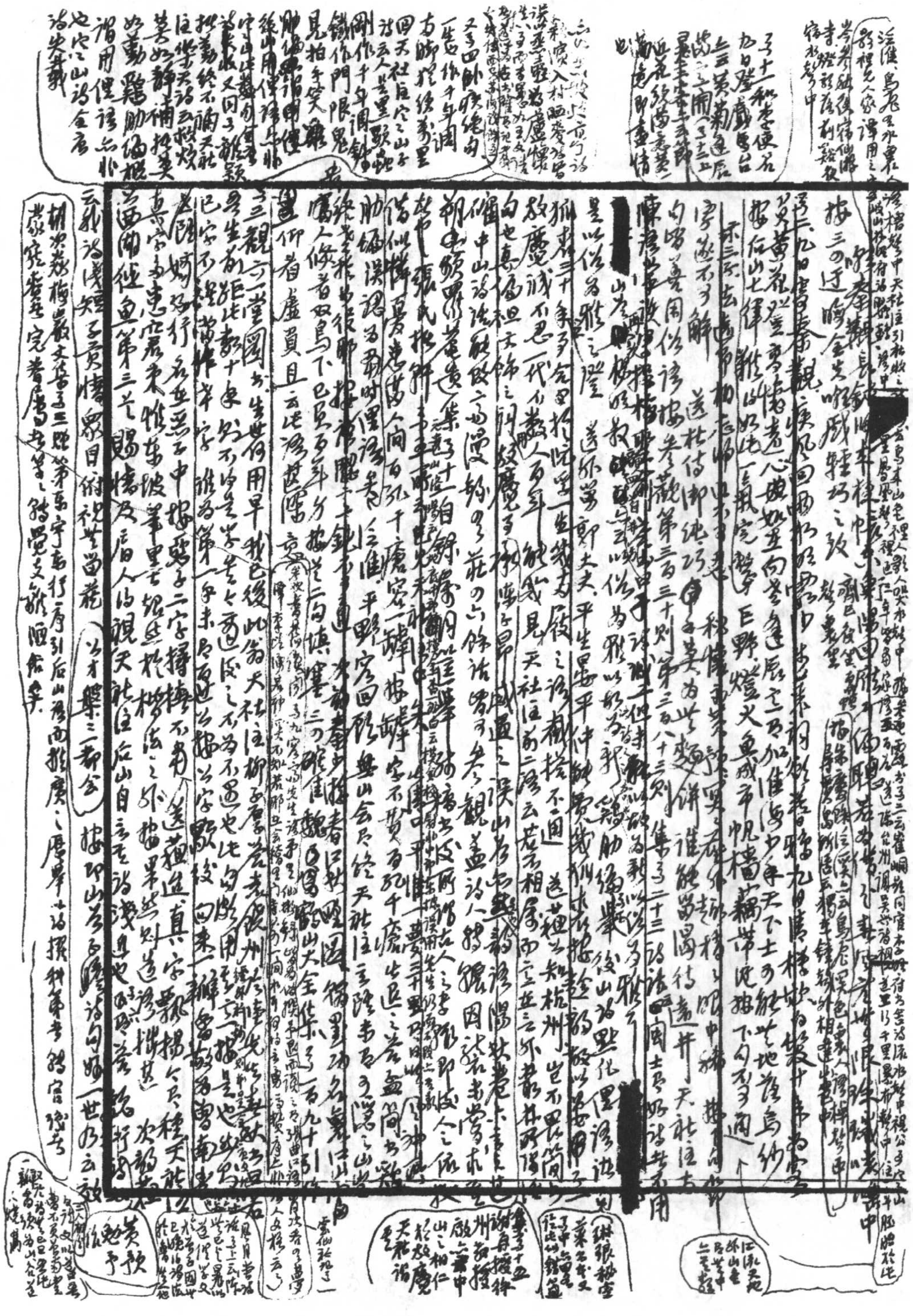


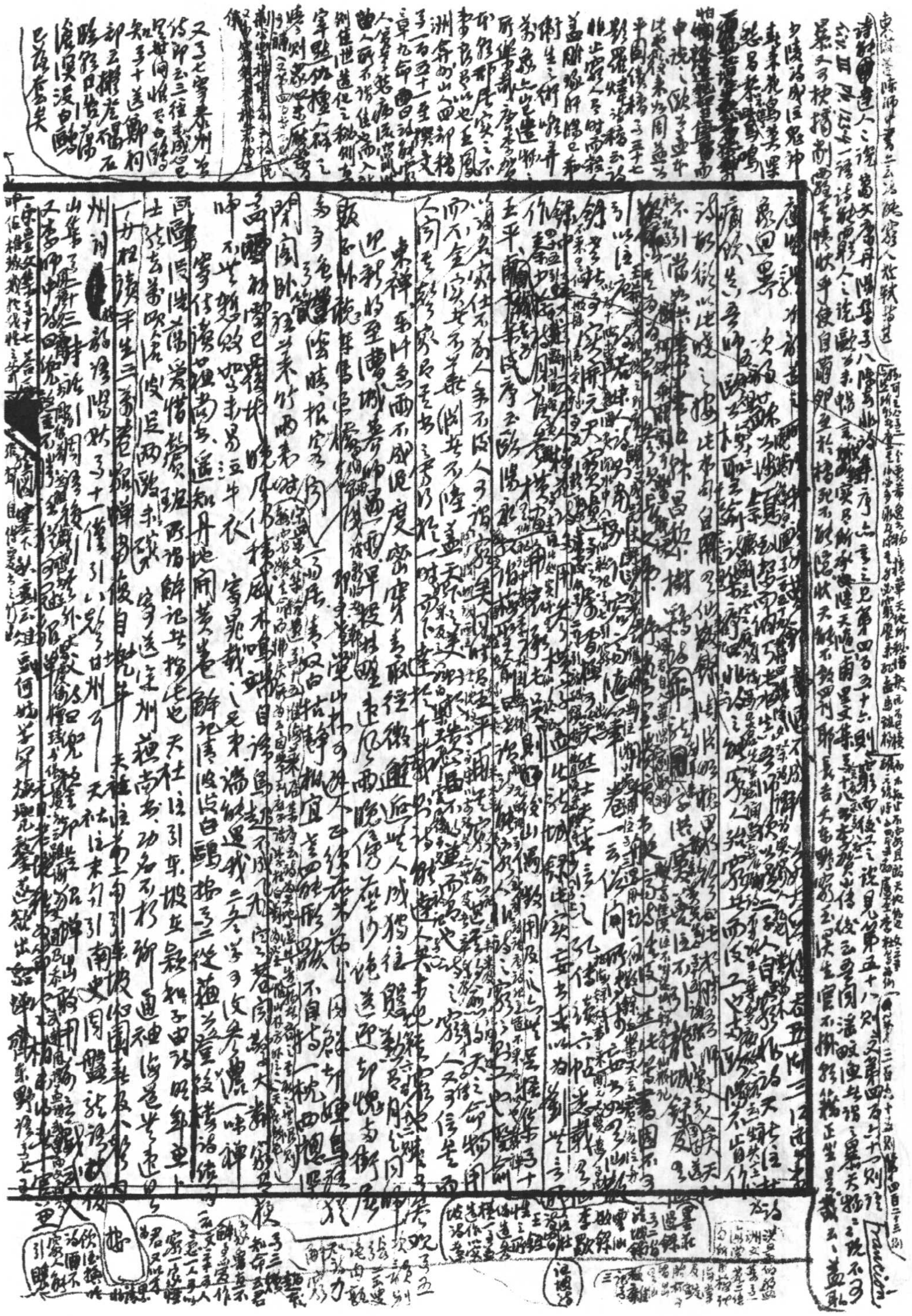


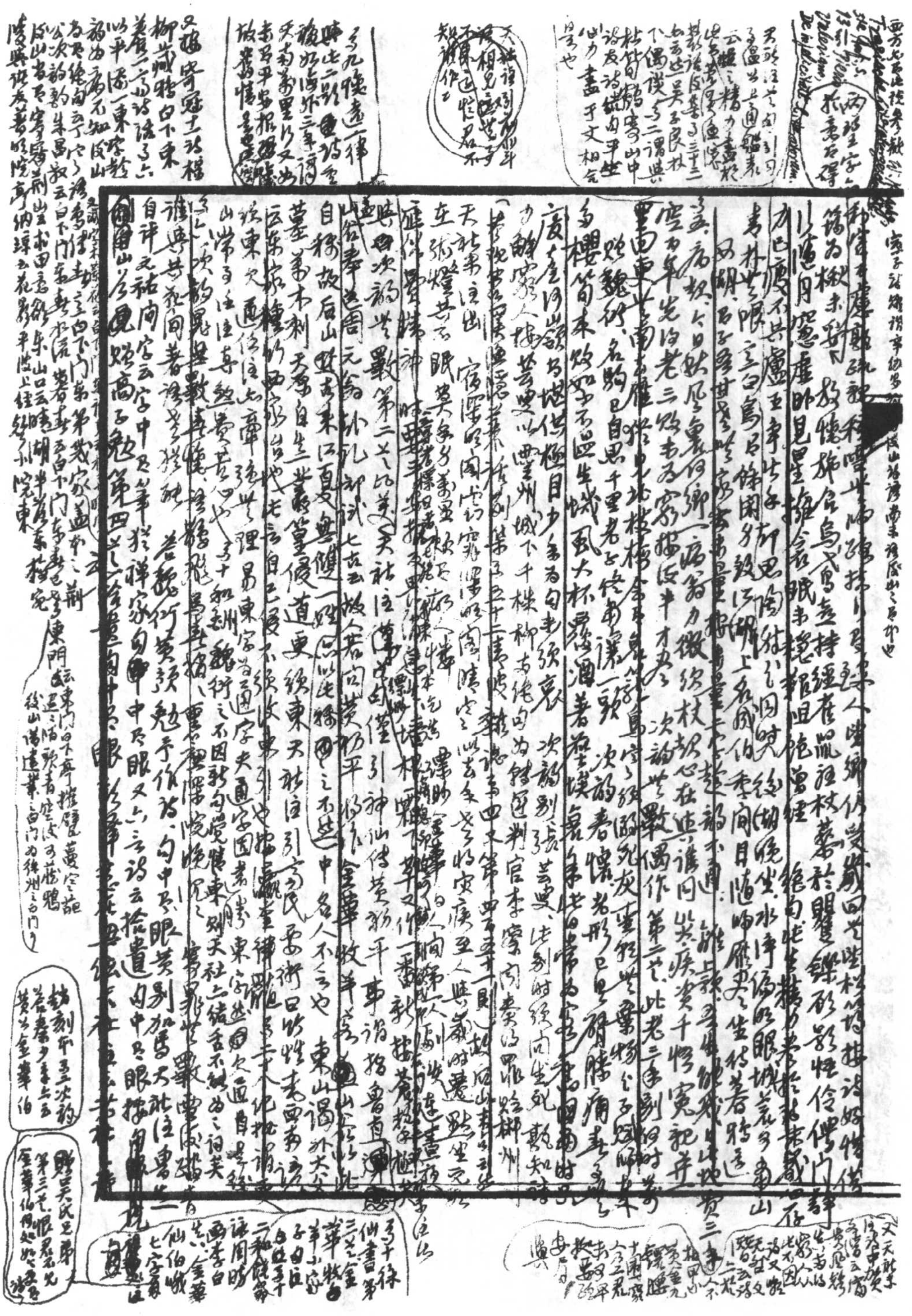


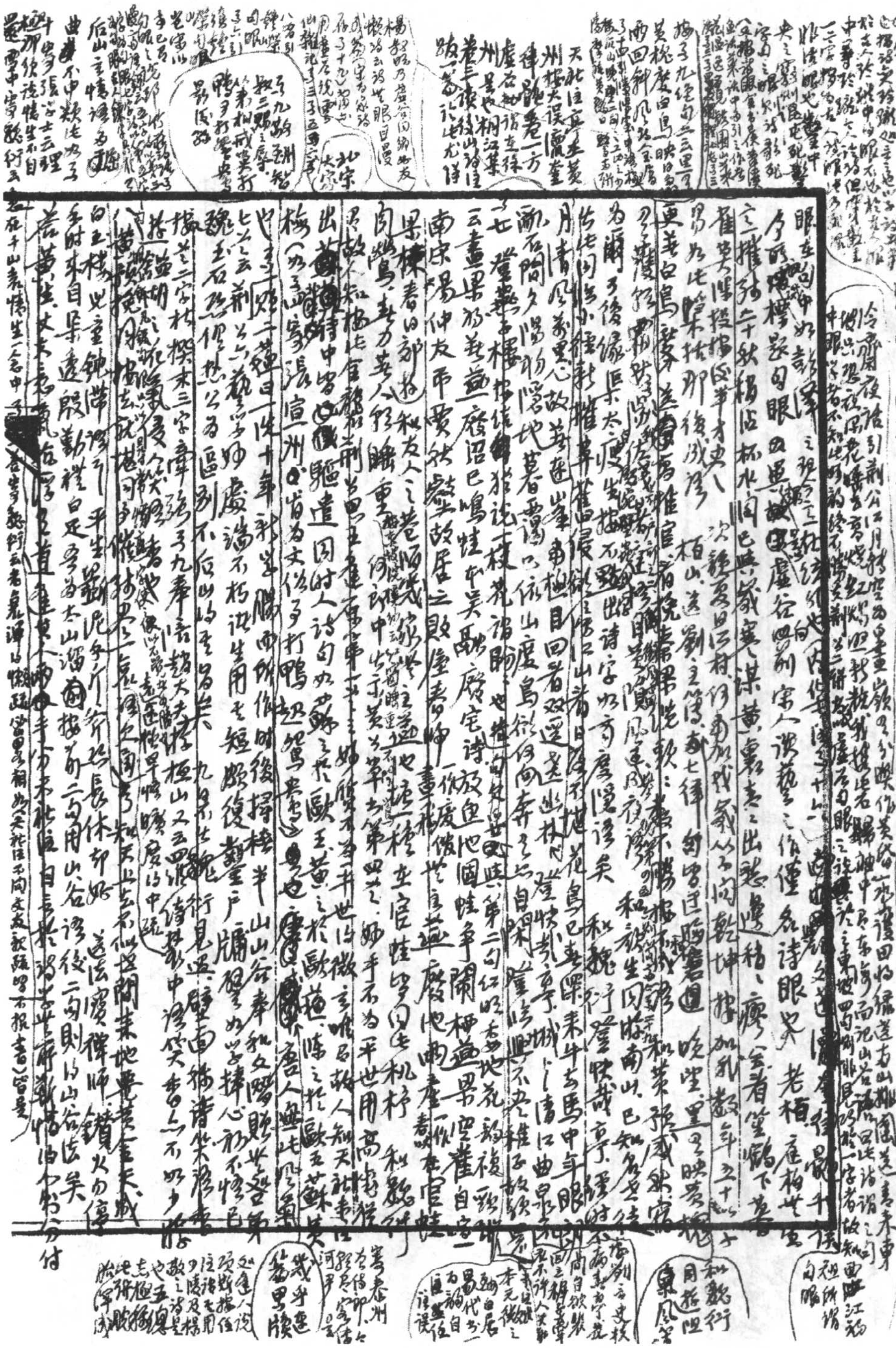


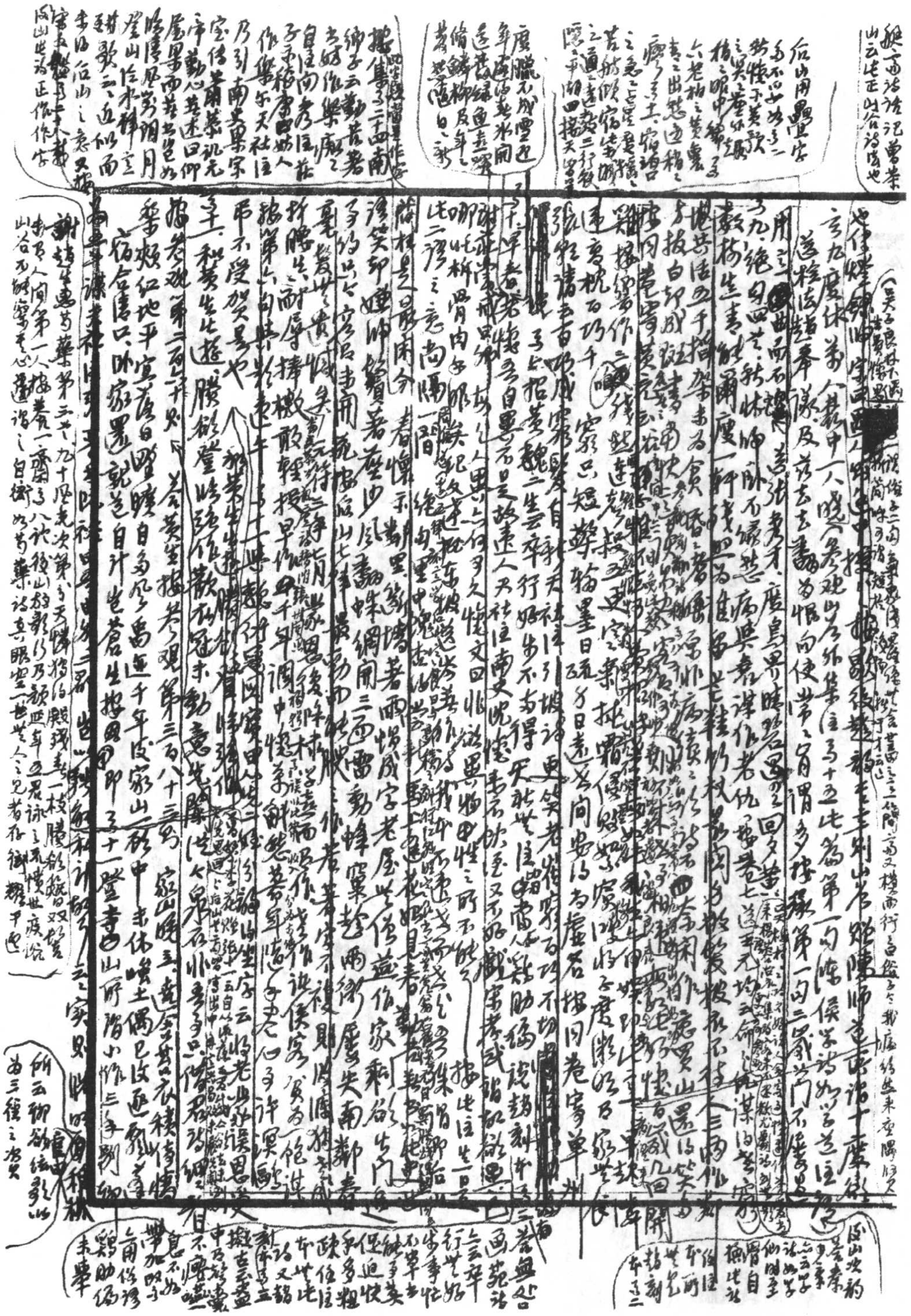












趙刻集子七連日大雪[illegible]作不出
漫山塞壑疑無地拔障穿帷巧致身[illegible]誠高露
詩飾巧尋疏階復到曉[illegible]
高之巧字如此
子八[illegible]無詐多階
二首 詩人要應君
則肥便無傳觀
詩不宜放歌行
[illegible]

此石敏夫詩語也 劍南詩稿卷三十七識使詩

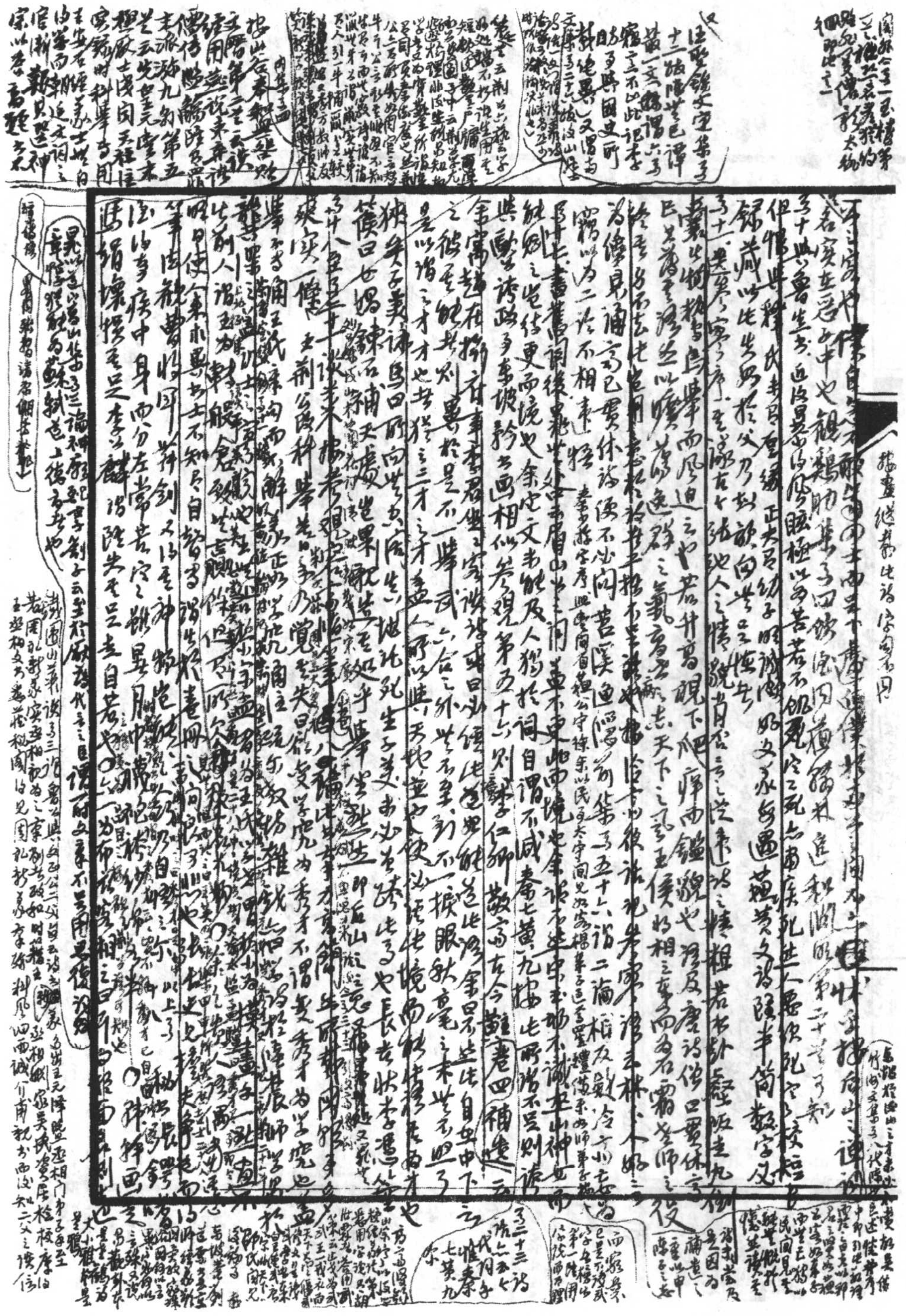
故羅端良陶令祠堂記（鄂州小集卷三）精意[illegible]任突

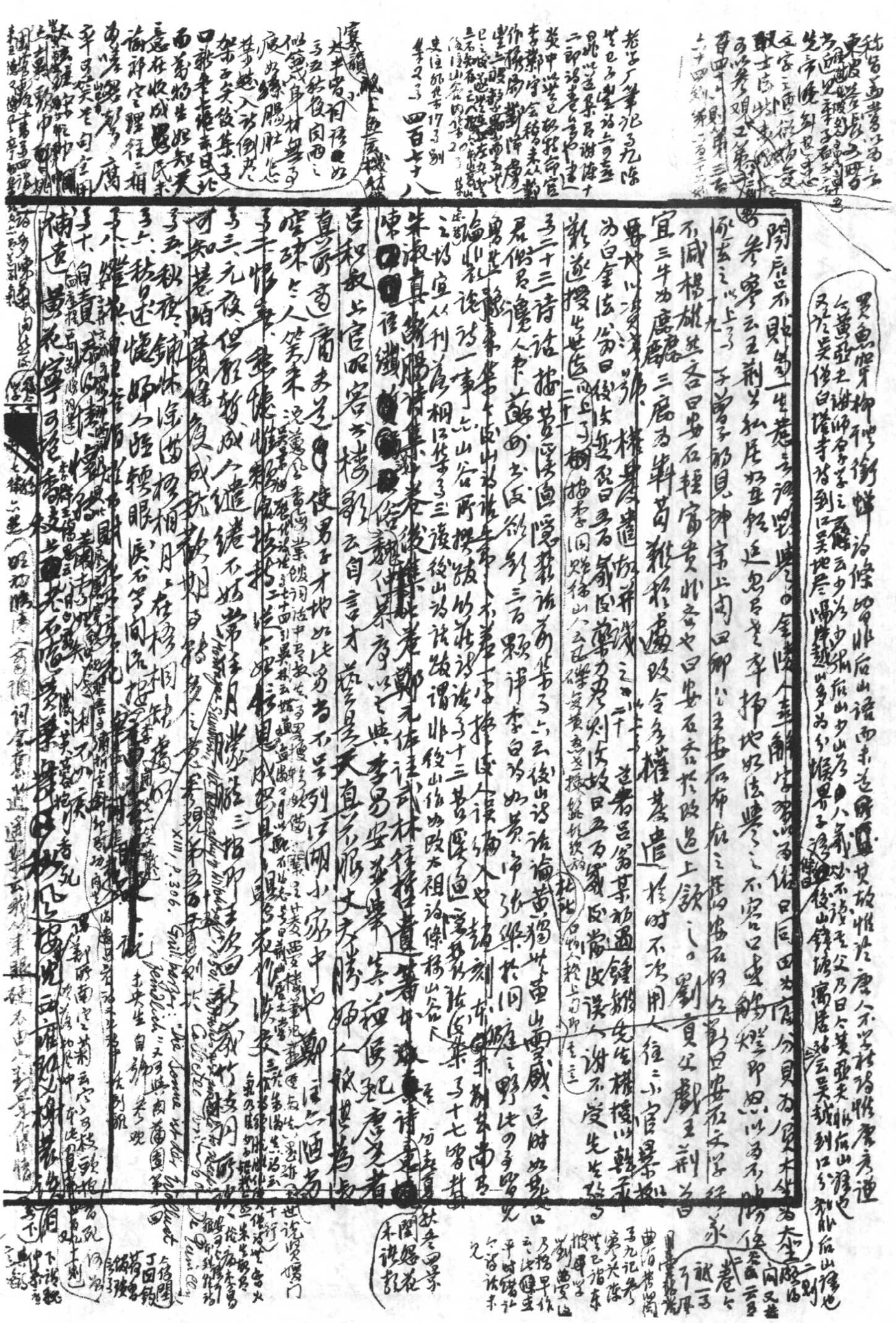
[illegible]
留滯常思動羈懷卻悔來寒燈挑不燼殘火撥成灰凍水滴逢歇風簾掩復開[illegible]
知名忌情至自生哀接通茫如未可必是所指情不以解遂販[illegible]縮[illegible]還家口
夢重數曉窗之[illegible]
子十二 降官 按[illegible]
[illegible]
後得[illegible]情[illegible]而已未宜苛責後山也 萊詩 前集子五十又引王直方詩話
[illegible]
[illegible]

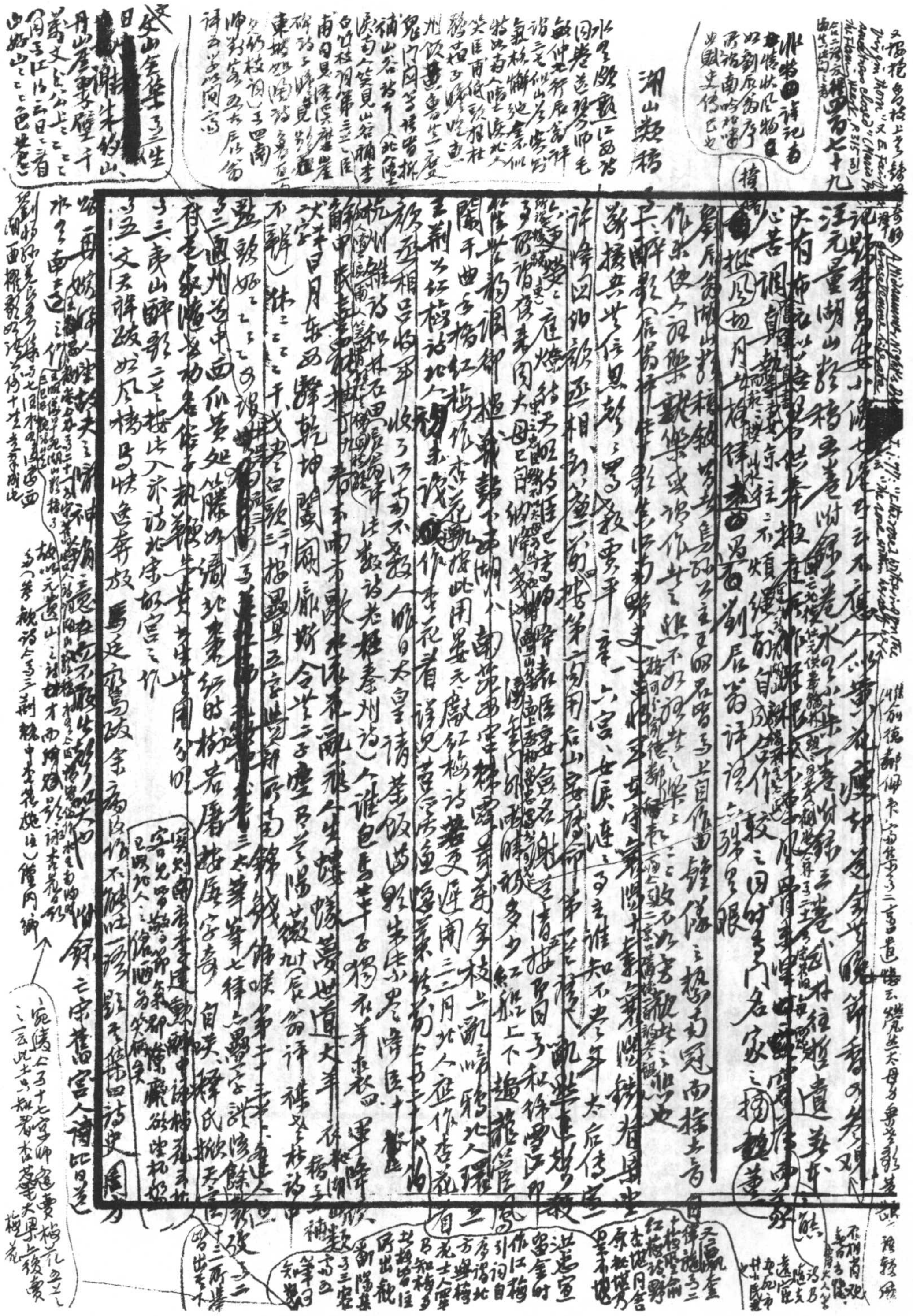
水仙花詩之用此[illegible]覺[illegible]

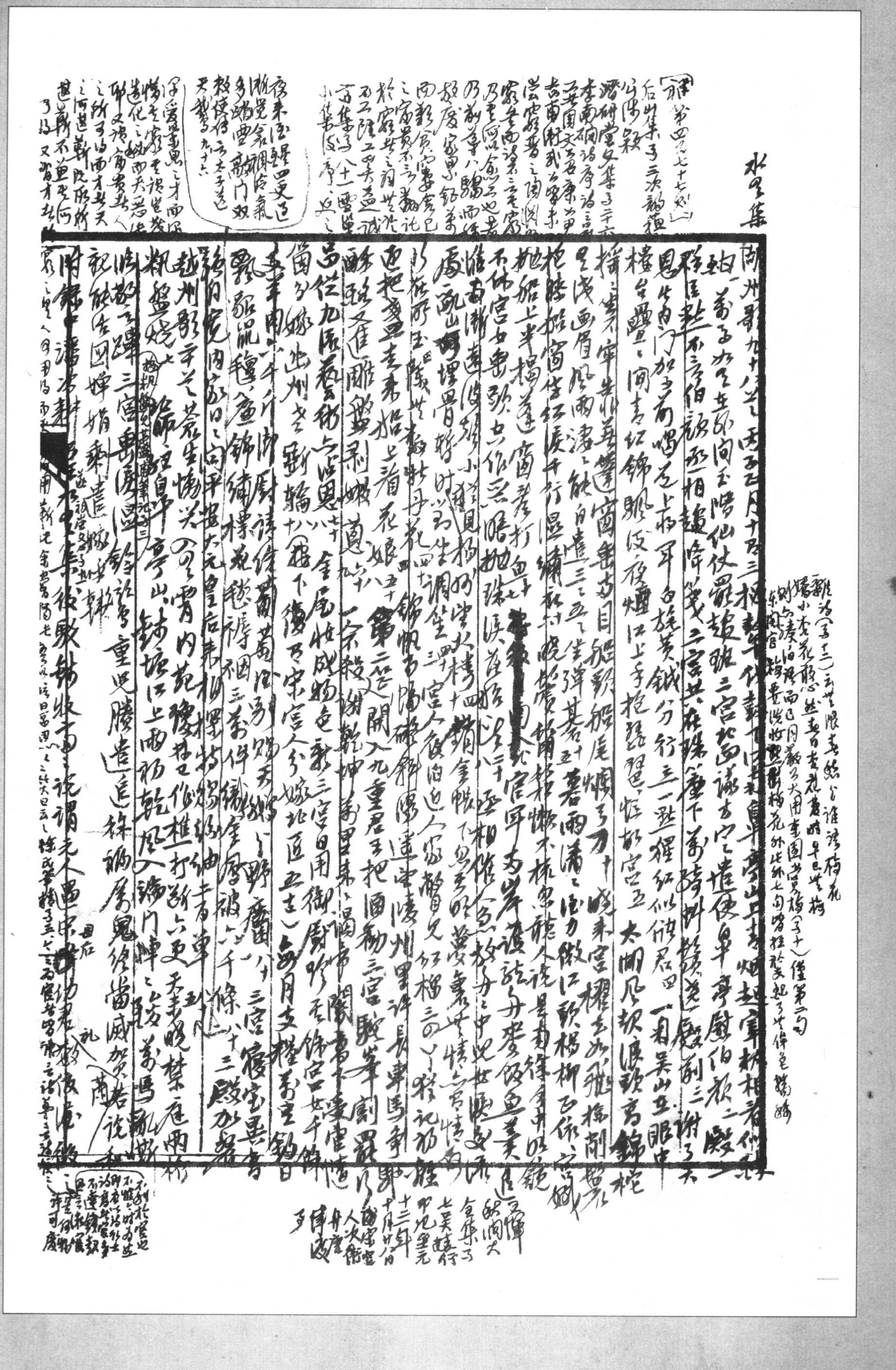
[illegible]

七四九









水雲集

湖州歌九十八首之一 丙子正月十有三 撾鼙伐鼓[illegible]自[illegible]山[illegible]燭起宰相者什九

一萬[illegible]向[illegible]陽仙仗羅趙班 三宮北面議方定 遣使皇帝[illegible]伯顏三殿

羣臣默不言 伯顏丞相趣降箋 三宮共在珠簾下 萬騎[illegible]謝了天 六

[illegible]門加[illegible]前喝名上[illegible] [illegible]旗黃鉞分行立 一點猩紅似[illegible]君 四

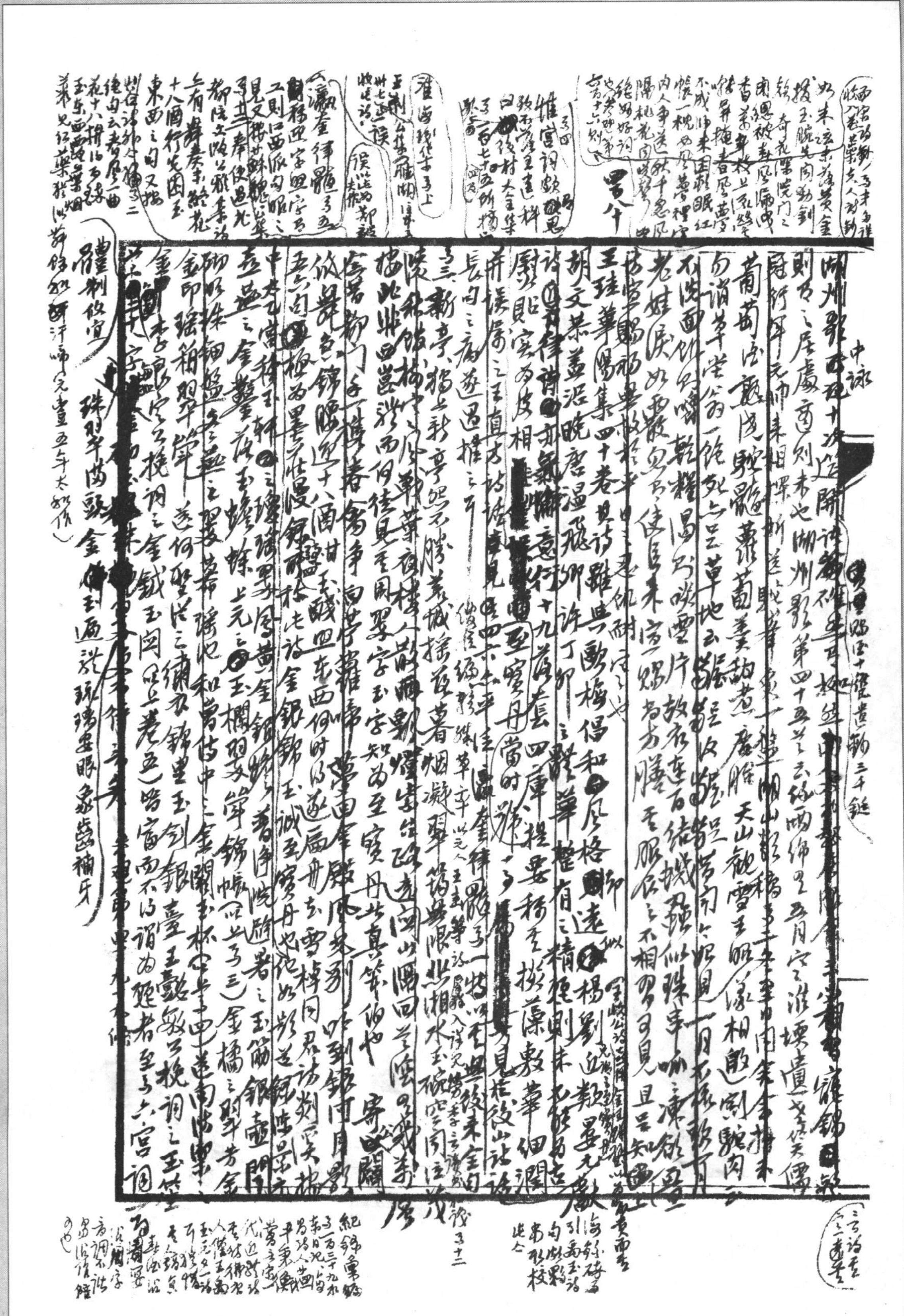
一掬吳山在眼中 樓台疊疊間青紅 錦帆後夜煙江上 手抱琵琶憶故宮 五 太湖風捲浪頭高 錦柁

搖搖坐不牢 靠著篷窗垂兩目 船頭船尾爛弓刀 十 曉來宮櫂去如飛 掠削[illegible]

淺畫眉 風雨淒淒能自遣 三三五五坐彈棊 十五 暮雨瀟瀟酒力微 江頭楊柳正依依

宮娥抱膝船窗坐 紅淚千行濕繡衣 十[illegible]

[illegible]



[General Information]
书名=钱钟书手稿集.容安馆札记
SS号=11371759